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LAHORE

Its History, Architectural Remains And Antiquities,

WITH AN ACCOUNT OF

ITS MODERN INSTITUTIONS, INHABITANTS, THEIR TRADE, CUSTOMS, & C.

BY

KHAN BAHADUR
SYAD MUHAMMAD LATIF

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BY

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FELLOW, PANJAB UNIVERSITY, & MEMBER OF THE BENGAL ASIATIC SOCIETY.

ILLUSTRATED WITH MORE THAN 100 ENGRAVINGS AND A MAP OF LAHORE.

" What exhibition could be found more interesting than a Camera-Obscura, which should reflect past inci historical or private interest, and recall, with the vividness and minuteness of life, at least, the exte characteristics of long past ages !"—Thomas H. Dyer.

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PREFACE

ALTHOUGH the capital of the Panjáb could never vie with the Imperial city of Delhi, the Rome of Asia, in the variety and profusion of its ancient monumental remains, or with the city of Akbar (Akbarábad, or Agra) in the splendour of its architecture, it, nevertheless, possesses as many and as interesting historical sights and reminiscences as any other famous city in India ; while no Indian city can boast of having been the seat of so many Imperial dynasties as Lahore. Its lofty houses, gilded minarets and bulb-like domes, visible from afar, give it an imposing appearance, while its crowded streets, busy markets, and thriving industries, furnish internal evidence of great prosperity and successful progress.

It is situated in a region famous in history as the camping ground of the early Aryan migration and civilisation, as the seat of the holy singers of the Vedic hymns—the fairer race, who, reducing to bondage, or driving back the black-skinned servile races, spread eastwards, and whose records, side by side with the Egyptian records and the Chinese philosophy, go back further than those of any other country.

The Panjáb was the home of Northern Buddhism, which, having received a fresh impulse from the Græco-Bactrian kingdoms of the Panjáb, and converted the Scythian dynasties to its faith, found here a favorable soil for achieving those triumphs in religion and literature which affected nearly half the human race. Up to this day the remains of that interesting period are unearthed on the North-Western frontier of the Province, once the theatre of the cult, and make us marvel at the architectural skill possessed by the ancients.

The region calls attention from the interest attaching to it as the classic ground of Alexander's conquests, which materially influenced Brahmanism in the Panjáb, and gave the first impulse to sculptural art in Northern India. It has been, in short, the cradle of peoples and of religions, and appeals to the most far-reaching of the faculties and sympathies of an enlightened mind.

Viewed from a political standpoint, nature has given the Panjáb a crowning position in the great Indian Peninsula. It is aptly termed the steel-head of the spear of this great empire, the guard-room of India on the north. From the earliest times, the Panjáb has served as a bulwark of defence against foreign aggression, the outpost of the line of battle ; and it has proved one of the greatest recruiting grounds of armies in the East

It is pre-eminently the 'soldier's land,' the 'sword in hand of India,' whose warriors have fought bravely, side by side with the soldiers of Great Britain, in regions from beyond the Khyber to the confines of China, from Burma and the Straits to the coast of Africa and distant Egypt and Mongolia. Whether fighting with the Afghan, or the Moor, the Burmese or the Siamese, they have upheld the honour of the British name, and powerfully contributed to those successes which have made it stand proudly forth amongst those of the nations of the world.

But it is in its position as the chief city of this land of great traditions that its political interest chiefly consists. Lahore claims the attention of both the student of history and the general reader. It has been successively the seat of ancient Hindu and Muhammadan monarchies, and was, for upwards of two centuries, the focus of those early struggles between Hinduism and Muhammadanism, dating back to the time of Sabuktagín and Mahmúd, which resulted in the establishment in India of a religion, which, springing up from the deserts of Arabia, materially affected the political and social condition of more than one-fourth of the population of the globe. Here, in his royal palace, did the politic Akbar hold his cabinet councils. The place is associated with the loves of Jahángír and Núr Jahán, and is memorable as the birth-place of the magnificent Sháh Jahán.

When the reflecting mind of the pious Nanak conceived the amelioration of man's social condition and the combination of conflicting creeds into one, enjoining the worship of one invisible God, the political position given to Lahore contributed, in no small a degree, to the development of the religious order established by him, and supported by his zealous successors; while it was chiefly with reference to the policy here promulgated and pursued, and the acts here done by those who represented the power of the house of Tymúr, then on the wane, that the disciples of the Gurú, from a set of quietists, as they had been left by their great leader, turned into warriors, exchanging ploughs for arms, inflamed with a new spirit of nationality by their last martial Gurú, the valorous Govind.

In more recent times we find it remarkable as the capital of a kingdom founded by Ranjit Singh, the lion of the Panjáb; while at the present moment it is distinguished as the chief city of a Province under the British, containing within its boundaries races representing, perhaps, the best of Aryan chivalry.

The want of a history of this Imperial city, devoted exclusively to an account of the events which occurred in it in past ages, and which supply either some missing link in the history of the Province, or are of value on account of the interest attaching to them as incidents of the lives of great men who once played a conspicuous part in the politics of the country, and to

a description of its architectural remains and antiquities, had been long felt. While Delhi, Agra, Lucknow and other chief cities of India had all their guide-books for the information of travellers, it was a source of regret that the capital of the Panjáb should be without even one such book. There is certainly as much of interest to be seen at Lahore as in any of the great cities of India, famous in past history, or centres of modern civilisation, and visitors to the metropolis of the Panjáb naturally asked whether there was not a guide book to it, and were disappointed on being informed that there was none.

It is true, a work of reference, called "*A Brief Account of the History and Antiquities of Lahore*," was published in 1873, by Mr. T. H. Thornton, late Secretary to Government, Panjáb, and subsequently a Judge of the Chief Court; and a revised edition of it, the joint work of that gentleman and Mr. J. L. Kipling, the Principal of the Mayo School of Arts, Lahore, appeared in 1876. It is a work of great merit, and does much credit to the industry of the learned authors, but its scope is limited, and there is much to tell which has been left untold.

Moreover, the work is out of print, and so many changes have taken place since it was published, that a complete book of reference, of convenient size, for this important city, had become a recognised necessity.

To supply this want, then, the present work was undertaken. It is hardly necessary to say that the difficulties in its compilation have been of a nature not easily to be surmounted. There was not a single book that treated exclusively of the events of public interest which took place in Lahore during the Muhammadan period—while of its pre-Muhammadan history very little is known—, or that threw any light on the old monumental remains which it may still claim to possess, or furnished any information regarding its antiquities.

The local chronicles, such as, *Khazinat-ul-Aulia*, *Sakinat-ul-Asfia*, *&c.*, treat of the lives of saints, of which very exaggerated accounts have been given, while the general histories of India, such as, *Tabakat-i-Akbari*, *Ikbal-námá Jahángiri*, *Muntakhib-ul-Tawárikh*, *&c.*, are devoted to describing wars, bestowing high panegyrics on individual persons in power or authority, or deprecating the conduct of others less favored, and are, in fact, a record of vile court intrigues, atrocious murders, and acts of violence and spoliation. Matters of local detail are enveloped in hazy diction and tedious hyperbole, and the difficulty of gleaning materials scattered over innumerable pages of voluminous books written after this fashion, with no index, and nothing to guide the reader to their contents, and, in not a few instances, without even headings of the subjects treated of, can be better conceived than described. Some very rare manuscripts had, therefore, to be procured for the purpose of collecting materials for the historical portion of the work, and among these

monuments of early monarchies and civilisation, survive to recall to mind ages of which little is now known to the curious observer.

It will be interesting to ascertain to whom these relics of past ages, these monuments of departed greatness, belonged; who the notables were whose ashes lie buried beneath these ancient domes and cenotaphs; who the men were who now rest helpless and neglected in these silent places, far removed from the noisy haunts of men. In such solitudes man feels real awe, and realizes more than ever, how unstable and transitory are his works, how nations rise and pass away, how the most exalted productions of human skill and invention sink into oblivion, and how time and death hurl away in one vast ruin the most triumphant and glorious wonders of the world. To collect information on such matters has, again, involved no small amount of trouble. If you ask a neighbouring zemindár, to whom an isolated dome in the midst of cultivated fields, or an old tower, at a distance from the Grand Trunk road, belongs, he will only tell you: "*Bádshahán de wele da hai,*" that is: "it belongs to the time of kings;" or a more well-informed person may reply to your anxious enquiry: "*Choughattian de wele da hai,*" meaning: "It belongs to the time of the Choughattai kings." With this piece of valuable information, the enquirer has to return home, with little reason to be gratified with the result of his expedition.

The only works extant on the old buildings of Lahore are the *Tahqiqát-i-Chishti*, of Maulvi Núr Ahmad, and a book in Urdú, published by the late Rai Bahádur Kanhia Lal, called the *Tarikh-i-Lahore*, in the compilation of which the Rai professes to have been materially assisted by the late Mufti Ghulam Sarwar, of Lahore. This last work contains little that is new, and that of *Chishti* is full of stories of supernatural powers supposed to have been possessed by local saints, whose tombs are still so numerous in the neighbourhood of Lahore. This work which, notwithstanding its shortcomings, is not altogether devoid of merit, was published by its author in 1867, since which many tombs and old monuments, mentioned in it, have been completely destroyed. Again, the work is full of discrepancies and errors. With such scanty material at my disposal, and with a view to doing justice to the subject in which I had interested myself, I conceived that I could not do better than make personal enquiries from old residents of the city, men of letters and knowledge, and intelligent and aged men residing in the neighbourhood. The information thus obtained was carefully compared with old manuscript works on the lives of Muhammadan saints and other eminent men who have flourished in the country. Among such works which have been consulted, may be mentioned—the *Rauzat-ul-Ahbáb*, the *Tazkirat-ul-Arifin, Kasas-ul-Aulia, Nafahat-ul-Uns, Mirat-ul-Hind, Habib-ul-Siyar*, the *Kitab-i-Razwáni, Kashf-ul-Mahjub, Haqiqat-ul-Fukara, Dalil-ul-Arifin, Iksiri Wilayat, &c.* Other histories and works, too numerous to detail, which here and there contain notices of such men, were also thoroughly

examined. The enquiry in regard to the architectural remains of Lahore, conducted in this way, has resulted in the achievement of two important results :—

1. The exact localities of some of the old buildings, monuments, palaces and gardens which embellished the imperial city of Lahore during the Moghul period, but which were razed to the ground during the troublous time that followed the collapse of the Muhammadan power in the Panjáb, have been ascertained and described in the following pages in their proper places, and an account has been given of their founders, or the personages, known to Indian history, whose name were associated with them.

2. Full particulars about existing ancient buildings in and around Lahore have been ascertained.

The work, which deals with its subject from both a historical and a descriptive point of view, is divided into four chapters :—

Chapter I treats of the history of Lahore from the earliest known period to the present times. The principal incidents, relating to the lives of great men who flourished here in past ages, have been described so far as they relate to Lahore.

Chapter II is devoted to an account of the principal ancient architectural remains at Lahore and such other buildings and spots as claim attention on account, either of their elegance, or of the historical interest attaching to them. The Chapter aims at describing the changes which the city underwent at different periods, and its condition as witnessed by European travellers at various times, and gives an account of its old *Guzars*, or inhabited quarters, mentioned by Muhammadan writers.

Chapter III gives an account of modern buildings and institutions, and of its inhabitants, their principal customs, pursuits of arts and industries, their public amusements, games, fairs, &c. It shows to what extent British civilisation has affected the people of the country in general, and the metropolis of the Panjáb in particular.

Chapter IV deals with the subject of the antiquities of Lahore ; and in this connection I have shown how Buddhism, exiled from its home in Central Asia, affected the Panjáb, and described the principal Buddhist monuments in the Central Museum of Lahore ; the coins possessed by it together with their inscriptions ; the objects of antiquarian interest and Panjáb products and industries represented in the Museum ; and other ancient objects connected with the history of the capital of the Panjáb.

The sources of information have been acknowledged in their proper places. For the modern period and an account of the leading families of Lahore, I am chiefly indebted to Sir Lepel Griffin's *Panjáb Chiefs* (and he who undertakes to write on the Panjáb families, must seek for light in the pages of this learned work) ; the *Panjáb Gazetteer;* the Settlement Reports

of the Lahore District; the life of Lord Lawrence, by Bosworth Smith; the *Imperial Gazetteer* of Sir W. W. Hunter; the Provincial and Educational Reports, and other public correspondence and documents kindly placed at my disposal by the Heads of Departments concerned.

My acknowledgments are also due to J. L. Kipling Esq., C. I. E., Principal of the Mayo School of Arts, Lahore, for the invaluable aid I received from him in collecting materials for this work from the Central Museum, that mine of objects of ancient interest; to D. G. Maclagan, Esq., C. S., and to Rai Bahádur Ganga Ram, Executive Engineer, Lahore, Provincial Division, who, with the kind permission of E. E. Oliver, Esq., Superintending Engineer, 3rd Circle, most courteously placed at my disposal, the official records relating to the construction of modern buildings which materially assisted me in compiling an account of them. I am also obliged to the authorities of the Panjáb Northern State Railway, whose courtesy enabled me to have access to the Railway Workshops and to prepare my notes on the spot, for which statistics were supplied to me.

I venture to hope that a cordial welcome may be accorded to this volume, dealing with the history and antiquities of a city of such importance in India as Lahore is admitted to be. It must, however, be understood that I have laid a panorama of the city before the reader with an object far more important than the mere gratification which the study of a new work on a subject like the one treated of in it, may afford. It is to give a useful lesson to my countrymen, that they may, by its study, be enabled to look impartially around them and see of Lahore *that which is really worth seeing in it, seeing and carefully weighing.*

فاعتبرو یا اولي الابصار

"Take warning ye who have eyes!"

Such is the Arabic saying; and so instructive, so full of meaning is it, that it would be well if all our young countrymen who have read the pages of this history, should take it to their hearts. It is a motto which should be inscribed in letters of gold on the frontispiece of every book on Indian history, for a great truth underlies it. No study better enables us to compare the condition of ourselves and those who surround us with that of our predecessors in ages gone by, than the study of history. No subject is more strikingly interesting, or truly instructive, than a retrospect of the past. From what has been said above, it will be manifest that, from the time of the earliest invaders from the north to that of Sháh Zamán, the last of the invaders who indulged in dreams of Indian conquest, Lahore has been treated as the bulwark of the Indian empire, and its viceroy as the sentinel on the real gateway of Hindustán. How many conquerors have fixed their eyes on this glittering prize, the very key to India! Here came Mahmúd, who, with his Tur-

kistán warriors, made thirty inroads into the unwarlike land of Hindustán. Here came the hordes of Changez Khán, the mighty lord of the pastoral world, who established an empire greater in extent than that possessed by Alexander or Augustus, an empire that extended from Tartary to Poland and Germany, and even to the shores of the Baltic. Then followed another world-wide conqueror, Tamerlane, that fire-brand of the universe, who left twenty-seven crowns to his descendants and decked Samarkand with the spoil of a thousand cities of Asia. The adventurous Sultán Babar, with his Turks ; the fierce Nádir Sháh, with his Persian soldiers ; the Abdali Ahmad Sháh, with his Afghán warriors, each in his turn, came and won this his first prize. It was a prize well worthy of the trouble and toil they had undergone. Mighty conquerors, powerful potentates, lords of millions of human beings, possessors of incalculable wealth and immeasurable treasures, masters of thrones and diadems, they, doubtless, were. But what marks of their conquest did they leave behind them in the country they visited ? It is needless to say that fire and sword formed their vanguard as they came, and that the wailings of thousands of mothers who had been rendered childless, of widows who had been bereft of husbands and of orphans who had been left without protectors, followed their camp as they were leaving the country. Insatiable avarice, pride of conquest and thirst for dominion, which had been the moving power of their inroads, filled the country with consternation and misery. It was these motives that induced Mahmúd to march his armies against India and enabled Nádir to drench the streets of Delhi with the blood of its citizens, and to bear away in triumph jewels whose splendour had dazzled the eyes of Roe and Bernier, and the magnificent peacock throne on which the richest gems of Golkanda had been lavished.

But India was not destined to become a final prey to rapacious invaders from without, or tyrannical despots within. There were better days in store for her. After centuries of misrule and anarchy, the British, separated from India by fifteen thousand miles of sea, became the masters of the country. The real glory of that nation, the fame of their statesmen, does not lie in the subversion of kingdoms, in the humbling of mighty potentates, or in the ravaging of countries, but in this, that they have sheltered God's people, saved them from the rapacity of the tyrant, administered equal laws to them, and made them happy, prosperous, strong and united; that they have applied their whole thoughts and energies to the patronage of arts, science, letters, trade, agriculture ; have strived to make the nations committed to their care wise, prosperous and contented ; and because they act on the motto that sovereigns are the shadow of God on earth, and that, as such, their duty is to be the benefactors, not the destroyers, of the human race.

The study of antiquities is a subject in which all enquiring minds, which are not wholly engrossed by some favorite occupation, must feel more

or less interest. The investigation of the past is a source of curiosity and gratification to all minds ; but it is upon the reflecting mind that the deepest impressions are produced by such studies. Such a mind will review the past with care, weigh former events with the existing state of things, and draw from the comparison deductions of the greatest value and worth. And I wish to tell to my young countrymen that ' Lahore was not ever a garden as it is now.' Surely, to an eye accustomed to the crowded streets of Anarkali, or the busy markets within the modern city, its thriving industries, its commercial activity and its speculative trade ; to an eye familiar with the varied and bustling scenes of a station of the wondrous railways uniting the capital of the Panjáb with the great centres of Indian civilisation, where may be seen men from the furthest north and the remotest east of the empire, all well-behaved, peaceful and contented ; to an eye habituated to the sight of trees and gardens outside the city gates, and to the fair canal which flows by their side, the spectacle presented by Lahore two score and five years ago would have been most repulsive.. Where have now sprung up in Donald Town and the old and new Malls, picturesque houses, and the establishments of European and Native firms, replete with the choicest and richest commodities of Europe and Asia, there wandered the jackal and the beast of prey. The immediate outskirts of the city were studded with filthy ditches and deep hollows and excavations. The *Shahid Ganj*, where the Patháns now bring horses from the cities of Asia for sale and exhibit their delicious Cabul fruit, and soft and smooth Persian carpets, was a nest of robber *Nihangs*, or *Akalis*, "the immortals" who defied even the power of Ranjit Singh in its zenith. The dreary expanse of crumbling ruins and tottering walls and old mounds, the desolate and barren tracts, strewn for miles around with *debris*, where there stood not a tree to give shelter to a weary traveller, have, through the magic wand of British civilisation, been charmed into a scene of life again.

What a marvellous change has the comparatively short period of British rule brought about ! It is interesting to compare the present with the past condition of things, for, if this is done impartially, it is impossible not to be struck with admiration. An age of violence and rapine has given place to one of peace and harmony ; an age of ignorance has been followed by one of enlightenment. It is an age of exhibitions, of progress and of prosperity unprecedented in the annals of this great empire. The days may be within the recollection of many, when people travelling from Lahore to Amritsar used to embrace each other and shed tears, not being quite certain whether they would reach their destination alive and return home in safety. And what do we find now, through the influence of British rule and civilisation ? The tribes that once thirsted for one another's blood, the warlike nations that spread havoc in the country and resisted the power of the once-dreaded Moghals, the people who could not meet together on the same platform but with drawn swords, now take their seats like friends under the same

roof of a railway carriage, and travel peacefully from one end of the country to another. The great victories of science and of political wisdom have linked together unruly tribes and nations, bound them in one common bond of subjection, and made them all dread the law and respect order and settled government. These important ends have been achieved not by the use of weapons of war, threats or coercion, but by measures of conciliation, confidence and benevolence, which have inspired lawless tribes with a taste for arts and civilised life.

The story has been told in the following pages of an impostor, in Akbar's time, who pretended that, if he called aloud to any one from one bank of the Ravi, he would be heard distinctly on the other. Contrast the pretensions of the impostor of Akbar's time with the wonders accomplished by means of the telephone and electric wire, and you will see how far science has progressed.

I have, in these pages, given you a full description of the railway workshops. Consider the great works executed there by means of science, and compare them with the rude and unpolished works of your own smiths. But for our knowledge that the ponderous works turned out there are the results of science, we should have thought they were the works of giants.

It is not necessary to dwell, at any considerable length, on the vast changes that have taken place, and the improvements that have been effected, in the country since it became part and parcel of the great Indian Empire. But what must be deemed to be the most valued prize of British rule is the liberty it has conferred on all its subjects, whatever their creed or nationality. In the same royal mosque of Lahore from the high pulpit of which, in the time of the saintly king Sháh Alam, the successor of the crafty and ambitious Aurangzeb, had been seen rolling down the floor the head of a *Shiah* pontiff that had been cut off by an infuriated *Sunni* congregation, for his daring to utter an offensive expression, in the same royal mosque which Ranjit desecrated, and where he kept his powder-magazine, the Mussulman community now peacefully enjoy their ablutions, make the call to prayers, and offer their worship without restraint to the Creator. In the same streets of Lahore where bloody feuds were the order of the day, we see both Muhammadans and Hindus, holding friendly meetings for the furtherance of national causes. Having forgotten their mutual broils in common subjection to the British, they vie with each other in loyalty to the Crown which has given peace to all; and they have been attached to the British Crown by a conquest over their minds, which is by far the most durable, as well as the most rational, mode of dominion. In the same streets we see now leaders of different religious sects preaching the doctrines of their respective religions, and holding discourses on innumerable theological subjects. It has been said of Akbar's time that he held meetings at Lahore (where his religious ideas are believed to have undergone

a material change) in which religious questions were freely discussed. But meetings of the sort, which the great Akbar held in his Cabinet chamber, guarded by soldiers clad in armour and steel, and which he personally supervised and took good care to see that decency and order prevailed, are now held in the streets. The presence only of a constable on duty, who has to patrol a long bazar, is generally sufficient to secure the preservation of order; and that one petty officer of the lowest grade on the mayor's staff, walking in the street in quite an unconcerned way, commands more dread and awe than the thousands of troops that had usually to be deputed to keep order at religious gatherings like those which we now see as matters of daily occurrence in the crowded streets of Lahore. The members of these assemblies dare not interfere with one another's action. They all have perfect liberty of action so long as they remain orderly and do not exceed the legitimate bounds of discussion, but any infringement of these rules is forthwith punished by the proper tribunals.

Ranjit Singh, as the study of these pages must have shown, converted all mosques and places of Muhammadan worship in the Sikh capital into powder-magazines, or workshops for the manufacture of fire-arms and ammunitions. The British Government have most generously and justly restored all such places to their Muhammadan subjects, and thus won their heartfelt gratitude. The loyal subjects now offer up their prayers in these places of worship. Shrines and mausoleums of Hindu and Muhammadan saints that had to be abandoned by the votaries of the Brahma, the disciples of the Gurú, or the followers of the Prophet, through dread of the authorities and their oppressive and arbitrary proceedings, are now thriving, and have become places of public resort. Streams of pious Mussalmans, with rosaries in their hands, multitudes of orthodox Hindus with the sacred saffron mark on their foreheads, and crowds of Sikh devotees dressed in their peculiar attire, repair to these places to scatter a few flowers over a sacred shrine, or to offer up prayers, or do some other act enjoined by their respective religions.

We have already referred to Akbar's munificent rule and the liberality of his sentiments. But we may say, without fear of contradiction, that, in the most palmy days of India before the British rule, neither life nor honour had ever been safe. To prove this, we need only refer the reader to the account given in these pages of a governor of Lahore in Akbar's time, whose son at one time buried alive in the ground, with the dead, a servant of his, for no offence of his, but simply to enlighten himself on the subject of what becomes of the dead after burial, while at another time the same worthy had the brutality to carry off, in the streets of Lahore, the bride from a Hindu wedding party, who, when they laid their grievance before the father, in the hope of obtaining redress, were told that "they ought to be glad that they were now related to the *Subedár* of Lahore." Such was the kind of justice administer-

ed in the capital of the Empire (as Lahore had been in Akbar's time), in the best days of Indian rule.

Deep must have been the impression of all thinking men, when, the other day, they witnessed the anniversary of a local Mohammadan Association celebrated with pomp, in the well-known *haveli* of Rajá Dhian Singh, in the city. The scene was truly striking. The halls of the same house which had been a hotbed of intrigues of the most revolting character but a short space of forty years ago, resounded with the orations of the leaders of the Muhammadan community, exhorting their co-religionists to provide means of higher education among them, by which means only they could expect to compete successfully with the other races of India, some of whom had, by perseverance and energy, qualities wanting in themselves, left them far behind in the field of competition that had sprung up in India for advancement in life. Such things could not even have been dreamt of in Lahore forty years ago.

Will not the young reader be convinced now of what I have maintained before, namely, that 'Lahore was not ever a garden as it is now ?' And when it is seen that it is not Lahore alone, the subject of the present record, that has thus been benefited by the British rule, but that, of the hundreds of large towns with which India teems, there is not one in which the same streams of wealth and happiness and the same fountains of prosperity and contentment have not flowed in as they have here, who can for a moment doubt the greatness of the nation which under the all-wise decree of Providence, is ruling over the destinies of this vast empire ?

It is the protection afforded to all classes of its subjects, whatever their nationality or religious persuasion, and the equal justice done to them all, great and small, that has made the name of the British nation glorious and great throughout the length and breadth of the earth. It is these high virtues, these liberal sentiments, that have enabled it, in less than one hundred years from its first arrival in India, to extend its empire from Cape Comorin to the eternal snows of the Himalayas, and, having united under its beneficent laws 250 millions of subjects (more than double the number which Gibbon estimated for the Roman Empire in the height of its glory), to carry its victorious arms far to the east of the Brahmaputra, and far to the west of Attock— that "forbidden" river of the ancients—to dictate terms of peace at the gates of Pekin, reduce to subjection Assam and Burma—where the arms of the greatest of the conquerors on earth had never before reached,—seat its vassal on the throne of Cabul, become the arbiter of the empire of the Abdali Ahmad, and win with honour that peerless inestimable diamond the "Mountain of Light" which the stern Nádir had the hardihood to wrest from the Moghal emperor, Muhammad Sháh, and which, later on, Ranjit Singh had the disgrace to

plunder from his helpless Afghan guest, the king Shuja-ul-Mulk. No wonder, then, if its skilful pioneers have surveyed the dreary defiles of Khyber, its gallant soldiers penetrated into interminable Indian wastes and deserts and traversed the highest passes of the snow-clad mountains, its engineers carried railways to the extremities of the empire, throwing open countries that had hitherto been sealed, and its travellers, by their daring exploits and intelligent researches, raised their country to a rank in scientific exploration unequalled by the greatest of nations that claim to bear the palm of civilisation in the world.

Now, if I have succeeded in proving to the young reader that 'Lahore was not ever a garden as it is now,' even in the days of its best prosperity, I trust he will bear in mind my advice, given at the outset of these remarks, that he will not behold with indifference, the vast changes that have been brought about in the city of his birth or suffer himself to be an unconcerned spectator of the great improvements that have been effected in it, but will learn such useful lessons from them as will make him a better citizen and a better subject. And if this my object in compiling the present volume is gained, I shall have reason to rejoice that the labour bestowed on it has not been in vain.

GURDASPUR, M. L.
April 24th, 1892.

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CHAPTER I.

LAHORE.

HISTORICAL.

Hindu traditions.—The mythical founder of Loháwar, or Lahore, was Lov or Loh,* one of the two sons of Rámá, the hero of the famous epic-loom the Ramayaná, the other son, Kash, having, according to the same tradition, founded the sister town of Kusáwar, or Kasúr. Its name is associated with the age of chivalry of the Hindus, the legends of the martial prowess of their remote ancestors and the traditions of their ancient civilization. In the old annals of Kashmír and Rájputáná, we find mention of Lahore as a Hindu principality. The solar Rajpút princes of Central India are said to have descended from Kanekson, a king of that race, who, migrating from Lahore, became the founder of a royal line. To the present day one of the city gateways bears the name of a tribe, the Bhátis, which, though inhabiting Jasselmere to the far south, yet point, with the Solankhi tribe of Analhára Pattan, to the city of Lahore as the seat of their earlier settlement. The Deshwa Bhágá, a compilation from the Puráns, gives an account of a sanguinary battle fought at the end of the Dwarpar, or Brazen Age, between the troops of Bánmal, Rája of Lahore, described as a mighty king, and Bhim Sen, who, with his army of 10,000 cavalry, defeated the Rája, and, after three days' fight, took him prisoner and made his kingdom tributary to his own. The ballad poetry of the northern border commemorates the "forest near Lahore," then called Udinagar, as the battle-field where the monster Rákhas was slain, in a fight with Rasálú, son of Sal Vahn, the Rája of Sialkot.†

The origin of Lahore and Kasúr.

Kanekson, the Hindu Rajpút Prince.

The Bháti tribe.

Mention of Lahore in the Hindu Puránás.

The inference to be drawn from the above and other traditions of a similar nature is that Lahore was founded by a race of Rajpút princes who established themselves in the west of India at an early date, and it receives further corroboration from the fact that, when that country was first visited by the Mahomedan arms, Lahore formed the capital of an important Hindu principality which exercised feudal power over other States.‡ That there were frequent changes of dynasty at Lahore, as in most other Eastern countries, is only probable. Mr. Thornton, who has very ably discussed the question in his work on Lahore, thinks that the earliest princes were the Rajpúts

Lahore presumably founded by Rajpúts from Western India.

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* A *mandir*, dedicated to Loh, may be still seen in the north-western corner of the fort. The descent is by a wooden staircase.

† Thornton's Lahore.

‡ *Ibid.*

from Ajúdhiá, of the same family as those at Gujrat and Márwár. At some subsequent time, the date of which is unfixed, the government seems to have been assumed by other Rajpút tribes, such as the Solankhís and the Bhátis. At the time of the early Mahomedan conquests, we find Lahore in possession of the Chúhán princes of the royal family of Ajmere ; and during the later invasions of the tenth century it was in the hands of a reigning family of the Brahmans.*

Its Hindu name.

Name.—In the Deshwá Bhágá, previously mentioned, Lahore is called Lavpor, which at once points to its origin from Lav, the son of Rámá, while in the ancient annals of Rájputáná the name given is Loh Kot, meaning " the fort of Loh," which, again, has reference to its mythical founder, Rámá's son.

Mahomedan name.

Turning to the Mahomedan period, the best authorities on the early Mahomedan conquests of India, are the historians of Scindh, for it was in that quarter that the first storm of those conquests under the *Khalifát* burst. *Fatuhúl Baldán,* believed to be one of the earliest Arabic Chronicles, which gives an account of the first conquests of the Arabs in Syria, Mesopotamia, Egypt, Persia, Armenia, Transoxiana, Africa, Spain and Scindh, calls Lahore by the name of *A'lahwár*. The book, which is the work of Ahmad *bin* Yahya, surnamed Al-Biladuri, who lived at the Court of Baghdád towards the middle of ninth century of the Christian era, in the *Khalifat* of Al-m'tamid-Billah, is frequently cited by Ibn-i-Haukal, Almasudi and other ancient Arabic geographers.

Mention of Lahore by the early Arab geographers.

Expeditions in the time of the early Khalifs.

In times as early as the *Khalifát* of Umar, an expedition was sent under Hákam, son of Abul'asi, of the tribe of Sakif, to Barúz (Broach) and Debal. During the reign of Usmán, Hakím, son of Jahalla-al'ábdi, was sent to the confines of Hind ' in order to acquire knowledge and bring back information.' In the beginning of the year 39 A. H. (659 A. D.), during the *Khalifat* of Alí, son of Abú Tálib, Haras, son of Marral 'Abdi, proceeded, with the sanction of the Khalif, to the same frontier, as a volunteer. He reached Kekán (قيقان) in Scindh, was victorious and made captives, but was subsequently slain.

" In the year 44 A. H. (664 A.D.), and in the days of the Khalif Mu'awiya," continues our author, " Mohallab, son of Abú Safrá, made war upon the same frontier, and advanced as far as Banna (Bannú) and Aláhwar (Lahore) which lie between Multán† and

* Thornton's Lahore, p. 112.

† The early Arab geographers call Multán " Farj," or " house of gold," because Mahomed, son of Kásam, lieutenant of Al Hajjaj, found forty *bahárs* of gold in one house of the city, which was thenceforth called " house of gold. " A *bahár* equals 333 maunds. According to Almasudi it is the idol also known by the name of Multán. Pilgrims from distant places in India used to travel to

Cábul. The enemy opposed him and killed him and his followers."*

Coincidence of Hindu legends with the accounts furnished by the early Arab geographers.

The great traveller Al-Idrisi, of Morocco, in his work the *Nuzhatulmushták-fi-Iftikharul Afák,* writing in the ninth century, calls it Loháwar لهاور . The termination *'Awar* is a corruption of the Sanscrit word *Awarna,* meaning fort, and is affixed to many Indian towns, such as Sanáwar, Bijáwar, Pesháwar. Loháwar would, thus, simply mean "fort of Loh," and the name would establish its identity with the "Loh Kot" of the Hindu *Puránás.*

Abú Rehán Al-Biruni, in his celebrated work, *the Kanún,* speaking from his personal knowledge of the country at the time of Mahmúd's invasion, towards the close of the tenth century, mentions, in his description of the Himalayan mountains, that "they can be seen from Tacas (Taxila?) and Laháwar لهاور (Lahore)." M. Reinaud, in his *Fragments,* and Elliot, read it as Lauhaour لوهاوور, Loháovar لهاوور, Lohárú لوهارو, and Lahor لهور .

Amír Khusrow, of Delhi, writing in the latter part of the thirteenth century, calls it Lahanúr in his well-known work the *Kiránus-sa'den.* He says :—

از حد سامانه تا لهانور هیچ عمارت نیست مگر دار قصور

"From the confines of Samania to Lahanúr,
There is no walled (city) but Kasúr."

Mr. Thornton suggests that Lahanúr is a corruption of Luhanagar, *núr* being the Dakhani form of *nagar,* as appears from the names of other towns, such as Kalanore, Kananore, &c.

Rashid-ud-din, in his *Jámiut Tawarikh,* completed in A.H. 710, or A.D. 1310, calls it Lahúr لاهور, "than which," he says, "there is no stronger fort."

Al Biruni also mentions Lahore as a Province, the capital of which was "Mandhukur" مندهوكور, on the east of the river Iráwá (Ravi). Baihanki calls it "Mandkákúr" مندكاكور .

Lahore is also called by the Mahomedan historians Lôhár, Lôher and Ráhwar, the origin of the last name being explained by the fact of its situation on the great imperial roads to Cábul, Kashmír and Agra.

In whatever form it may have been written by the early

Multán, carrying with them money, precious stones, aloe-wood and perfumes to fulfil their vows. The greater part of the king's revenue was derived from the offerings made to the idol Multán."

* Elliot's Historians of India, p. 116, Vol. I.

Mahomedan writers, it is manifest from the above summary that the name, Lahore, has clear reference to its founder, and that that founder was, in all probability, Loh, the son of Rámá.

Date of foundation.—The early history of Lahore is involved in so much obscurity that it is impossible to discover the exact date of its foundation. Of its Rajpút Hindu origin there can be little doubt. From the writings of eminent Arabic geographers and the early Mahomedan historians of Scindh, a *resumé* of which has been given above, it may, moreover, be fairly concluded that Lahore was a town of some importance during the early days of the *Khalifat*, or about the middle of the seventh century of the Christian era.

Conclusions drawn by Colonel Tod.

Colonel Tod in his Annals of Rajistán, assigns the middle of the second century as the date of the migration of Prince Kenekson from Lahore. The learned author, who, from the earliest period of his official connection with Rajistán, applied himself diligently to collecting and imploring its oldest historical records, bases his information on the sacred genealogy from the Puránás, the Mahabhárat, the poems of Chand, the voluminous historical records of Jesselmir, Márwár and Mewár, the genealogical rolls of antiquity, obtained from the tribal bards and priests, biographical anecdotes furnished by men of intellect in the country, and inscriptions calculated to reconcile dates :—" In short," writes the author, " every corroborating circumstance was treasured up which could be obtained by incessant research during sixteen years." From at least ten genealogical lists, derived from the most opposite sources, Colonel Tod finds Kanekson to be the founder of the Mewár dynasty, and assigns his emigration from Loh Kot (Lahore) to Dwarica in Samvat 201, or A.D. 145. The country of Ayuddhia (Oudh), of which Rámá was the monarch, is, in the ancient chronicles of the Hindus, called Khushála, from the mother of Rámá whose name was Khushalia. The first royal emigrant from Lahore is styled in the archives of the the Rána of Mewár, *Khushala putra*, ' son of Khushala.'* From Loh, the son of Rámá, the Ránas of Mewár claim their descent. He built Lahore, the ancient Loh Kot, and ' his branch, from which the kings of Mewár are descended, resided there until Kanekson emigrated to Dwarica.'† Of the period of this king's migration from Lahore there can, therefore, be no doubt.

The conclusions drawn by Colonel Tod, on the authority of the ancient scriptures of the Hindus, receive further corroboration from the classical writers of the East. It was about the time referred

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* Annals of Mewár, p. 232, Vol. I.

† Ibid.

to by Colonel Tod as the probable period of Prince Kenckson's migration from Lahore, namely, the middle of the second century that Claudius Ptolemæus, surnamed Ptolemy, the celebrated astronomer and geographer, wrote his geography, which was used as a text-book by succeeding ages. He flourished in Alexandria in 139 A.D.; and there is evidence of his having been alive in 161 A.D. In his geography he mentions a city called Labokla, situated on the route between the Indus and Pálibothra, or Patáliputra (Patná), in a tract of country called Kasperia (Kashmír), described as extending along the rivers Bidástes (Jhelam), Sandabal or Chandra Bhágá (Chenab), and Adris (Ravi). This place, from its name and locality, Wilford would identify with Lahore. With this inference General Cunningham agrees, identifying Lahore with the Labokla of Ptolemy, and taking the first two syllables, Labo, to represent the name of Lava (or Lov), the son of Rámá.* The identification was, according to the same authority, first made in Kiepert's Map of India according to Ptolemy, which accompanied Lassen's 'Indische Alterthums Kunde.' Identification of the Labokla of Ptolemy with Lahore.

The traveller, Alexander Burnes, noticing the traditions of Cábul† in his travels writes of the foundation of Lahore:—"In Cábul itself there are not exactly traditions of Alexander, but both Herát and Lahore are said to have been founded by the slaves of that conqueror, whom they call a prophet. Their names were Heri (the old name of Herát) and Lahore. Candahár is said to be an older city than either of these."‡ Traditions cited by Alexander Burnes.

But the entire absence of the name of Lahore, or any city with a name approaching it, which may be fairly identified with it, in the writings of the historians of Alexander, coupled with the fact that no coins of Indo-Bactrian or Indo-Scythic dynasties have been discovered at Lahore or in its neighbourhood, has led scholars to conclude that the city, if it existed at the time of Greek invasion, was of no importance up to, at least, the first century after Christ.§ Silence of Alexander's historians on the subject of Lahore or any place identical with it.

Bernier, who visited Lahore in 1664 A.D., suggests its identification with the ancient Bucephala.‖ The view of Bernier.

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* Compare Thornton's Lahore, p. 110, and Cunningham's Ancient Geography of India, p. 197. *See* also, on the same subject, Report on the Archæological Survey of India, Vol. II, page 205, *note*.

† It is said that Cábul was formerly named Zábúl, from a Kafir, or infidel king, who founded it; hence the name Zabúlistán.—*Burne's Travels into Bokhárá, &c., p. 148, Vol. I.*

‡ Ibid.

§ Compare Thornton's Lahore, p. 109, with Hunter's *Gazetteer*, p. 414, Vol. VIII.

‖ Travel's, p. 124, Vol. I, London, 1826.

Of Burnes.

Burnes would identify Lahore with Sanghálá, mentioned by Arrian and Curtius, the classical writers, as the stronghold of the Kathaean or Khatri tribe. This is the Sanghálá of Alexander, mentioned also by Diadorus, and recognized as the *Sákala* of the Brahmans and the *Ságal* of the Budhists. But its position, 65 miles from the bank of the Hydraotes (Ravi), precludes the identity of its situation with that suggested by the enterprising traveller.

Presumptions.

Yet both Curtius and Arrian agree in stating that Alexander crossed the Hydraotes (Ravi) before advancing against Sanghálá to punish the insurgent Kathaeans, described as a "free Indian nation." There can, therefore, be no doubt that the conqueror crossed the Ravi in the immediate neighbourhood of Lahore, which "was most probably the position of his camp when he heard of the recusancy of the Kathaean."* But it must have been a place of no importance at the time of the Macedonian invasion, or it would have, doubtless, been mentioned by the Greek writers.

The Chinese pilgrim Hwen Thsang's visit to the Panjáb, 630 A. D.

When the celebrated Chinese pilgrim, Hwen Thsang, visited the Panjáb in 630 A.D., he found the walls of Sanghálá completely ruined, but their foundations still remained; and in the midst of the ruins he found a small portion of the old city, still inhabited by Budhist monks, who studied the esoteric doctrines of Budha. According to the Chinese traveller, Táki, or Asarúr (believed by General Cunningham to be the Pimparáma of Alexander), about two miles to the south of the high road between Lahore and Pindi Bhatián (or 45 miles from the former and 21 from the latter), was the capital of the Panjáb in A.D. 633.

Now, the pilgrim, in his itinerary,† makes no mention of Lahore, or any city answering its name or description, though he was in Chinapatti (the modern Patti in Kasúr) for 14 months, and Jalandhra (the Kulindrine of Ptolemy) for four months, and had travelled the whole country from Kashmír to Pragia, Ujjen and Kannoj. He notes that he halted for a whole month (November 633 A.D.) at a large town on the eastern frontier of Táki. General Cunningham would identify this large town with Kasúr, as the kingdom extended to the Biás river on the east, and the great city should be looked for on the line of the Biás, and not on the Ravi.

Probable date of foundation.

From the mention, however, of the name of Lahore in the geography of Ptolemy before mentioned, Mr. Thornton approxi-

* Ancient Geography of India, by Major-General Cunningham, p. 191.

† Doctor Hunter, writing of Lahore, says, in his Imperial *Gazetteer* (p. 415, Vol. VIII), that "Hwen Thsang, the Chinese Budhist pilgrim, notices the city in his itinerary." In the itinerary of Hwen Thsang, however, published by General Cunningham, as Appendix I to his "Ancient Geography of India," no mention of Lahore exists.

mately fixes the date of its foundation "at the end of the first or the beginning of the second century of the Christian era."*

Lahore before the Mahomedan conquest.—We have observed before, on the authority of the Chinese traveller, Hwen Thsang, that Táki, or Asarúr, was the capital of the Panjáb in the seventh century. According to Major-General Cunningham, it was the name of the capital, as well as of the kingdom of the Panjáb at that time.† The more ancient capital was She-kie-lo, identified by Professor Lassen with the Sákala of the Mahabhárata and the Sanghálá of Arrian, within a few miles of Táki. Sákala was the ancient capital of the powerful tribe of Tákas, whose country was, after them, called Tákadesá. The kingdom of Táki comprised the whole plains of the Panjáb, from the Indus to the Biás, and from the foot of the hills to the junction of the five rivers below Multán, and embraced several of the most celebrated places in ancient India, some famous in the wars with Alexander, others renowned in Buddhist history. Loháwar, or Lahore, was one of these, and with Kusawar (Kasúr) and Chinapatti (Patti), was included in the Bári Doáb, or the country between the Biás and the Rayi.

The ancient Hindu capital of the Panjáb.

Lahore a principal city of the ancient kingdom of the Hindus in the Panjáb.

Major-General Cunningham identifies the Táfak طافك of the merchant Solemán, the earliest Mahomedan author who visited the East before 851 A. D., as the Táki of the Chinese pilgrim. In the Geography of Almasúdi, the "Herodotus of the Arabs," it is called Táfan طافن. Both Abú Rehán and Rashid-ud-din, who has borrowed from Al-Biruni, call it Tákishar, and agree in stating that "the great snowy mountains of Kelarjik (Larjik), which resembled Demavend in its cupola form, could be seen from the boundaries of Tákishar and Loháwar." Tákishar and Loháwar are here mentioned, as cities. Thus, the mention of Táka along with

Presumption that "Lahore" was contemporary with "Taka" of the Chinese pilgrim.

* On the assumption that the "great city" alluded to by Chinese pilgrim in his travels was Lahore, Mr. Thornton assumes elsewhere (*vide* p. 112 of his work on Lahore) that the "great Brahmanical city of Hwen Thsang was the city of Lahore," and that "it must have been founded between the first and seventh centuries of the Christian era." Major-General Cunningham in his Ancient Geography (page 198), however, shows clearly that the Chinese traveller could not have visited Lahore, and that the "great city" alluded to by him was the modern town of Kasúr. The conclusion, therefore, in regard to the probable foundation of Lahore in the seventh century, based as it is on the belief in the Chinese pilgrim's visit to Lahore towards the middle of that century, would not, for obvious reasons, hold good, and the fair inference to be drawn from the writings of the Greek geographers, coupled with the testimony afforded by the ancient chronicles of Kashmír and Rajistán is, that, whatever its exact locality, Lahore must have been founded towards the end of the first or the beginning of the second century of the Christian era.

† The name "Panjáb" meaning "five waters" is of Persian origin, and was adopted only on the Mahomedan conquest of that country. In Mahabhárata the country was called Takadesá, or the country of the Tákas. The old Nágri characters which are still in use throughout the country from Bámián to the banks of the Jamná, are called Tákari. The "Rája Tarangini," the ancient chronicle of Kashmír, was written in the Tákari characters.

Lahore by the early Arab geographers of admitted authority, shows that both these cities existed contemporaneously, and since Táka flourished in the seventh century, it is probable that Lahore must have flourished then too.

Lahore the capital of the Brahman dynasty.

Lahore seems to have risen to importance in the eighth and ninth century, when it became the capital of a reigning family of the Brahmans who, in the tenth century, were invaded by Sabuktagín and his son Mahmúd. Owing to change of dynasty, or its exposed situation on the road from Cábul to India, the city of Lahore seems to have been deserted sometime before the invasion of Mahmúd, for, in contemporary Mahomedan histories, mention of Lahore exists as a Province. The *Hadikatul Akalim* of Murtaza Husain* expressly mentions the fact of the transfer of the seat of government from Lahore to Sialkot, or Sálwanpúr, built by Rája Sálwan in the time of Raja Vikramajit, where the Bhátis subsequently established themselves. As stated before Al-Biruni mentions Mandhokar (or Mandhokot) as the capital of Lahore, the *Province*. Mr. Thornton identifies Mandhokot, with Mankot, a place near Sialkot, and believes it to be the capital of the last native dynasty. This belief is strengthened by the fact that Sher Sháh, the *Súr* Afghán, seriously contemplated the removal of the seat of government from Lahore to that very place. The date of the desertion of Lahore may be approximately fixed at the tenth century.

The city temporarily abandoned as capital of the Province.

But is rebuilt by Mahmúd of Ghazni.

From Sialkot, or its vicinity, the seat of government was removed to Lahore at the period of Mahmúd's invasion, in the beginning of the eleventh century, when that conqueror, having rebuilt the city, established a garrison in a fort built by him.†

Summary of the various accounts regarding its name and probable date of foundation.

The result of enquiries into the pre-Mahomedan history of Lahore may be briefly recapitulated thus :—That Lahore, the Lavpor and Lohkot of the Hindus, the Loháwar, Lohár, Lahánur, or Ráhwar, of the Mahomedans, and possibly the *Labokla* of Ptolemy,

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* The author says :—

و چون بمرور ايام معمودي آن روي با نحطاط نهاد دارالحكومت شهر
سيالكوت مقرر گشت

" And when by lapse of time, the population of this city decreased, the seat of government was established in the town of Sialkot."—*Hadikatul Akalim*, ch. III, p. 146.

† The historian Murtaza Husain says :—

و چون سلطان محمود غزنوي فتح هند نمود ملك اياز بابادي آن
كوشيده و شهرے بتجديد و قلعه پخته تعمير ساخت

" And when Sultán Mahmúd of Ghazni conquered Hind, Malik-Ayaz made endeavours to populate it and he built a new city and a fort of solid masonry work."—*Hadikatul Akalim*, ch. III, p. 146.

was founded by an ancient race of Rajpúts towards the end of the first, or beginning of the second, century after Christ; that it rose to importance in the eighth and ninth century, becoming the capital of a powerful principality and the parent of other colonies; that, owing to a change of dynasty, the seat of government was transferred to Sialkot in the tenth century; but, in the beginning of the eleventh, it became again the seat of Mahomedan government in the north-west of the Panjáb. Mr. Thornton thinks it more probable that it was founded as early as the beginning of the second century, and his conclusions are fully supported by the previous writings of Wilford and the subsequent researches of so eminent an authority as Major-General Cunningham.

The Ghaznivide dynasty.—When Alaptagín, the celebrated Turki slave and General of Abdul Malik, the last of the Sámání kings of Bokhárá, who ruled over the destinies of Central Asia for 120 years, died, in 977 A. D., he was succeeded by Sabuktagín, his General, also a slave, who had married his daughter. Having subdued and annexed Candahár, Sabuktagín crossed the Indus, to invade the kingdom of Lahore, then ruled by Jaypál, a Brahman prince, of ancient lineage. A battle was fought near Lamghán, a 'city celebrated for its great strength, and abounding in wealth,'* at the mouth of the valley which extends from Peshawar to Cábul, in which the Hindus were defeated with great loss. The Hindu Rája surrendered fifty elephants, and engaged to pay 1,000,000 *dirhams* of royal stamp as the price of peace; but, no sooner had the victor retraced his steps to Ghazni, than Jaypál refused to fulfil this part of the engagement, and even had the audacity to cast into prison the messengers who had accompanied him to Lahore to receive the stipulated ransom.

Sabuktagín invades Lahore.

The battle of Lamghán.

Defeat of the Hindus.

The perfidy of the Rája of Lahore brought Sabuktagín a second time on to the soil of the Panjáb, and a second battle was fought, in which the confederate armies of the Indian Rájas, numbering in all 100,000 horse and a prodigious number of foot soldiers,† were defeated with dreadful slaughter. The whole country up to the Indus was taken possession of by the victors.

Second invasion of the Panjáb by Sabuktagín.

On the death of Sabuktagín, in 997 A. D., his son, the celebrated Mahmúd, after a disputed succession, ascended the throne of Ghazni. From his very childhood, Mahmúd was bent on extirpating idolatry, and establishing the religion of the Prophet on the

Mahmúd, the successor of Sabuktagín.

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* *Tarikh-i-Yamini* of Al-utbi.

† Farishta. According to Al-utbi they were scattered like ants and locusts.—*Tarikh-i-Yamini.*

He takes the field against Jaypál.

Defeat of Jaypál's army.

land beyond the Indus. He took the field against Jaypál, his father's old adversary, and a battle was fought near Peshawar on 27th November 1001 A. D., in which the Indian army was totally defeated and pursued to Bhatinda. A great number of the Hindus were taken prisoners, among them being Rája Jaypál and a number of his kinsmen. These were subsequently released, on the Rája's paying a heavy ransom, and renewing his promises of tribute. Around his neck were ten necklaces of jewels, one of which alone was valued at eighty thousand pounds, which all became the property of the victor. The unfortunate prince, being under the superstitious belief that his repeated disasters were due to some crime which might be expiated by self-sacrifice, abdicated the throne in favor of his son Anangpál, and, mounting a funeral pile, which he had himself caused to be constructed outside the walls of his capital, set it on fire with his own hands, and thus met a death to which he had devoted himself. Mahmúd returned to Ghazni after establishing a Mahomedan governor in the Panjáb.

His self-immolation.

Anangpál, son of Jaypál.

Mahmúd extends his conquests in the Panjáb.

During the next three years Mahmúd captured the important city of Multán, the chief of which, though a Mussalman, had formed a close alliance with Anangpál, reduced the whole of the Peshawar valley and the greater part of Sindh, and made every sovereign from Kashmír to the mouth of the Indus his tributary.

The battle of Peshawar.

In 1008, Anangpál, stimulated by the remonstrances of the priests to make a great effort to recover their lost independence and drive the foreigners out of the country of their birth, entered into a confederacy with the Hindu Rájas of India; and a great battle, which decided the fate of the Panjáb, was fought on the fields of Peshawar, between the troops of Mahmúd and the allied Indian armies. The Hindus fought with great valour and resolution, and the Mahomedans were on the point of being routed, 3,000 to 4,000 of their number having been killed in the battle by the furious charge of the Ghakkars, a wild mountain tribe, the ancestors of the modern Játs. But the tide of war suddenly turned. The elephant on which Anangpál rode, and which had been directed to profit by the confusion, was terrified by the burning naphtha balls and arrows, and fled from the field. The Hindus, believing they had been deserted by their sovereign, took to flight and dispersed in every direction, being vigorously pursued by the Mussalmans, who put great numbers of them to the sword.

Utter rout of the Hindus.

The kingdom of Lahore, though closely contiguous to the Ghazni capital, had remained independent during the last fifty years that had clapsed since the first invasion of the Indian territory by

Sabuktagín. Anangpál was succeeded in the government of Lahore by his son Jaypál II. The young prince was so ill-advised as to oppose the march of the Sultán's army to Kannoj. This conduct on the part of the Rája of Lahore, afforded Mahmúd a pretext for obtaining possession of this important key to India. Hastening from Kashmír, whither he had proceeded, he marched towards the metropolis of the Panjáb at the head of an immense army. The young Rája, finding himself unable to face the veteran army of the Sultán, abandoned the city and the neighbouring territory, and fled helpless to Ajmere. Lahore was sacked by the victors, and thenceforward permanently attached to the empire of Ghazni. Thus was a permanent garrison for the first time established east of the Indus, the Hindu principality of Lahore for ever extinguished, and the foundation laid of the future Mahomedan empire in India. The event happened in 1002 A. D.

Jaypál II.

Lahore permanently attached to the empire of Ghazni, 1002 A. D.

During the reign of Maudúd, grandson of Mahmúd, a coalition having been formed among the Hindu Rájas of Delhi and the surrounding countries, they overran the Panjáb and laid siege to Lahore. The city was defended with desperation by the Mahomedan garrison. The Mahomedans suffered greatly for want of supplies, famine prevailed, and no succour from without could be obtained. The Mahomedans, disdaining to yield to a nation whom they had so often beaten in the field, at last made a desperate *sortie*, and the Hindus raised the siege and precipitately retired, 1045 A. D. This was the last attempt of the Hindus to recover the sovereignty of Lahore.

Maudúd.

Failure of the last attempt of the Hindus to recover the principality of Lahore, 1045 A. D.

The Seljukian Tartars, under their great sovereigns, Toghral Beg and Alp Arslan, in the meanwhile, established an empire over all the country between the Euphrates and the Jaxartes, and the Ghaznivide Sultáns, having been deprived of their ancestral possessions, removed the seat of government to Lahore. During the reign of Masud II (1098-1114 A.D.), Lahore became the real capital of the Ghaznavi dynasty, and their possessions in the Panjáb became consolidated.

Lahore becomes the capital of the Ghaznivde dynasty.

During the reign of Behrám Sultán, (1118 to 1152 A. D.) Balin,* the viceroy of Lahore, aimed at independent sovereignty. The Sultán made two expeditions to chastise him, and was victorious on both occasions. "But God punished him," writes the historian Minhaj-us-Seraj, "for his ingratitude. He, with his ten sons and horses, fell into a quagmire on the day of battle, and, being thus engulphed, was effectually disposed of."

Sultán Behrám.

Balin, the viceroy of Lahore.

* Called by Minháj-us-Seráj, Mahomed Behalim.

Khusrow Shah. His death, 1160 A.D. He is succeeded by Khusrow Malik, his son.

After the capture of Ghazni by the Ghorian Sultán Ala-ud-dín, Khusrow Sháh, the son of Sultán Behrám, reigned at Lahore for two years.* He died at Lahore in the year 1160, and was succeeded by his son Khusrow Malik, surnamed Taj-ud-doula Sultán Jahan,† destined to be the last of the mighty race of Sabuktagín who was to hold royal power.

The Ghazni Sultáns, a tolerant race.

The Ghazni Sultáns seem to have been a tolerant race, and they ruled the Panjáb mildly. They employed the Hindus in their cavalry, and some of them even adopted Hindu titles, which they inscribed on their coins. Lahore during the reign of Sultán Mahmúd, was called Mahmúdpur ; and this was the name inscribed on the coins struck by Mahmúd at Lahore.

The ancestors of Shaháb-ud-dín Ghori.

The Ghorian and the Slave dynasties.—Shaháb-ud-dín, surnamed Mahomed Ghori, generally considered the founder of the Mahomedan empire in India, was the brother of Sultán Ghias-ud-dín, the successor of Sef-ud-dín, the son of Ala-ud-dín, Sultán of Ghor. Being despatched to India by his brother to annex the provinces which belonged to the subverted dynasty of Ghazni, he conquered Multán and the fort of Uch, celebrated in history as the scene of Alexander's memorable attack and wound. Having then conquered all the provinces of the Indus, he twice besieged Khusrow Malik in his capital of Lahore ; but that prince offered such a determined resistance in his strong retreat that the invader was on both occasions forced to retire. The crafty Ghorian Sultán at length had recourse to a stratagem. Khusrow had sent his son Mahomed, as a hostage for his own good behaviour, to the Court of Ghori Sultán. Having given out that he had every confidence in the good faith of Khusrow, and, that his object thenceforward was to turn his arms against the Seljuks, he sent the prince back, with a gorgeous escort by easy marches to Lahore. Khusrow Malik, being thus entirely thrown off his guard, marched from Lahore to embrace his son. Mahomed, who had in the meanwhile assembled an army of 20,000 horse, as if for operations in Khorasán, marched with celerity by a circuitous and unfrequented route, thus interposing himself between Khusrow and his capital. His camp having been surrounded, Khusrow was compelled to surrender. The event happened in 1186, A. D. Khusrow was confined in a strong castle, but, on the alleged prediction of some astrologer, was, with all his family, put to death, and the dynasty of the great Mahmúd was thus for ever extinguished. Lahore was soon after occupied without any resistance.

He besieges Khusrow Malik at Lahore.

A stratagem.

Khusrow put to death with all his family.

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* *Rouzatus-Safá.*

† *Tabakáti Násiri.*

Sultán Shaháb-ud-dín made war on Prithi Rai (or Pithora), Rája of Ajmere, the head of the Chuhan Rajpúts, and was wounded in the great battle of Narain, on the Sarsuti river, by the lance of Gobind Rai of Delhi. The incident affords proof of the valour and martial prowess of the Afghan king, as well as of the heroism and prodigious strength of the Rajpút General. The former was on horseback when he attacked the war elephant of Govind Rai, and, with the strength of a lion, in one stroke knocked two of his adversary's teeth down his throat. The Rai returned the blow forthwith, wounding the king severely in the arm with his lance, and the latter's life was saved only through the devotion of a brave young Khiljai, who, clasping his master round the chest, spurred on the horse and bore him from the midst of the fight.* His army was defeated and pursued for forty miles, while he himself was carried almost insensible to Lahore.† Seven times did this brave Hindu Rája, the representative of the Aryan chivalry, carry his arms to the very gates of Lahore,‡ but he was finally defeated and put to death by the Moslem king, 1193 A. D. On his recovery from the wound received at the battle of Narain, the Sultán disgraced those Omerahs who had fled from the battle-field, by compelling them to walk round the city of Ghor whither he had returned, with the nose-bags of their chargers fastened round their necks, as if they were donkeys ; in the meanwhile giving them the option of eating the fodder, or having their heads struck off with the sabre.

Deeds of prodigious valour.

Meanwhile the Ghakkars, a wild tribe inhabiting the mountains north of the Panjáb, availing themselves of the Sultán's absence at Khowrazm, overran the Panjáb and even captured Lahore, 1203 A.D., but Shaháb-ud-dín, with the assistance of Kutb-ud-dín *Ebak*, his deputy invaded the Panjáb, and not only recovered that Province, but induced the Ghakkars to embrace the Mahomedan religion.

Lahore captured by the Ghakkars, 1203 A. D.

Who, however, are compelled to evacuate it.

On the cruel assassination of Shaháb-ud-dín by the Ghakkars on the banks of the Nilab, Kutb-ud-dín *Ebak*, viceroy of northern India, originally a slave, mounted the throne at Lahore on July 24th, 1206 A. D.

Death of Shahábuddin

Accession of Kutb-ud-dín *Ebak*.

Soon after the accession of Kutb-ud-dín to the throne, Taj-ud-dín Eldoz, another slave of Shaháb-ud-dín who, on his master's death, had retained possession of Ghazni and the northern provinces, set out with an army to enforce his claim, and captured Lahore,

* Minháj-us-Seráj.

† Sullivan.

‡ *Ibid.*

but was driven out by Kutb-ud-dín, who marched at the head of an army from Delhi.

Lahore becomes the capital of the Ghorian dynasty.

" The public prayers and coinage of *Dinárs* and *Dirhams* throughout the whole country received honor and embellishment from his name and royal titles, and Lahur* where the throne of the Sultáns had been established, and which was the altar of the good and pious, became the capital."† The Sultán died at Lahore, in 1210 A.D., through a fall from his horse while playing the game of *Chougán* (now known as ' Polo'), and " he was buried at Lahore like a treasure in the bowels of the earth."‡

Arám Sháh.

Kutb-ud-dín *Ebak* was succeeded by his son Arám Sháh ; but the latter was defeated and expelled by the late king's son-in-law and adopted son, Shams-ud-dín Altamash. According to Hasan Nizámí, the last named king arrived at Lahore, described as being " among the mothers of the countries of religion and among the chiefs of the provinces of Islám, the abode and repose of the excellent and pious, which, for some days, on account of a number of calamities and changes of governors and the sedition of rebels, had been distracted by the flames of turbulence and opposition, but had now been again reduced to order." In the beginning of 1217 A.D., Násir-ud-dín Mahmúd, the king's son, was appointed viceroy of Lahore, which became the scene of rejoicing and festivities and the game of *Chougán*, with which the king amused himself.§

Shams-ud-dín Altamash assumes the reins of empire.

A Mahomedan writer's description of Lahore.

Násir-ud-dín Mahmúd appointed viceroy of Lahore, 1217 A.D.

Lahore captured by Jalal-ud-dín, Sultán of Khowrazm, 1218 A.D.

Who is driven back by the hordes of Chengez Khan.

In the year 1218, Jalal-ud-dín, Sultán of Khowrazm (now Khewa), having overrun Persia and Transoxiáná, conquered Lahore ; but his hordes were driven back to the banks of Indus by the legions of Chengez Khán, the mighty lord of the pastoral world, the subverter of numberless kingdoms from the shores of the Caspian to the borders of China, and from the Indus to the Pole. According to the Bahrúl Baldán, " Several thousand horsemen under Turtáí, the general of Chengez Khán, crossed Scindh in pursuit of Jalal-ud-dín, and from thence went to Multán and ravaged that country and Loháwar."‖ Another historian¶ says " that the places plundered by the Moghals on this occasion were Multán, Loháwar (Lahore), Fershawar (Peshawar), and Malikpur." After

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* Lahore is here spelt Lahúr in the original.

† *Tájul Maásir* of Hasan Nizámí of Lahore, written in 1205 A.D. It is a very valuable work, being a contemporary history of the first permanent establishment of the Mahomedan power in the north-west of India.

‡ *Ibid.*

§ Hasan Nizámí.

‖ Lahore is here called Loháwar.

¶ D'Obsson.

committing these depredations, the Moghals returned, across Scindh to Ghazni.

Sultáná Razia Begam.

During the reign of Sultáná Razia Begam, who had succeeded her brother, Rukun-ud-dín Feroz, the son of Altamash (1236 A.D.), Malik Azud-dín Kabir Khán, Governor of Lahore, broke out in revolt. The Sultáná, who, according to the contemporary historian, Minháj-us-Seráj, "throwing off the dress and veil of the women, put on a coat (*Qabá*) and cap, and, daily sitting on her throne, gave audience to all her countries," led her army from Delhi to Lahore and reduced the insurgent chieftain to obedience, 1239 A.D.

Revolt of the Lahore viceroy.

The fair ruler of India, on her defeat and cruel assassination (October 1240 A.D.), was succeeded by her brother, Sultán Moz-ud-dín Behrám Sháh. An army of the Moghals from Khorasán and Ghazni, penetrating into the Panjáb, committed great havoc. Malik Kara Kúsh, the Governor of Lahore, made preparations for resistance; but, not being supported by the people of the city, he fled one night in the direction of Delhi. Lahore was captured by the Moghals "who slaughtered the Mahomedans and made their dependents captives." * The event occurred in December 1241 A.D.

The ravages of the Moghals, 1241 A.D.

During the reign of Násir-ud-dín Mahmúd,† a younger son of Altamash (1246 to 1266 A.D.), the viceroyalty of the Panjáb was held by Sher Khán, a relation of Ghiyás-ud-dín Balban, the Sultán's able Wazír, who had been honoured with the hand of one of the daughters of Altamash. The Moghals continued to make repeated excursions into the Panjáb, but were each time repulsed by the Lahore viceroy, who even once invaded their territory and took possession of Ghazni.

Sher Khan, viceroy of the Panjáb.

On the death of Násir-ud-dín Mahmúd, his Wazír Ghiyás-ud-dín Balban, known also by his title of Ulugh Khán, who already exercised the power of a king, ascended the throne, 1266 A.D.

Ghias-ud-dín Balban.

Four or five years after his accession, Sher Khán, his cousin, the distinguished viceroy of Lahore, "who had proved a great barrier to the inroads of the Moghals," died.‡ The Sultán appointed his eldest son, Prince Mahomed, a young man of the greatest accomplishments, governor of the Panjáb and all the dependent frontier Districts, including Scindh. The Prince held his Court at Multán, in consequence of the inroads of the Moghals from the direction of Scindh. He was a patron of learning and literary men, and

He appoints his son, Prince Mahomed, viceroy of the Panjáb.

* Minhaj-us-Seráj.

† The *Tabkat-i-Násri* of Minhaj-us-Seráj is named after him.

‡ *Tarikh-i-Feroz Shahi* of Ziá-ud-dín, Barni.

by the Moghals, and it was with considerable difficulty that the invaders were induced to set the "parrot of Hindustan," as Khusrow was called, at liberty. He wrote an elegy on the death of his patron.

The grief of the army on the death of the Prince Muhammad.

The loss of the brave prince Muhammad drew tears from the lowest ranks in the army, among whom he had been extremely popular, and the aged Sultán, now in his eightieth year, sunk under the weight of his grief.

The Khilzai and Toghlak dynasties.--During the Khilzai and Toghlak dynasties (1288 to 1414), a space of 126 years, Lahore shared little in the political history of the day. The Moghals continued to ravage the surrounding country, and on one occasion penetrated as far as Delhi itself, but were repulsed by Zafar Khán, the gallant General of Sultán Ala-ud-dín, 1298 A. D. At Lahore a number of these Moghals settled outside the town, and the *Moghal-púrá* quarters, named after them, continued long to be the wealthiest inhabited part of the suburbs. The credit of putting an effectual stop to the excursions of the Moghals is given to Gházi Khán, the brave Viceroy of Lahore during the reign of Ala-ud-dín. In the year 1305 A.D., he pursued them into Cábul and Ghazni, and ever after he levied heavy contributions from those cities, which tended materially to restrain their incursions for many years subsequently. Gházi Khán, originally the son of a Turki slave of Ghias-ud-dín Balban, ascended the throne of India under the title of Ghias-ud-dín Toghlak (1321 A. D.), a position which he owed entirely to the high political wisdom and administrative genius which he had displayed as Viceroy of Lahore. He was the founder of the Toghlak dynasty of kings, who ruled India from 1321 to 1414 A. D.

The Moghal-púrá quarters of the city.

Ghází Khán, Viceroy of Lahore.

He founds the Toghlak dynasty of kings.

Invasion of Tymúr.—When Tymúr crossed the Indus, on September 12th, 1398, A. D., Mobárak Khán, governor of the Panjáb, offered an ineffectual resistance, and the Moghal army sailed down the Chenab. Before proceeding to Delhi, Tymúr's army pillaged the Panjáb and Multán. Lahore escaped the sword of the conqueror, through the timely submission made to him by Malik Shekha *Khokar*, brother of Nusrat *Khokar*, who had been formerly governor of the place on the part of king Mahmúd-Toghlak of Delhi. He remained in attendance on the Emperor until the royal camp was fixed at Doáb, between the Ganges and the Jamna, after the conquest of Delhi.* There he asked permission to return home, ostensibly with the object of raising contributions and tribute for His

Tymúr's army plunders Panjáb and Multán.

Lahore saved from plunder.

Shekha *Khokar* submits to Tymúr.

* *Malfuzat-i-Tymúri* and *Zafarnáma*.

Majesty, promising to rejoin the camp on the river Beas. On reaching Lahore, however, he forgot all his promises, and not only made no arrangements for raising contributions from the towns-people, but, when a party of Tymúr's followers, among whom was Mauláná Abdulla, the king's favorite counsellor, passed through Lahore, on their way from Samarkand to join the Emperor, he treated them with indifference. Incensed at this perfidious conduct on the part of the *Khokar* chief, the Emperor sent Prince Pír Mahomed Jahangir, his grandson, Prince Rustam and Amirs Sulemán Sháh and Jahan Sháh, to Lahore, to levy a contribution from the inhabitants, ravage the country, and put Shekha in chains. These Princes and Omerahs, having come to Lahore at the head of a detachment, levied a ransom from the inhabitants and threw Shekha *Khokar*, his wife and children into confinement. "When I returned from the hunt," writes the Emperor in his autobiography, "the princes and nobles whom I had sent to Lahore returned from that place, bringing with them much wealth and property. I received them with due honour, and the plunder which they had brought from Lahore, in money, goods and horses, they presented to me, and I divided it among the nobles in attendance at my Court."* The author of the *Zafarnáma* notices the event thus :—"Princes Pír Mahomed and Rustam, accompanied by Amirs Jahan Sháh and Sulemán Sháh, arrived from Lahore. They had put to the sword many infidel Hindus, had gained a large booty and now offered their spoil to the Emperor." The conqueror left no garrison in the Panjáb, but returned to Turkistán, having appointed Syad Khizr Khán as his viceroy of Lahore† and retaining only a titular suzerainty over Hindustán.

His subsequent conduct annoys the Emperor.

Who levies a contribution from the residents of Lahore.

Tymúr returns to Turkistán.

The Syad dynasty.—Khizr Khán Syad was another viceroy of Lahore, after Ghází Khán Toghlak, whom the important command he held in the Panjáb, enabled to assume the royal diadem at Delhi. On the death of Mahmúd-Toghlak, in February 1412, he marched from Lahore and expelling Dowlat Khán Afghán Lodi, who had succeeded the late King, ascended the throne. To avert the jealousy of the Omerahs, however, he resorted to the expedient of ruling the country in the name of Tymúr, and he was enabled to support his position by the aid of the Lahore and Multán forces, which had been under his command. During the dynasty of the Syads, 1412 to 1478, a space of 66 years, Lahore was not prominent in the political affairs of the time.

Khizr Khán, Viceroy of Lahore.

He founds the Syad dynasty of kings

* *Malfuzat-i-Tymúri.*

† *Ibid.*

The Lodi dynasty.—The power of the Afghán dynasty known as the line of Lodis was originally established in the Panjáb. Behlol's grandfather was governor of Multán, and his father, viceroy of Lahore, during the reign of the Emperor Feroz Toghlak, and his uncles held important commands under the Syad Sovereigns of Delhi. One of his uncles, Islam Khán, had 12,000 Afghán warriors in his private employ.* Behlol's mother was smothered under the ruins of a fallen house, and, his father opening her body, the infant, destined to be the future Emperor of Hindustán, was taken out. The power of the Lodi family in the Panjáb excited the jealousy of the reigning Sovereigns of Delhi, who drove them into the hills. Behlol, however, on growing up, took the opportunity of occupying, first Sirhand, and subsequently the whole of the Panjáb. The dominion of Lahore was thus severed for a time from the sovereignty of Delhi, until Behlol, having been invited by the Wazir of Syad Ala-ud-dín, the last sovereign of the Syad dynasty, supplanted him and was ultimately adopted by that Sovereign as his successor. Behlol's accession to the throne is reckoned from 1450 A.D., the date of the abdication of Sultán Ala-ud-dín. His accession again brought back the Panjáb under the Delhi empire.†

The power of the Lodis established in the Panjáb.

Independence of the Panjáb.

The province again restored to the empire.

During the reign of his grandson, Sultán Ibrahím, Dowlat Khán Lodi, Governor of Lahore, disgusted at the ill-treatment of his son Dilawar Khán at the court of Delhi, addressed, through Alam Khán Lodi, an invitation to the Moghal Emperor Baber at Cábul to repair to Hindustán, bringing to his notice the contempt in which the ruling dynasty was held in the country, the discord that prevailed among the nobles and the discontent of the army.

Distracted state of the Court of Delhi.

Lahore conquered by Baber, 1524 *A.D.*—The invasion of Hindustán had been from the first the favorite object of Baber's ambition. The empire of Delhi had been an incessant scene of confusion and revolt; and the whole country was thrown into uttermost disorder. As previously noted, the Panjáb was held by Dowlat Khán Lodi and his sons, Ghází Khán and Dilawar Khán. The impolitic arrogance and haughty temper of Sultán Ibrahím drove

Disaffection of the Viceroy of Lahore.

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* The Lodis at this time held Sirhand, Lahore, Sannám, Samána and Hissar as far as Pánipat. Sambhal was governed by Daria Khán Lodi, and Patiálá and Kampil by Raé Partab.—*Tárikh-i-Khán Jahán Lodi.*

Sultán Alá-ud-dín possessed only Delhi, Pálam and some of the adjoining Parganás. The *Tárikh-i-Daúdi* records a distich which was current at the time expressing the dwindled condition of the crown dominions under the Syad dynasty.

بادشاهی شاه عالم — از دهلی تا پالم

" The empire of the king of the world
Extends from Delhi to Palam."—*Tárikh-i-Daúdi.*

† Elphinstone, page 84, Vol. II.

the Viceroy of the Panjáb into revolt, to suppress which the Emperor sent an army under Behár Khán Lodi. Finding himself unable to resist this force, Dowlat Khán offered his allegiance to Baber and implored him to march to his succour. The Moghal sovereign gladly accepted this call and soon put his army in motion. He crossed the Indus, marched through the country of the Ghakkars, whom he reduced to obedience, passed the Jhelam and the Chenab, and speedily approached Lahore. Behár Khán Lodi, Mobárak Khán Lodi, and some other Afghán Omerahs, still in the interest of the Delhi Emperor, encountered the invading army near Lahore, but were defeated with great slaughter. The conquerors, elated with their success, and enraged at the obstinacy of the resistance, plundered the town and burnt its streets.* The Emperor halted only four days in Lahore and then advanced to Dipálpúr, the garrison of which place he put to the sword. Crossing then the Sutlej, he had advanced as far as Sirhand, when news reached him of the revolt of Dowlat Khán, who, dissatisfied with his *jágir* of Sultánpúr, which had been allotted to him by the Moghal Emperor, had risen up in arms. Baber, abandoning his designs against Delhi, deemed it prudent to hasten back to Lahore. Dowlat Khán, on hearing of the King's approach, fled to the hill country on the east, but His Majesty reconciled Dilawar Khán, his son, and honored him with the title of Kháni-i-Khánán.† At Lahore, he parcelled out among his *Omerahs* the districts of the Panjáb which he had conquered. Dipálpúr was given to Sultán Ala-ud-dín Lodi, brother of Sultán Ibrahím, a competitor for the throne of Delhi; Sialkot to Khusrow Gokul Tash, and Kalanor to Mahomed Ali Tájak. Appointing then Mir Abdul Azíz, a near relation, to the charge of Lahore, and Bábá Khushka, a veteran Moghal officer, to watch the proceedings of Sultán Ala-ud-dín, he marched back to Cábul.

Who invites Baber to come to India.

Lahore occupied by Baber.

Who puts the city on fire.

His arrangements of the province.

Scarcely had Baber recrossed the Indus, when Dowlat Khán, issuing from his mountain retreat, advanced to Dipálpúr, where his troops defeated Sultán Ala-ud-dín. Bábá Khushka repaired to Lahore, which became a hot bed of intrigues fomented by Dowlat Khán. Baber again arrived on the scene. His officers had all formed a junction at Lahore, which they still held. Mahomed Sultán Mirza, Adil Sultán and other Moghal *Omerahs* proceeded from Lahore to Kalanor to pay their respects to His Majesty. The enemy, to the number of 40,000,‡ were encamped on the banks of the Ravi. The Emperor sent a reconnoitring party to examine their position; but

The disturbances raised by Dowlat Khán quelled.

* Memoirs of Baber by Erskine, page 287.

† *Khaldsat-ul-Tawárikh*, p. 244.

‡ Compare *Ferishta*, page 42, Vol. II, and *Khaldsat ul-Tawárikh*, page 245.

the force, being informed of his approach, broke up and retreated in consternation. The Emperor thereupon marched towards Delhi without entering Lahore.

This was Baber's fifth and last expedition; and the battle of Pánipat, fought on 29th April, 1526, decided the fate of the empire. Ibrahím was slain, his army defeated with great slaughter and Delhi captured by the victorious Baber, who thus laid the foundations of the Moghal empire in Hindustán.

Baber died at Agra on December 16th, 1530 A.D.*

Baber becomes the founder of the Moghal empire in India.

The Moghal Period.—Fresh from a lovely and picturesque country, abounding in beautiful streams and rivulets, and rich in luxuriant vegetation and the waving foliage of trees, the followers of Baber, that knight errant of Asia, contemplated with dismay the prospect of a prolonged stay in the inhospitable regions of India. The happy recollections of the vale of Farghána and its neighbouring mountains made them anxious to return home; † but Baber, in an eloquent speech made by him before an assembly of his troops, dissuaded them from carrying out their dangerous and impolitic resolution after the brilliant victories they had gained, impressing upon them the incalculable advantages of founding a new empire in India. His words had the desired effect; and an empire was founded in India which was destined to become one of the greatest that has ever ruled the destinies of an Asiatic country.

Great prosperity of Lahore during the early Moghal rule.

The first town of importance that benefited by the establishment of the Moghal monarchy in the Panjáb, was naturally Lahore. During the reigns of the early Moghal Emperors, justly regarded as the golden period of the history of Lahore, it became once more a place of royal residence. Endowed by nature with a noble spirit of chivalry, valour and enterprise, a lively imagination and a delightful humour, they proved to be the most enlightened patrons of literature and the fine arts that ever flourished in the East. Under them Lahore soon became the seat of learning. It became the resort of learned men, poets, authors, orators and men versed in the science of theology and philosophy, who flocked to the Imperial Court from Bokhárá, Samarkand, Mawarulnehr and other countries of Asia, noted in those days for the cultivation of literature and the arts of peace. Fine gardens were laid out, canals dug to improve the means of irrigation, spacious mosques built, *caravan*

* Baber's remains were sent to Cábul and buried there.

† One even gave vent to his feelings in a verse to the following effect:—

"If safe and sound, I pass the river Sind,
Deuce take me, if again I'll visit Hind."

serais constructed, palaces, domes and minarets erected, and an impetus was given to the architecture of the country quite unsurpassed in any age. The chief architectural monuments that adorn Lahore at the present day, are to be traced to the early Moghal period, and to the same period are referable the best productions of learning and literature in their several branches to which the Panjáb may fairly lay a claim.

Humayún.—Three days after the death of the late Emperor, Humayún ascended the throne in the city of Agra, on 29th December, 1530 A. D. No sooner did his brother, Kámrán, who at that time held Cábul and Candahár, hear of this event, than he marched for the Panjáb, ostensibly to offer his congratulations to his brother on his accession, but in reality to try his own fortune whether he might not be raised to the throne of Hindustán. As he drew near to Lahore, he found that Mir Yunis Ali, who had been its governor under Baber, was faithful to his trust and adhered to the cause of Humayún. Averse to having recourse to warlike operations, he resorted to a stratagem. Affecting to be dissatisfied with the conduct of Keracha Beg, one of his principal omerahs, he openly rebuked him in the Darbár. The Beg, feigning offence at this treatment, effected his escape the following night, with all his followers, and sought refuge in Lahore. Intrigue and defection were so common in those days that nothing appeared strange in the Beg's conduct. Delighted to have won over to his side a man of so much consequence, Mir Yunis Ali went out of the city, with a large procession, to meet the Beg and bid him welcome to the capital of the Panjáb. He was received with every demonstration of joy, treated as a personal friend, and constantly invited to partake of the hospitality of the Viceroy's table; and several social entertainments were given for his amusement. Keracha Beg, however, coolly watched his opportunity, and one night, on the occasion of a festive entertainment, availing himself of the lateness of the hour, when the soldiers had been allowed to return to their respective quarters, he perfidiously seized the person of the Mir, and placed him in confinement. He then took possession of the gates of the citadel and invited Mirza Kámrán to the city. Kámrán, who had been anxiously waiting the result, no sooner heard of the success of his ally, than he repaired to Lahore and entered the city with a strong force. No resistance was offered. The city was occupied by Kámrán who, having relieved Mir Yunis Ali, allowed him to join Humayún. After this success, Kámrán took possession of the whole of the Panjáb as far as the Sutlej, and was acknowledged as its ruler. Humayún, naturally of a mild disposition, soon after-

Rebellion of Prince Kámrán.

He foils Baber's governor of Lahore.

The perfidy of Keracha Beg.

Lahore occupied by Mirza Kámrán.

wards confirmed his brother in his government of Cábul, Candahár and the Panjáb.* Pleased with this treatment, the Mirza sent valuable presents for the Emperor, as a token of gratitude. Ever afterwards he kept up a correspondence with His Majesty, and in all his communications he expressed the utmost humility, representing himself as the King's vassal and well-wisher. Once he submitted from Lahore to His Majesty the following autograph odes composed by himself—

He is confirmed in his government of the Panjáb, &c.

The odes of Mirza Kámrán.

غزل کامران مرزا

حسن تو دم بدم افزون بادا   طالعت فرخ و میمون بادا
گرد کان از ره لیلي خیزد   جائے او دیده مجنون بادا
هر غبارے که زراهت خیزد   نور چشم من محزون بادا
هرکه گرد تو چو پرکار نگشت   او ازین دایره بیرون بادا
کامران تاکه جهان راست بقا   خسرو دهر همایون بادا

"May thy beauty increase every moment;
May thy fortune continue to be happy and prosperous.
The dust that may rise from the path of Leli,†
May it find a place in the eyes of Majnún.
The dust that may rise from thy path,
May it be the light of the eyes of this afflicted person !
Whoever has not walked round thee like a pair of compasses.
May he be expelled from this circle (of the world).
As long as there is duration to the world, O Kámrán,
May Humayún be the king of the world!"‡

Allamí Abul Fazl here writes humourously :—

و همانا که دعائے او با جابت رسیده بود که بمقتضاے کم اخلاصي از دائره اعتبار بلکه از دائره هستي بیرون آمد چنانچه در جائے خود گذارش یابد

"And, indeed, his (Kámrán's) prayer was accepted, for, in consequence of disloyalty, he was expelled from the circle of confidence, nay, from the circle of existence, as will be mentioned in its proper place.§

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* *Taríkh-i-Rashidi*, page 140, and *Akbarnáma*, p. 96, Vol. I.

† The name of the celebrated mistress of Majnún whose amours with her are the subjects of the poems of Nizámi.

‡ *Akbarnáma*, page 96, Vol. I.

§ Kámrán was blinded by Humayún, on the return of the latter from Persia, and permitted to go to Mecca, where he subsequently died. A touching incident which occurred at this juncture, is described by Abul Fazl in the *Akbarnáma*, (page 247, Volume I.). On the night which had been fixed for Kámrán's departure for Mecca, Humayún, out of brotherly regard, went to the Prince's palace on the banks on the Indus, accompanied by his courtiers. The unfortunate prince, after greeting his royal brother, cited the following verse :—

کلاه گوشه درویش برفلك ساید   که سایه همچو تو شاهي فگند برسراو

"The fold of the poor man's turban touches heaven,
When a king like thee casts his shadow upon his head."

Mahomed Zamán Mirza besieges Lahore, 1535, but retires.

In the years 1535 A.D., Mahomed Zamán Mirza,* after his defeat at Mandsúr, having made a diverson on the side of the Panjáb laid siege to Lahore. Kámrán Mirza, however, returned in time victorious from his expedition of Candahár, and Zamán Mirza retired precipitately to Gujrat.

The perfidious conduct of Mirza Kámrán.

When the conflict between Humayún and Sher Sháh *Súr*, Afghan broke out, Humayún with his brothers Hindal and Askerí sought refuge at Lahore; but the perfidy of his brother Kámrán, who had made peace with Sher Sháh by ceding Panjáb to that monarch, compelled him to quit Lahore with the Imperial family. He and the Mirza crossed the Ravi on 31st October 1540. The Mirza separated from the Emperor near Hazara, and His Majesty proceeded to Scindh. Sher Shah, who had pursued the Emperor from Agra, through the Panjáb, laid the foundations of a new Rohtas, and, having appointed his able general, Khawás Khán, Viceroy of the province, returned to Agra.

The Panjáb occupied by Sher Sháh *Súr*, Afghán, 1540.

His benevolent schemes.

Sher Sháh was an enlightened and magnificent monarch. From his commanding position on the frontier and his possession of the great mercantile cities of Peshawar and Lahore, he developed the trade of the Panjáb with the countries of Central Asia and Northern China. He connected the cities of Multán and Lahore by a road and planted fruit trees to refresh the weary traveller from Bengal to Niláb, a branch of the Indus, for a distance of 1,500 miles. Sher Sháh, on attaining power, made special provision for the employment of his countrymen from Roh.† This marvellous man died by the bursting of a shell, at the siege of Kalinjar, on May 22nd, 1545. Taken to his tent, he survived for two days, in great agony, but conscious and contemplating future events, thus doing his duty to the last. Sher Sháh, on his death-bed, regretted that he had not razed the city of Lahore to the ground. He had long meditated the entire destruction of the city; "for," said he, "such a large city should not exist on the very road of an invader, who, immediately after capturing it on his arrival, could collect his supplies and organise his resources there." He repented also not

Death of Sher Sháh, 1545.

His death-bed regret.

And immediately after this he spoke the following verse *extempore*.

بر جانم از تو هر چه رسد جائے منت ست   گر ناوک جفا ست و گر خنجر ستم

"Whatever I receive at thy hands is kindness,
Be it the arrow of oppression or the dagger of cruelty."

* He was grandson of the famous Sultán Husein Mirza, of Khorasán. After his father's kingdom had passed into the hands of the Uzbeks, he had resided at the Court of Baber, with whom he was a particular favourite. One of Baber's daughters was married to him. Compare Baber's Memoirs by Erskine and Khalásat-ul-Tawarikh.

† It is a ridge of the Sulemán montains. The Afghans settled in large numbers in the Pergana of Bijwara and were handsomely provided for by the Emperor.—*Tarikh-i-Sher Sháhi.*

having had time to plant his tribesmen from the hills of Roh on the tract between Niláb and Lahore, to watch the attempts of the Moghals on the Panjáb.

Humáyún, after an exile of fourteen years, crossed the Indus, unopposed, on 2nd of January 1555. Sekandar Sháh, the Afghán Governor of Lahore, had carried away the army of the Panjáb to Delhi, so that the province was left without any troops for its defence. Humáyún marched to Lahore, which was abandoned on his approach, and, entering it on 24th February, was received with every demonstration of joy by the inhabitants.* Having appointed Farhat Khán, *Shakdár* (Governor) of Lahore, Babhús Khan, Foujdar, Mirza Sháh Sultán, Amir and Mehtar, and Jouhar Treasurer for the *Suba* of the Panjáb, His Majesty marched for Sirhand.† Lahore in the hands of Humáyún, 1555.

Akbar.—On the death of his father at Delhi in 1556 A. D., Akbar, then only thirteen years and four months old, ascended the throne at Kalanor‡ in the Panjáb, where he was then encamped to prosecute a war with Sekandar Sháh *Súr*, under the tutelage of the famous General and Minister Behrám Khán. Here the *Khutba* was proclaimed from the pulpit. The first event of importance which took place at Lahore after the accession of the Emperor, was the capture of Sháh Abul Ma'áli, Governor of Lahore, in the time of Humáyún, and an *Amir* of the first rank, who had shown a disposition to rebel.§ He was seized and made over to Pahalwan *Kalgaz*, the *Kotwal*, or chief Police officer, of Lahore, but he managed to effect his escape from custody, and, collecting an army, invaded Kashmír. The *Kotwal*, feeling ashamed of the disgrace to which he was likely to be subjected by the imperial government, committed suicide.

Akbar's coronation at Kalanor.

Rebellion of Sháh Abul Ma'áli.

The Emperor, having heard of the defeat of his General, Khizr Khán, within twenty *koss* of the capital of the Panjáb, arrived at Lahore during the second year of his reign, and remained

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* Erskine.

† *Akbarnáma* p. 25, Vol. I.

‡ Kalanor was at that time an important town of the district of Lahore. It is now a town in the Gurdáspúr district. After the coronation of Akbar at Kalanor, spacious palaces and edifices were built there by His Majesty's command, in commemoration of the event. When Abdul Qádir, Badáoni, the well-known historian of Akbar, wrote his history, these edifices were in course of construction, *vide Muntakhib-ul-Tawarikh*, Book III. Some of these existed down to the British period, but were mercilessly destroyed for the sake of their bricks. What now exists is a platform of packa masonry marking the place where Akbar had been raised to the throne of Hindustán by his *Omerahs*. Around this are cultivated lands of *Zamindárs*.

§ He was a Saiyad of high family, and was a native of Káshghar. He was noted for his valour and the symmetry of his limbs. Humáyún had honored him with the title of *Farzand* (son).

there four months and fourteen days, which time was employed by him in consolidating his rule in the Panjáb,* and in supervising military operations against Sikandar Sháh *Súr*, who had strengthened his position in the Sewálik mountains. He then returned to Delhi, after appointing Husein Khan, son of Mahdi Qásam Khán's sister, his governor of Lahore. It was about this time that Mirza Abdul Rahim *Khán-i-Khanan*, the famous poet and minister, and one of the ablest administrators who adorned the Court of Akbar, was born at Lahore. He was the son of the Emperor's tutor and General Behrám Khán.

War with Sikandar Sháh *Súr*.

Birth of Mirza Abdul Rahim *Khan-i-Khanan* at Lahore.

Shams-ud-dín Mahomed Khan *Atka*, appointed Viceroy of the Panjáb.

After Behrám Khán had fallen into disfavor, Shams-ud-dín† Mahomed Khan *Atka*, who had distinguished himself in the wars against Sikandar Sháh *Súr*, having received his flag and drum, was sent as viceroy to the Panjáb. His Majesty followed him to Lahore, which he visited in the fifth year of his reign. The title of *Khan-i-Azim* was conferred on Shams-ud-dín, and extensive *jagirs* were bestowed on him and his family in the Panjáb.‡ In the same year (964 A.H.) Mariam Makani, the Queen Dowager, with other ladies,§ joined the Imperial camp from Cábul. It was also during this march that, one of the Emperor's elephants having by accident run into Behrám Khán's tents, ill-feeling arose between him and Shams-ud-dín, who was suspected by the minister of causing the accident. The governor, with his sons, went to Khán-i-Khanan's tents and took an oath on the Qoran that the affair was a mere accident; thus all suspicion was removed.||

Rebellion of Mahomed Hakím Mirza, 1556 A.D.

In 1556, the peace of Lahore was disturbed by Mahomed Hakím Mirza, the Emperor's half-brother, who, having been expelled from Cábul, sought to establish himself in the Panjáb, and was encouraged by several local commanders who joined him at Cábul. After plundering Bhera, he set out for Lahore by forced marches and encamped in the garden of Mahdi Qásam Khán, which was situated outside the city, on the banks of river Ravi.¶ Some of the

* *Akbarnáma.*

† His wife was the wet-nurse of Akbar. Humáyún called her Ji Ji Angah. Akbar called Shams-ud-dín *Atka* (foster-father) *Khan*. *Tabakát.*

‡ His younger brother Qutb-ud-dín, tutor to Prince Salem, founded several mosques at Lahore.—*Blochmann*, p. 333.

§ Háji Begam, a wife of Humáyún, Gulchera Begam and Gulbadan Begam Humáyún's sisters, and Salema Sultan Begam, daughter of Gulchera Begam.—*Akbarnáma.*

|| *Muntakhib-ut-Tawarikh.*

¶ Qásam Khán was an *Amir* of Akbar's Court. The garden referred to stood on the bank, of the Ravi branch (or *Chota Ravi*), close to the *Karbala* of the *Shias*, where the Mahomedans bury their *tazias* on the 10th of Moharram, south-west of the tomb of Datá Ganj Bakhsh and behind the Government School premises, or the ice-pits. A very high dome known as *Gumbaz* Qásam Khán,

Omerahs of the Panjáb, such as Mir Mahomed *Khan-i-Kalan*, Qutb-ud-dín Mahomed Khán and Sharif Khán, having heard of these proceedings, assembled in Lahore and strengthened the fortress. Several times the Mirza marshalled his forces and advanced to the foot of the fortifications, but the *Omerahs* repulsed him with the fire of their guns and muskets.* The news of these hostilities, having reached the Emperor at Agra, His Majesty marched on the Panjáb by way of Sirhand, and Mahomed Hakím Mirza, feeling incapable of resistance, fled to Cábul. The Emperor heard the news of his flight after crossing the Jumna, but continued his march to Lahore. On approaching the city, he was welcomed by the nobles, who received distinguished marks of royal favor for the loyalty and devotion they had exhibited. His Majesty entered Lahore, the *Dar-us-Sultanat*, at a propitious moment in *Rajab*, and put up in the house of Mahdi Qásam Khán, in the citadel. By the Emperor's command, Qutb-ud-dín Mahomed Khán and Kamál Khán, the Ghakkar Chief, pursued, Mahomed Hakím Mirza beyond the Parganá of Bhera; but the Mirza had already crossed the Indus.

The emperor marches to Lahore.

" His Majesty," according to Abul Fazl, " while at Lahore, was engaged, greatly to his satisfaction, in arranging the affairs of the people." The Zamindars of the country waited on the Imperial Court to tender their allegiance and were graciously received. Mahomed Bákí, the ruler of Scind, sent his ambassador to the Court, and his offer to be recognized as a vassal of the Emperor was accepted.

At the commencement of the 12th year of his reign (February 1567 A.D.), His Majesty resolved to go out for a *Qamraqa* hunt.†

The great hunt.

existed here until lately. This was the mausoleum of the Mahomedan noble after whose name the garden was called. The building was double-storeyed with vaulted chambers round it. It was one of the most handsome and imposing buildings of Lahore, the graceful and majestic tower of which is still fresh in the memory of the people. The son of Kishen Singh, *Kamboh*, who laid some pretensions to its ownership, destroyed it for the sake of its bricks and nothing of the monument now remains but a heap of lime and pieces of bricks.

Mahdi Qásam Khán was for a long time Akbar's Governor of Cábul and was murdered at Lahore, in 1001 A H. (1592 A.D.)—*vide Ma'asir*. The mausoleum previously mentioned, was raised to his memory by his royal master Akbar.

Badáoni informs us that Mahdi Qásam Khán had a villa at Lahore which he called Bagh-i-Mahdi Qásam Khán.—*Badáoni*, II, pp. 90, 292.

* *Tabakat-i-Akbari*, page 226.

† *Akbarnáma*, page 216, Vol. II.

While the Mirza was in temporary possession of the Panjáb, Mulla Ghizálí, a poet, native of Mush-hed, found the following rhyme for his seal :—

بسم الله الرحمن الرحیم—وارث ملک ست محمد حکیم

" In the name of the Gracious and Merciful God,
Mahomed Hakím is the heir of the kingdom."—*Badáoni*, p. 94.

† *Qamraqa*, a Turki word, denoting a grand *battue* in which the game is driven into a centre by a large number of beaters who form themselves into a circle.

For a space of forty *kos* round Lahore, the Amírs were ordered to drive the wild game together within a circle of about five *kos* on all sides of the city. Under the directions of Mír Mahomed *Atka*, they drove together some 15,000 wild animals of all kinds into that area. The royal tent used in campaigns was set up in the midst, and His Majesty went out to hunt on horseback. Each day the Amírs and Kháns drew their lines closer, to narrow the circle. The nobles were then permitted to join in the sport, and afterwards the general public were allowed to take part in it, and there was hardly a soldier or private person who did not enjoy some game. On return to the city, after many days of festivities, the Emperor dashed on horseback into the river Ravi and swam across it. His example was followed by his courtiers, and all but two got safely across. On 22nd March, 1567, the Emperor started to return to Agra, leaving the direction of the affairs of the Panjáb to Mír Mahomed Khán *Atka*.

Husein Kuli Khán appointed viceroy of the Panjáb.

In the thirteenth year of the reign, Husein Kuli Khán, having been appointed viceroy of the Panjáb, was sent to Lahore, with his brother Ismail Khan.* The following year, His Majesty visited Ajudhan (Pák Pattan), to pay his benedictions to the mausoleum of Saint Farid Shakar Ganj. The place being the *jagir* of Mirza Aziz *Gokal Tásh*, surnamed Azim Khán, His Majesty was sumptuously entertained by him. The *Mnemosynon* for the date was found in the hemistich—

The Emperor visits Pák Pattan.

مہما نان عزیزند شه و شاهزاده

"The king and the prince are honored guests."

From Dipálpúr, the Emperor proceeded to Lahore, where he was the guest of Husein Kuli Khán ; and, having spent some days there in hunting, he marched to Ajmere.

Death of Husein Kuli Khán.

In the seventeenth year of the reign, Husein Kuli Khán was created *Khán-i-Jahan* ; but he died soon after. "While governor of Lahore," writes *Al-Badáoni*, "his food consisted of barley-bread, his object being to follow the example of the holy apostles. He repaired, restored, or rebuilt, many thousands of mosques and ancient sepulchres."

Irruption of Mahomed Hakím Mirza, 1579 A.D.

In the year 1579, Mahomed Hakím Mirza, the ruler of Cábul, having again crossed the Indus, defeated Kawar Mán Singh, the Governor of the Panjáb. He next marched to Lahore and encamped in the garden of Mahdi Qásam Khán. Kawar Mán Singh, Saíd Khan, Rája Bhagwan Dás, Sayad Hamíd, Mahomed Zamán

* *Tabakat-i-Akbari*, p. 286.

and other Jagirdárs of the Panjáb set to work to strengthen the fort. Sher Khwája, Nadir Ali *Zarcha*, and Mir Sikandar, on the side of the prince, repeatedly attacked the fort, but failed to make any impression.* Meanwhile the prince, having been informed of the Emperor's approach to the Panjáb, recrossed the Ravi and retreated to Cábul in February. The Emperor deputed his son, Prince Murád, to pursue him; but it was not until March 6th, 1579, that victory was gained, and, the prince having effected his escape towards the mountains, the Emperor entered Cábul in triumph. On his return from Cabúl, on new year's day, it being the thirty-third year of his accession, the Emperor held great rejoicings in the capital of the Panjáb. The *Daulat Khána 'Am*, or the halls of public audience, which consisted of one hundred and fourteen porticoes, were embellished with all sorts of ornamentations and decorated with valuable stuffs and embroidered curtains. The chiefs of the neighbouring districts came to pay the king homage, among others being the Rája of Kamáun whose ancestors had never before seen a Mahomedan sovereign.† In the following Ramzan the Emperor, left Saíd Khán, Rája Bhagwán Dás and Kawar Mán Singh in charge of the affairs of the Panjáb, and marched to Fatehpur.‡

His defeat and escape.

Public rejoicings at Lahore.

About this time (1580 A. D.) there lived at Lahore an impostor, named Sheikh Kamál Bayáni, who gave out that in the twinkling of an eye he could go over from one bank of the river Ravi to the other and from there call out to any body, "So and so go home," so as to be heard distinctly by the people on the opposite bank. People put him to the test, and he managed his trick so well that they were convinced he possessed some miraculous power, for, no sooner had he disappeared from one bank of the river, than he was heard calling out the names of people on the other. The news having reached the Emperor, His Majesty took him privately to the banks of the river and asked him to show the miracle. The man dared not return a reply to the Emperor, on which His Majesty said:—"Very well, then we will bind you hand and foot and cast you from the top of the castle. If you come out of the water safe and sound, well and good; if not, you will have gone to hell." Being brought to bay, he pointed to his stomach and said:—"I have contrived all this merely for the sake of filling this hell of my own!" The deception practised by the impostor was this. He had a son who had the power of imitating his father's voice so

The story of an impostor.

* *Akbarnáma*, page 203, Vol. III.
† *Al-Badáoni*, page 365.
‡ *Tabakát-i-Akbari*, page 351.

exactly that the most acute observer could hardly detect the difference. As soon as the father had, on the pretence of performing ablutions, gone down to the edge of the river and hidden himself in the stream, the son shouted out from the opposite side, in a voice closely resembling that of his father: "So and so, go home." The impostor had deceived many people by his fraud, among them being *Khán-i-Khanan* and Dowlat Khán. Akbar, however, exposed the deception.*

Todar Mal.

When the Emperor went to Kashmír, in the thirty-fourth year of his reign, he left Todar Mal in charge of Lahore. The great Financier and Revenue Accountant was a *Khatri* of Chúnián, in the Lahore district.† He entered Akbar's service at a very early period. He was created a Diwán in the twenty-third year of the reign, and it was during this year that he introduced the financial reforms which have rendered his name so famous in India. He introduced a new rent-roll and a system of land measurement and revenue accounts. He also made regulations for imperial mints in the chief towns of India, all of which are detailed in the *Ain-i-Akbari* and the *Akbarnáma*, the learned works of the *Allámi* Abul Fazl. Before his appointment as Diwán, all government accounts were written in the Hindí characters. Todar Mal introduced the Persian characters, and his co-religionists were thus compelled to learn the Court language of their Mahomedan rulers. In the twenty-second year of Akbar's reign, Todar Mal was raised to the dignity of Wazir of the empire. It was due to the liberal policy of Akbar that Hindus obtained the highest posts of honor under the Mussalman government of India. Thus, we see Mán Singh raised to the rank of seven thousand and made governor of the Panjáb, as his father Rája Bhagwán Dás had been before him. The Panjáb, it would appear, has always been treated as the most important Province, and the viceroyalty of that country was considered of superior dignity to the Prime-ministership at the capital of India. The fact, therefore, of these Hindus holding the most important commands shows the liberality which inspired Akbar's whole policy.

His revenue reforms.

Introduction of Persian characters in State accounts.

Akbar's liberal policy.

Soon after the return of the imperial forces from Eusufzai, whither Todar Mal had been ordered to accompany Rája Mán Singh, the commander-in-chief,‡ he applied for leave to go to the Ganges to die there in peace, as he had become an old man. The Emperor granted his request, but recalled him from Hardwár,

* *Al-Badáoni*, pp. 367-68.

† His private residence at Lahore was in Bazar Hakimán, Bhati Gate.

‡ Rája Mán Singh died a natural death in the Deccan in the ninth year of Jahangir's reign. He left fifteen hundred wives, of whom sixty burned themselves on his funeral pile.—*Blochmann*, page 341.

telling him that doing his duty to his country and State was a pilgrimage far more meritorious than sitting on the banks of the Ganges. Todar Mal returned unwillingly, and died soon after at Lahore in 1581 A. D. Death of Todar Mal.

A short time after Rája Todar Mal's death, Rája Bhagwán Dás died at Lahore in the beginning of 998 (1589 A. D.). It is said that, while returning from Todar Mal's funeral, he was seized with an attack of stranguary of which he died. He held the title of *Amir-ul-Omara*, or the premier noble.* In the twenty-ninth year of the reign, his daughter was married to Prince Salem, a union of which Prince Khusrow was the offspring. And of Rája Bhagwán Dás, 1589 A.D.

The following year, 999 A. H. (1582 A. D.), Urfí, the great poet of Akbar's Court, died at Lahore. He was an attendant of Abdul Rahim *Khán-i-Khanan*, and bequeathed, in all, about 14,000 verses to his patron. He was only 36 years old when he died, and his body was, thirty years later, removed by the poet, Sabir, to Isphahan and buried in the holy land of Najaff. Thus, his prognostication, recorded in one of his verses in the praise of Ali (who is also buried in Najaff), was fulfilled when he said :— Death of Urfí, the great poet, 1590 A.D.

بکاوش مژه از گور تا نجف بروم—اگربه هند هلاکم کنند و گر به تتار

"By the force of my eye-lids I shall travel from my grave to Najaff,
Should they kill me either in Hind or in Tartary."

The date of Urfí's death is found in the hemistich,

عرفي جوانه مرگ شدي

"Urfí thou didst die young."

His early death was, according to Eastern ideas, ascribed to the abuse he had heaped on the ancients.

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* Al-Badáoni, who entertains the bitterest hatred for the Hindus, thus notices the death of Todar Mal and Bhagwán Dás : "They hastened to the abode of hell and torment and in the nethermost valley of Hinnom became the food of ferocious beasts and scorpions ; may God scorch them both." The date of their death was found in the hemistich—

بگفتا تودر و بهگوان مردند

"One said : Todar and Bhagwan died."

The following Quatrain gives the date of Todar Mal's death :

تودرمل آنكه ظلمش بگرفته بود عالم
چون رفت سوئے دوزخ خلقے شدند خورم
تاریخ رفتنش را از پیر عقل جستم
خوش گفت پیر دانا وی رفت در جهنم

"Todar Mal was he whose tyranny had oppressed the world ;
When he proceeded to hell, the people rejoiced.
I asked the date of his death from the old man of intellect ;
Gladly replied the wise old man :
He is gone to hell."

Lahore a great city in the time of Akbar.

Lahore was a place of great importance in Akbar's time. Abul Fazl, speaking of Lahore in the second year of Akbar's reign, writes : " It is a very populous city, the resort of people of all nations and a centre of extensive commerce. In the shortest time great armies can be collected there, and ammunitions of war in any quantity can be procured for the use of troops."* A royal mint, carpet manufactory, and other establishments were founded there. The Emperor had a taste for gardening and sent for skilful gardeners from Persia to cultivate grapes and melons in Lahore. For fourteen years, namely, from 1584 to 1598, Akbar made Lahore his head-quarters, and from it conducted military operations against Kashmír, planned wars with the north-eastern Afgháns, undertook the conquest of Scindh and Candahár and arranged his campaigns with the Eusufzais, in one of which Rája Bir Bal, his greatest personal favorite, lost his life.†

He makes it his head-quarters.

Death of Sheikh Mobarak, 1592 A. D.

On 17th Ziqadh, 1001 A. H. (1592 A. D.), Sheikh Mobarak, of Nagore, died at Lahore. He was the father of the celebrated Faizi and Abul Fazl, the greatest writers and politicians India has produced. He was a man of comprehensive genius and wrote a commentary on the Qoran in four volumes called the *Mumbiul Uyún*, and another work called the *Jamí-ul-Kalám*. He suffered from partial blindness towards the close of his life and died at the age of ninety. The year of his death is found in the words شیخ کامل " The perfect Sheikh."‡

The mysterious reservoir.

In the year 1002 A. H. (1593 A. D.) Hakím Ali Gilání§ constructed a wonderful reservoir (*hauz*) in the court-yard of the palace of Lahore. The bottom was reached by a stair-case connected with a passage which led to an adjoining room, six yards square, capable of holding a dozen people. The passage was so contrived that access to the chamber was obtained without the water flowing into it. When Akbar, plunging into the water, reached the bottom, he passed into a room which he found lighted up and furnished

* *Akbarnáma*, p. 39, Vol. II.

† The event happened in 1586 A. D. His original name was Mahesh Das, and he came from Kálpi to Court soon after Akbar's accession. He belonged to the *Bhat* or Minstrel class called by the Persians *Budafarosh*, or 'a dealer in encomiums'. He became a great favorite of the Emperor on account of his *bonmots*, and the title of Kab Rai, or Poet *Laureate*, was conferred on him. He possessed poetical talent and was skilled in music ; and his short Hindi verses, jokes and *bonmots*, are to this day, in general favor with the people of India.

‡ *Al-Badáoni.*

§ He was a native of Gilan in Persia, and was a personal attendant and friend of Akbar. Once the Emperor tried his skill as a physician by putting in separate bottles the urine of sick and healthy people and even of animals. To his great satisfaction the *Hakím* made a correct distinction of the various kinds shown to him.—*Blochmann.*

with bed-steads, cushions, and some books. Breakfast was provided of which the Emperor partook. Seventeen years before, another *Hakím* had made an attempt to construct a similar tank at Fatehpur, but the experiment failed. This time, however, Hakím Ali succeeded in constructing the mysterious tank, and Mir Hyder, a riddle-maker, found the date in the words حوض حکیم علی, "the pond of Hakím Ali", which gives 1002 A. H. as the date.* The Emperor had this pond filled with copper coin which amounted to twenty *karors*. His Majesty was fond of hearing the music of Mian Tan Sen and Sheikh Banjhu, unrivalled musicians of Hindustán, and he once ordered the Sheikh to carry off the whole of the sum of money in question. The Sheikh, being unequal to the task, asked the Emperor for some gold instead, and His Majesty presented him with Rs. 10,000 in exchange.

Akbar's religious notions.

A short time before the time of his residence at Lahore, Akbar's religious views seem to have undergone fresh changes. He was anxious to unite in his person both the spiritual and the secular leadership, and he had been declared by the *Sadr-us-Sudur*, the Chief *Qázi* and the *Mufti* of the empire, to be the *Amir* of the faithful and the *Mujtahid* of the age, or the sole authority on points of Mahomedan law. Being at this time seized with suspicions against some of the *mullahs* of Lahore, His Majesty ordered *Qázi* Sadr-ud-dín, Lahori, a free-thinker, and other *mullahs*, such as Abdul Shakur *Guldár*, Mullah Mahomed Masúm, and others, to be banished from the city.†

Mullahs banished from Lahore.

Marriage of Prince Salem with the daughter of Ráe Singh.

In the thirty-first year of the reign, the Emperor, during his residence at Lahore, married the daughter of Ráe Singh, son of Ráe Kalian Mal, to Prince Salem. His Majesty went to the house of the bridegroom's father with the bridal party, and after the nuptial ceremonies were over, presents were exchanged.‡ About this time Abdulla Khán Uzbek, King of Turan, having written to Akbar regarding his apostacy from Islam, Mirán Sadr Jahan, *Mufti* of the empire, and Hakím Himam, who possessed great influence at Court, were sent as ambassadors. In answer to the king of Turan's communication, some Arabic verses composed by Sheikh Faizi, the Poet Laureate, were written, in which the charge of apostacy was

The king is charged with apostacy.

* *Al-Badáoni*, page 265. The reservoir is often mentioned by the Moghal historians. Jahángir visited it towards the close of 1600 A.D., and made Hakím Ali a commander of 2000. His son Hakím Abdúl Waháb was a Mansabdár at Lahore, being commander of 500 horse.—*Bádshahnáma.*

† *Al-Badáoni*, page 277.

‡ *Akbarnáma*, p. 326, Vol. III.

distinctly denied. How the great orator rebutted the charge will appear from the following verses :—

قیل إن الاله ذوولد—قیل إن الرسول قد کهنا
مانجاالہ والرسول معا—من لسان الوري فکیف انا

"People say of God he had a son,
Of the Prophet it is said he was a sorcerer,
Neither God nor the Prophet has escaped
The slander of men, then how should I ?" *

He lays claims to apostleship.

In spite, however, of these professions, the Emperor, at no distant date, claimed for himself the rank of a prophet, and the formula was publicly adopted—

لااله الاالہ اکبر خلیفتہ الله

"There is no God, but God, and Akbar is God's representative."

About this time the Poet, *Mulla* Sheri, composed some odes descriptive of the king's frenzy, of which the following are some :—

شورش مغز است اگر در خاطر آرد جاهلي
کز خلایق مهر پیغمبر جدا خواهد شدن
خنده مے آید مرا زین بیت بس کز طرفگي
نقل بزم منعم و ورد گدا خواهد شدن
بادشاه امسال دعوي نبوت کرده است
گرخدا خواهد بس از سالي خدا خواهد شدن

"It is utter confusion of brain if a fool take into his head,
That love of the Prophet can ever be banished from mankind,
I cannot repress laughter at the following couplet which, on account of its novelty,
Will be recited at the tables of the rich and continually read by the beggar,
'The King this year has laid claims to be a prophet,
After the lapse of a year, please God, he will become the Deity.'"†

Notwithstanding his eccentricity, his ideas are liberal.

Notwithstanding all his singularly eccentric behaviour in matters of religion, there can be no doubt that it was during his long residence at Lahore that the notions of religious liberality, for which Akbar was so conspicuous, were developed. He seemed there to have acted more in the spirit of an enquirer after truth than as a mere pretender, and his strict observance of religious toleration, his perfect freedom from partiality to any particular sect, the purity of his ideas, the sincerity of his sentiments and designs, and above all his keen appreciation of every thing really good in any religious system, endeared him to all his subjects and paved the way for his reaching the summit of human glory. Here His Majesty conversed freely with the learned doctors on points of religion, its principles, and divarications. His court was the resort

* *Akbarnáma*, p. 329, Vol. III. See also Blochmannn, p. 468.
† *Al-Badáoni*, p. 309.

of learned men of every creed and professors of different religions from every country, and they were admitted to converse with him. His Majesty erected two buildings outside the city for feeding poor Hindus and Mussalmans, one of which he called *Dharmpurá*, and the other *Khyrpurá*. In the latter the Jews and fire-worshippers were also entertained. The charge of these institutions was entrusted to Abul Fazl. As a large number of *jogis* also flocked to these establishments, a separate receiving-house was built for them, which got the name of *Jogipurá*.* Meetings were held on the evening of each Sabbath at which, in the words of *Al-Badáoni*, "were discussed profound points of science, the subtleties of revelation, the curiosities of history and the wonders of nature, of which large volumes could give only a summary abstract." Men employed themselves in "contemplation, posturing, addresses, abstractions and reveries, and in alchemy, fascination and magic." The King himself is said to have become an adept in the art of alchemy, and exhibited before the assembly the gold he had made. Sometimes whole nights were passed in controversies, His Majesty remaining present throughout the proceedings, and evincing the greatest interest in the discussions which took place. Sometimes these meetings led to fatal results. Thus, *Mullah* Ahmad, a learned Shia, author of the *Tarikh-i-Alfi*, was assassinated in the streets of Lahore by Mirza Faulad Beg *Barlas*, because he had openly reviled the companions of the Prophet.† The Mirza was bound to the foot of an elephant and dragged through the streets of Lahore "until at last," writes the *Sunni* narrator, "he attained the grade of martyrdom." The date of *Mullah* Ahmad's death is found in the words,

The *Dharmpurá*.

The *Khyrpurá*.

The *Jogipurá*.

Discussions held at these places.

Murder of Mirza Faulad Beg.

زهي خنجر فولاد

"Bravo ! the dagger of steel"

After the burial of *Mullah* Ahmad, Sheikh Faizi and Sheikh Abul Fazl, set guards over his grave ; but such was the hatred for the *Shia Mullah* that, in spite of all precautions, when His Majesty left for Kashmír, the people of Lahore, one night, disinterred his corpse and burnt it.‡

The Emperor adored the rising sun, and appeared daily at the *jharoka* window, or balcony, of the palace, to be worshipped by the people as an embodiment of the deity. He revived the old Persian festival of *Nauroz* in honor of the sun, adopting it for the celebration

Akbar's Hindu proclivities.

* *Al-Badáoni*, p. 324. A portion of *Khyrpurá* still remains in the vicinity of Dáránagar on the left road to Mian Mir.

† *Al-Badáoni*, p. 365.

‡ *Ibid.*

of his accession to the throne, and appointed Abul Fazl superintendent of fire temples. On the sun's entering the sign of Virgo, he had his forehead marked like a Hindu, and had *Rakhi* of twisted linen rags tied on his wrist by Brahmans as an amulet.

His notions of Christianity.

But the Emperor's partiality was not confined to the followers of Brahma and of Zerdasht alone. He listened with patience to the advocates of every religion and took the most genuine interest in their disputations. He was courteous to the Christians to such a degree that his plausibility more than once led them to entertain the most sanguine hopes of their being able to make His Majesty a convert to their faith. For the third time, at the earnest request of the Emperor, the Portuguese government at Goa sent him missionaries, with all their books of law and gospel. The Court was then (1595 A. D.) at Lahore, which is described by the Fathers as "a delightful city." In their journal they describe, in glowing terms, the splendour of the king's court and the greatness of his army. "5,000 elephants, with iron-plates on their heads and their trunks and tusks armed with swords and daggers, marched in the rear of the cavalcade." The imperial residence is described as being situated on an island in the river whither they were conducted. His Majesty gave them the most gracious reception and was dazzled by an ornamented image of the Virgin which was exhibited to him. But they were discouraged on observing that the Emperor assiduously worshipped the rising sun, and was himself worshipped as a ray of the sun, that illuminator of the universe, or a light emanating from the Creator. Every morning Akbar presented himself at a window, and saw multitudes of people fall prostrate before him. The hopes of the Fathers not being realized, they eventually left for Goa. Jahangir, the son and successor of Akbar, was however, more liberal to the Portuguese Jesuits than his father. He allowed them to establish a mission and build a church and school at Lahore, and to preach where they pleased. He listened to the Fathers very attentively and even appointed stipends for the priests. These pensions were, however, withdrawn by Sháh Jahán, a stricter Mahomedan, who demolished the church.*

The Portuguese Missionaries at Lahore, 1595 A.D.

Christian Church and School established at Lahore.

Lahore visited by four Englishmen, 1584.

Lahore was also about this period (A. D. 1584) visited by four Englishmen —Messrs Newbury, Fitch, Storey and Leeds, members of the Levant Company in Turkey ; but in the account of their travels no detailed description of the place exists.†

* *Compare Thornton*, page 122, and Wheeler, page 195, Vol. I.—Some traces of the Christian Church still remained when Lahore was visited by Thevenot, the French traveller, in 1665. A crucifix and a picture of the virgin were also at that time to be séen on the gateway of the fort.

† *Thornton.*

A Persian Prince settles at Lahore.

In the year 1585 A. D., Mirza Rustam, a relation of Sháh Ismail *Safvi* of Persia, having disagreed with his brother, came to Lahore with his family and dependents. He was honorably received by the Emperor, who sent the *Hakím* Enul-Mulk, *Khán-i-Khánán*, Zen Khán *Koka* and other grandees of the empire, to receive him at a distance of four *kos* from the city. At the interview with the Emperor, he was presented with one *Karor Tanka* in cash and created an *Amír* with a rank of 5,000. Multán was assigned him as a *jagir*, and His Majesty supplied him with articles of household use, such as carpets, utensils, &c., valued at many thousands of rupees.*

Death of Mirza Nizam-ud-dín Ahmad, 1586.

In 1586 A. D., Mirza Nizam-ud-dín Ahmad, author of the *Tabakat-i-Akbari*, died at Lahore, in the forty-fifth year of his age, and was buried in "his garden at Lahore." "Among the gentry and the public of Lahore," writes *Al-Badáoni*, "there were few who did not weep at his funeral, or who, recollecting his kind and courteous deportment, did not express sorrow on the occasion."† The following was found as the date of his death :—

رفت میرزا نظام‌الدین احمد — سوئے عقبي و چست و زیبا رفت
جوهر او زبسکه عالي بود — در جوار ملك تعالي رفت
قادري یافت سال تاریخش — گوهر بے بها ز دنیا رفت

"Mirza Nizam-ud-dín Ahmad,
Departed for the world of futurity,
And he departed with vigilance and in a becoming way.
His essence being high,
He went in to the regions of the holy angels.
Qádri found the year of his death,—
An invaluable pearl has departed from the world."

Death of Sheikh Faizi, 1595 A.D.

The year 1595 is memorable in history for the death of Sheikh Faizi, the Poet Laureate of Akbar's court. He was a diplomatist, a poet and a writer, and was dear to the heart of his sovereign. He fell ill at Lahore in the autumn of 1595, his complaint developing into pulmonary apoplexy. A touching account of his last moments is given by *Al-Badáoni* :—"When he was in his last agonies," writes the author, "the king went to him at midnight, and, gently raising his head with his own hand, cried out many times, 'Sheikh Jio, I have brought Hakím Ali with me, why don't you speak to me?' The patient, having lost the power of speech, returned no reply. Again did His Majesty put the same question; but no reply came. Upon this the Emperor, overpowered with grief, tore off his turban and threw it on the ground. He then went away, after speaking some words of consolation to Sheikh

The grief of the Emperor on his death.

* *Al-Badáoni*, p. 388.
† *Al-Badáoni*, p. 397.

Abúl Fazl. Faizi expired immediately afterwards. The event occurred on 5th October 1595. Badáoni finds the date of his death in thé words,

قاعده الحاد شکست

"The institute of atheism is broken."

Lahore associated with the brightest period of Akbar's reign.

It would seem from the above summary that Lahore was associated with the brightest period of Akbar's reign. When he quitted it, in the forty-third year of his reign, after a residence of fourteen years,* and moved to Agra on his way to the Deccan, he left the royal seraglio with Prince Khurram (Sháh Jahán), in Lahore, in charge of Khwája Shams-ud-dín *Khawáfi*. The Khwája continued in this office until the forty-fourth year of the reign, when Akbar's mother, with the Begams, returned to Agra. Shams-ud-dín died at Lahore in the following year and was buried in the family vault, in the quarter of the town which he had built, and which, in his honor, was called Khawáfipura.†

The following men of note flourished at Lahore during the reign of Akbar :—

Mirza Ibrahím.

1. *Mirza Ibrahím*, son of Mirza Suleman (son of Khán Mirza, son of Sultán Mahmúd, son of Abú Said Mirza, grandson of Qutb-ud-dín Amir Tymúr *Gorgan*), commander of five thousand. Mirza Sulemán was born in 920 A. H. (1514 A.D.), and died at Lahore in 997 A. H. (1588 A.D.) He was known as Wáli Badakhshán and was sixth in descent from Tymúr. His wife, Khurram Begam, was a clever woman and had her husband in her power. She got Mohtarim Khánan, the widow of prince Kámrán, married against her wish to Mirza Ibrahím, by whom she had a son, Mirza Sháh Rukh.

Mirza Rustam.

2. *Mirza Rustam*, son of Behrám Mirza, son of Sháh Ismail *Safvi*. Akbar made him commander of five thousand and gave him Multán as *jagir*. He was appointed governor of Lahore for some time. He married his daughter to Prince Dara Shekoh, and died, 72 years old, in 1051 A. H. (1641 A.D.) or during the reign of Sháh Jahán.

Mir Mahomed.

3. *Khán-i-Kanal Mir Mahomed*, elder brother of Atgah Khán. He was commander of five thousand and served with distinction under Kámrán Mirza and Humayún. Akbar appointed him governor of the Panjáb, and he distinguished himself in the war with the Ghakkars.

* *Akbarnáma*, p. 514, Vol. III.

† *Blochmann*, page 446.

4. *Saíd Khan*, son of Yakub Beg. He rose to the highest honours under Akbar, who appointed him governor of the Panjáb, in supersession of Sháh Quli Mahram, who had become unpopular in the Province. Saíd Khán.

5. *Khán-i-Khánán Mirza Abdul Rahím*, son of Behrám Khán. He was born at Lahore in 946 A. H. (1539 A. D.). When Mahabat Khán had to fly from the Panjáb, having failed in his scheme to retain possession of the Emperor Jahangir's person, Nur Jahán appointed Mirza Abdul Rahím to follow up Mahabat, and she herself contributed twelve lacs of rupees to the expedition. Before, however, the scheme had been carried out, the Mirza was taken ill at Lahore, and, on his arrival at Delhi, died, at the age of seventy-two, in 1036 A. H. (1626 A.D.), or one year before the death of Jahangir. The words, Mirza Abdul Rahím.

خان سپه سالار کو

" Where is the Khan Commander of the Army."

give the year of his death.

6. *Zen Khán, son of Khwája Maqsud Ali, of Herat.*—He was commander of five thousand five hundred in Akbar's time. On Humayún's flight to Persia, Maqsud was constantly in attendance on Akbar's mother and was attached to the royal family in all its misfortunes. In the forty-first year of the reign, he was appointed governor of Cábul, *vice* Quli Khán. In the same year Prince Salem fell in love with Zen Khán's daughter, whom he soon after married, though Akbar was displeased with this act. On the death of Jalál Khán *Raushnái*, the disturbances in Zábulistán came to an end, and Zen Khán was called to Lahore. He died in 1010 A. H. (1601 A.D.), or four years before the death of Akbar. He was a good poet, and played on several musical instruments. Zen Khán.

The *Maidan* of Zen Khán, outside the *Mochi* Gate, is still called after his name. Here the garden of Zen Khán stood, and the quarter was known after his name.

7. *Mirza Yusuf Khán*, son of Mir Ahmad Razvi. He was a Syad of Mesh-hed, and was much liked by Akbar. In the beginning of Sháh Jahán's reign, he received the title of Saf Shikan Khan. He withdrew from public life at Lahore, where he received a pension of Rs. 12,000, and died in 1055 A. H. (1645 A. D.) Mirza Yusuf.

8. *Mahdi Qásam Khán.*—Akbar made him commander of four thousand. He died in 1001 A. H. (1592 A. D.)* Mahdi Qásam Khán.

* *Ma'asir.*—*Vide* pages 26 and 27 *ante*.

Shâh Quli Mahram.

9 *Sháh Quli Mahram,* commander of three thousand five hundred. He served with distinction in the war with Hemú. According to the *Akbarnáma,* it was Sháh Quli that attacked the elephant of Hemú, whose eye had been pierced by an arrow from the field of battle. He did not know, at the time, who his opponent was; but, the driver having made him a sign, Sháh Quli brought the wounded commander to Akbar.

After the death of Behrám, Sháh Quli was created an *Amír* of the empire, and, in the twentieth year of Akbar's reign, was appointed governor of the Panjáb in succession to Khán Jahán, who had been sent to Bengal.

Husein Khán.

10. *Husein Khán (Tukríyal).* He was sister's son and also son-in-law to Mahdi Qásam Khán. In the second year of the reign, Akbar made him governor of Lahore. When Akbar marched to Delhi, in Saffar 965 A. H. (1557 A. D.), he appointed Husein Khán governor of the Panjáb. He was a zealous *Sunni,* and, during his incumbency of office, he ordered that the Hindus, as unbelievers, should wear a patch (*Tukra*) near their shoulders, to distinguish them from the Mahomedans. Hence the nickname given to him, *Tukria,* or " patchy."*

Sheikh Faríd.

11. *Sheikh Faríd Bukhári.*—When Prince Khusrow left Agra for the Panjáb, plundering and recruiting Lahore, Sheikh Faríd, with many Bokhári and Bárá Sayads, was sent in pursuit of him, Jahángir following him with Mahábat Khán and Sharíf Khán *Amir-ul-Umera.* He attacked the Prince and defeated him. In the fifth year of Jahángir's reign the Sheikh was appointed governor of the Panjáb. In 1021 A. H. (1612 A. D.) he made preparations for Kangra, but died in 1025 A. H. (1616 A. D.) and was buried at Lahore. He built a *mohalla* in Lahore, which was called after his name.†

Farhat Khán.

12.—*Farhat Khán.*—He joined Mirza Kámrán, with other grandees, when Humayún left Lahore, on his march to Sirhand, and was appointed *Subedar* of Lahore, When Sháh Abul Ma'ali was appointed governor of the Panjáb, he sent away Farhat Khán, who joined Prince Akbar on his arrival in the Panjáb.

Khawaja Shams-ud-dín.

13. *Khawja Shams-ud-dín Khawáfii.*—Khawáf is a town and district in Khorasan, and the *Amir* was a resident of that place. His father's name was Khawja Ala-ud-dín, a man of much respect in Khawáf. Shams-ud-dín was successively made Diwan and *Subedar*

* *Ain-i-Akbari.*

† *Tuzuk Jahangiri.*

of Cábul, then the Diwán of the empire in the place of Qulij Khán. In the forty-third year of the reign he was put in charge of the Panjáb, and died in Lahore in 1008 A. H. (1592 A. D.) The Khwája had made his vault at Baba Hasan Abdál, which was, however, used as the burial place of Hakím Abul Fath Gilaní* by order of the Emperor Akbar, and Shams-ud-dín was buried in Lahore, in the quarter of the town which he had himself built, and which, in honor of his name, was called *Khawáfipura.*

14. *Mír Murád Ju Waini.*†—He was an excellent shot and Akbar had appointed him rifle-instructor to Prince Khurram (Sháh Jahán). He died in the forty-sixth year of Akbar's reign as Badakhshi of Lahore. Mír Murád Ju Waini.

15. *Mirza Qulij Khán.*—He was made governor of the Panjáb and fought well against the *Roushnais.* The *Ma'asir* relates a story which would show the arbitrary power exercised by those in authority during the time when the Mirza held the government of this country. He had two sons, Mirza Chin Qulij and Mirza Lahori, described as wicked men. The latter buried one of his servants alive, with the object of learning something about *Munkir* and *Nakír*, the two angels who, agreeably to the Mahomedan belief, are supposed to examine the spirits of the departed in the tomb, beating the corpse with red hot sledge hammers if the dead is found wanting in faith. The man, on being dug out, was found to be dead. At another time, when his father was governor of Lahore, he disturbed a Hindu wedding party and carried off the bride by force. The aggrieved people complained to his father, who told them that they should be glad that they were now related to the Subedár of Lahore.‡ Mirza Qulij Khán.

16. *Mauláná Hisám-ud-dín*, surnamed Surkh. He was a native of Lahore, and was noted for his learning and piety. He made theology and philosophy the subjects of his study.§ Mauláná Hisám-ud-dín.

17. *Shah Dáúd*, called Jhanní Wal, from his residence in Jhanni, near Lahore. He was a learned man and died in 982 A. H. (1574 A. D.). Sháh Dáúd.

18. *Mauláná Mahomed.*—He lived at Lahore, and was, in 1004 A. H (1595 A.D.), nearly ninety years of age. Mauláná Mahomed.

19. *Mauláná Abd-us-Salám.*—He lived at Lahore. He was a great lawyer (*fakih*) and wrote a commentary to Baizaivi. He Mauláná Abd-us-Salám.

* *Blochmann's Ain-i-Akbari*, page 425.
† From Ju Waini a town of Khorasán on the road to Candahár.
‡ Blochmann, page 501.
§ *Tabakát-i-Akbari.*

died, more than ninety years old, in the first year of Sháh Jahán's reign.

Mauláná Ishaq.

20. *Mauláná Ishaq.*—He was the son of Sheikh Kákú, and lived at Lahore. He was famous for his learning, and Sheikh Sa'adulláh, Sheikh Munawar and many others were his pupils. He died more than a hundred years old, and was buried at Lahore.*

Mír Nurulláh.

21. *Mír Nurulláh.*—He was introduced to Akbar by Hakím Abul Fath, and had a great reputation for learning. When Sheikh Múin, Qázi of Lahore, retired, he was appointed his successor.

Mauláná Jamál.

22. *Mauláná Jamál.*—*Badáoni* mentions Mauláná Jamál, of Tala (تلہ), which is said to have been a *mohalla* of Lahore, as a learned man of the time of Akbar.

Mauláná Ismail.

23. *Mauláná Ismail.*—According to the *Tabakát*, he was *Mufti* of Lahore during the reign of Akbar.

Sheikh Munawar.

34. *Sheikh Munawar.*—He was born at Lahore and was an *Ulema* of much renown. Under the orders of the Emperor, he, with Mulla Ahmad, of Thatta (Scindh), and Qásam Beg, translated the *Majmi-ul-Baldán*, a work on towns and countries, from Arabic into Persian. He is the author of the *Mashar-i-Qul-Anwár*, a work on *Hadis*, the *Badi-ul-Bayán*, the *Irshadi Qazi*, &c. When the learned men of Lahore were banished, by the order of the Emperor, he was sent to Gwalior where he died in prison in 1011 A. H. (1602 A. D.).

Jahangir.

Jahangir.—Sultán Salem ascended the throne at Ágra, in 1606; in the thirty-eighth year of his age. Of his assuming the title of Jahangir (conqueror of the world), he writes in his memoirs

ملہم غیب بخاطرم انداخت کہ کار بادشاهان جہانگیریست
خود را جہانگیر نام نہم ولقب خود را چون جلوس در وقت طلوع
حضرت نیراعظم و نورانی گشتن عالم واقع شده نورالدین سازم*

The title assumed by Prince Salem.

"The invisible inspirer put it into my mind that, since the business of kings is to conquer the world, I might call myself by the name of 'Jahangir' (conqueror of the world); and, inasmuch as my accession to the throne had taken place when the sun was in the ascendant and was imparting brilliancy to the world, I might assume the title of Nur-ud-din (the light of religion.)"

The governorship of the Panjáb was given to Saíd Khan, a chief of the Moghal tribe, and one of the distinguished grandees of Akbar's court.

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* His tomb is situated east of Mozang. See Chapter II.

Six months after his accession, his eldest son, Khusrow, broke into open rebellion. He fled from Agra to Lahore, to which he laid siege. Dilawar Khán, the imperial general, coming from Panipat, by rapid marches, to Lahore, put the fortress and the city in a state of defence, with the help of Mirza Husain and Abdul Rahím, Dewans, and Nur-ud-dín Quli, Kotwal, or Chief Police officer, of Lahore, and Jahangir himself followed, at the head of a large army. Khusrow promised his followers that, after the capture of the town, they should be allowed to plunder it for seven days, and that the women and children should be made captives of war. His followers set one of the gates on fire; but Dilawar Khán and other officers of the imperial army within the city walls set up another barrier at the gate. Khusrow, being informed of approach of the imperial army, thought it advisable to risk an engagement, and the two forces met at Bhaironwál, half way between Jullundur and Amritsar. A severe action was fought, in which the Sayads of Bárá under Sheikh Faríd Bokhári, greatly distinguished themselves on the side of the Imperialists, who obtained a complete victory over the enemy, of whom nearly 400 fell. The enemy dispersed, and the siege of Lahore was raised. Khusrow was seized while attempting to cross the Chenab, and was led before his imperial father in fetters, in the garden of Mirza Kámrán. Two of his principal advisers, Husain Beg and Mirza Azíz, were on his right and left. The Prince stood between them, trembling and weeping. He was taken into custody; but his two counsellors, just named, were inclosed in the raw skins of a cow and an ass and paraded round the city, seated on asses, with their faces to the tail. A double row of sharp stakes was set up from the garden of Mirza Kámrán, called the *Nowlakha*,* to the city gates, and 700 of the conspirators were impaled alive. The Emperor witnessed the scene "seated in the royal pavilion built by his father on the principal tower in the citadel, from which to view the combats of elephants,"† The culprits died in most excruciating pain. Khusrow himself, deeply dejected, with tears and groans, was slowly conducted on an elephant along the ghastly avenue, a mace-bearer, with mock dignity, calling out to him to receive the salutations of his followers. His life was spared, but he was kept in close confinement.

Rebellion of Khusrow.

He besieges Lahore.

Battle of Bhaironwál.

The enemy defeated.

Horrible punishment of the rebels.

Gurú Arjan, the fourth Sikh Gurú, and the compiler of the Adi-Granth, or the writings of his predecessors, was charged with

Gurú Arjan.

* The gateway of *Nowlakha*, beautifully decorated with glazed tiles, existed until lately, but it has been dismantled now.—*Vide* Chapter II.

† *Wákiát-i-Jahangiri*, p. 88.

assisting Khusrow in the prosecution of his designs against the Emperor, and was placed in confinement. The Emperor notices the event as follows in his autobiography:—

"In Govind Wál, on the banks of the Biah (Beas), there lived a Hindu, named Arjan, who had assumed the garb of a spiritual guide, or *Sheikh*. He made numbers of stupid Hindus, nay, even foolish and ignorant Mussalmans, captives to his wiles and had the drum of his sanctity loudly beaten. They called him Gurú. Disciples flocked around him from all sides and evinced the greatest respect for him. They had been practising this mendacity for three or four generations. The idea struck me several times to put a stop to this trickery, or to make the Gurú a convert to Mahomedanism, till, at last, at this time, Khusrow crossed the river in that direction. The Gurú wanted to see him, and he happened to encamp at the place where the Gurú lived. He had an interview with the Prince and supplied him with much information. He applied to the Prince's forehead the mark of saffron, called in the dialect of the Hindus *Kashka*; they do it by way of good omen. No sooner did I hear this, than, convinced as I was of the absurdity of the notion, I ordered the Gurú to be brought into my presence. I ordered his sons and his habitations and dwellings to be made over to Murtaza Khán. All his property was confiscated to the State, and he himself placed in rigorous confinement."

The Gurú's death.

Arjan died from the rigours of his confinement, though his followers attribute his death to a miracle.*

Lahore visited by the potentates of Asia and their agents.

Jahangir was fond of Lahore, and, on his way to Cábul and Kashmír, held his court there. After settling the affairs of Lahore, the Emperor visited Cábul during the first year of his reign, leaving Kalij Khan as his governor.† The Court was held at Lahore in the following year, when His Majesty was visited by the Amírs of Irak and Khorasán, the envoy of Persia, and the agent of the Sharíf of Mecca, for whom gifts, valued at one lakh of rupees, were forwarded.

Sheikh Farid Bokhári appointed governor of the Panjáb.

In the fifth year of the reign Sheikh Farid Bokhári, who had defeated Khusrow on the banks of the Beas, and who had now been honored with the title of *Murtaza Khán*, was appointed governor of the Panjáb. At Lahore, he built a *mohalla* after his name, a large bath and a *chowk*, or square.‡

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* *Vide* Chapter II.

† *Iqbálnáma Jahangíri* of Motamid Khan, Paymaster General of Jahangir.

‡ He gave the government officers under him three *Khilats*, or dresses of honor, annually; he gave to his footmen a blanket annually and never made any alterations in his gift.—*Ma'asir*.

The Emperor, in his memoirs, takes occasion to speak in the warmest terms of his friendship with Sháh Abbás of Persia, and calls him "brother Abbás." Friendly letters from His Persian Majesty are quoted as proof of the esteem in which the Emperor was held by him. These letters are highly interesting, not only as specimens of imperial eloquence, but as showing the cordial relations then existing between two nations so remote from each other. The gorgeous entertainments given at Lahore by Asif Khán, the Prime Minister, to the Emperor and his *Harem*, are described in glowing terms, and presents and curiosities valued at lakhs of rupees were exchanged on these occasions. The garden of Diláwez, across the Ravi, and the garden of Mirza Kámrán, in the suburbs of the town, were in high favor with the Emperor, who passed many festive days there in the company of his *Harem* and the *omerahs*. The Emperor was fond of sport and constantly visited Jahangirabád, or *Hiran Minara*, the modern Shekhupura. A royal antelope, called "Mans Raj," to which the Emperor had taken a fancy, died here in the second year of the reign. The Emperor ordered a handsome monument to be raised over its remains, on which a life-size statue of the animal, in stone, was placed, the following Persian inscription being engraved on a slab of stone affixed to the grave :

Friendly relations of the Emperor with Sháh Abbás of Persia.

Entertainments at Lahore.

The King's fondness for gardens.

His love of sports.

A favourite antelope.

درین فضائي دلکش آهوئي بدام جهاندار خدا اگاه نورالدين
جهانگیر بادشاه آمده درعرض يك ماه از وحشت صحرايت بر
آمده سرآمده آهوان خاصه گشت*

"At this beautiful spot an antelope was caught by the pious King, Nur-ud-dín Jahangir, which, in the course of a month, abandoning its savage and wild habits, became the head of the royal antelopes."

The inscription was in the hand-writing of Mulla Mohamed Husain, *Kashmíri*, famous for the art of caligraphy. Out of regard for the memory of the deceased animal, the Emperor ordered that no Hindu or Mahomedan should hunt deer within the limits of the place.

The same year Sultán Sháh, *Afghán*, who had assisted Khusrow in effecting his escape from confinement, was apprehended by Mír Moghal *Karori*, of Khizrabád, and shot with arrows (تیرباران) on the parade ground of Lahore, by the order of the Emperor.

A criminal shot with arrows.

On the first day of Shawál, the Emperor paid his respects to Mauláná Mahomed Amín, a holy man of Lahore. He writes the following interesting particulars of this visit :—

The King's visit to a holy man.

"On the first of Shawál I had an interview with Mauláná

His account of this visit.

Mahomed Amín, a disciple of Sheikh Mahmúd Kamál. Sheikh Mahmúd was a holy man of his time, and his late Majesty, *Jannat Ashiani* (Humayún), entertained great respect for him. Once His Majesty poured water on his hands himself. The above-named Mauláná is a pious man. Notwithstanding his worldly connections, he is distinguished by independence of character and contentment, and has command over his spirit. I was much pleased with his society. I related to him some of the anxieties of my heart. He gave me wholesome advice, and his conversation was pleasing to my mind, and afforded me consolation. Having given him one thousand *bighas* of land, as an assistance towards his maintenance, and one thousand rupees cash, I took leave of him."

The Emperor then left Lahore for Agra, after conferring a *khillat* of honor on Kalij Khán, the governor, Mír Kawám-ud-dín, the Dewan, Sheikh Yusuf, *Bakhshi*, and Jamalullah, *Kotwal*.

The following Lahore incident is recorded in the ninth year of the reign :—

A curious incident.

"In these days the news-writer of Lahore submitted the intelligence that, towards the close of the month of *Tir*, ten persons left Lahore for the town of Emanabad, twelve *kos* from the capital. A hot wind having begun to blow, they took shelter under the shade of a tree, when they were immediately overtaken by a whirlwind so burning and violent that they were seized with trembling, and nine of them died instantaneously on the spot. One, who survived, remained ill for a long time, and it was only after going through great troubles that he recovered. All the birds that were on the tree fell dead. The weather became pestilential to such a degree in those parts that wild beasts threw themselves down in the fields, and rolling on the grass, breathed their last. Numerous animals died in this way."

The great pestilence.

In the tenth year of the reign, the Panjáb was visited by a severe pestilence, of which Lahore had its share. The whole of Sirhand and the Doáb, up to Delhi, was devastated by the disease, and thousands of villages were destroyed. Jahangir ascribes it to two years' drought with which the country had been visited, and to some kind of poison with which the air became infected.

Jahangír's *kos minars* and wells.

Already shady trees on both sides of roads had been planted from Agra to Lahore, under orders of Jahangir. His Majesty, in the fourteenth year of his reign, ordered a minaret to be built from Agra to Lahore at every *kos*, to be called *Kos Minar*, and a *pacca*

well to be constructed at every three *kos* on the grand trunk road, for the benefit of travellers.*

The Emperor invites the Saint Mian Mir to Agra.

The Emperor, being desirous of an interview with Sheikh Mahomed Mír, the saint of Lahore, commonly called Mian Mír, on account of his learning and holiness, and being unable himself to visit Lahore at the time, invited him to Agra in the fourteenth year of the reign. The *Darvesh* accepted the invitation. The Emperor was much pleased with the result of the interview and speaks highly in his memoirs of the spiritual power and vast learning of the saint. He writes, "Truly, he is the beloved of God. In sanctity and purity of soul, he has no equal in this age. This humble servant (namely the Emperor) used to go to the *Darvesh*, who explained to him many minute points of theology. It was my desire to make him an offer of money; but as he was above worldly things, I dared not make the offer, and contented myself with the presentation of a skin of an antelope, to serve as a mat for reading prayers. He then left immediately for Lahore."

His account of the Saint's accomplishments.

After visiting Kashmír, the Emperor fixed his Court at Lahore, in the fifteenth year of the reign. From Jahángirabád he visited Lahore. The Emperor writes the following interesting account of these places in the *Tuzuk* :—

His description of his hunting-ground.

"On the 25th of the month of '*Iláhi*,' the royal camp was pitched at Jahángirabád. This was my hunting place when I was a Prince. I founded here a village after my name, and, having constructed here a small edifice, gave the management of it to Sikandar Mobin, my *Keráwal*. After my accession, I converted it into a pargana, and bestowed it, as a *jagir*, on Sikandar. I then ordered a palace to be constructed there, with a tank and a tower. On Sikandar's death, the estate was given in *jagir* to Iradat Khán, who had also the management of the buildings. About this time the construction of these edifices was completed. The tank laid out is large and delightful. In the midst of it is an edifice highly pleasing and attractive. The buildings have cost a total sum of one lakh and fifty thousand rupees. The hunting ground is truly worthy of kings. We staid here on Friday and Saturday and amused ourselves with hunting of different kinds. Qásam Khán, the governor of Lahore, paid his respects here and offered a present of fifty gold mohars. One stage from this place is the garden of Momin, the *Ishqbaz*, on the banks of the Lahore river. The royal camp was pitched at this spot. There are in this garden

The garden of Momin.

* Some of these *kos minars* still exist on the old road to Delhi and Agra.

fine plants and tall and graceful cypress trees with a beautiful mango plantation. On the 5th of Moharram, being the 9th of the Ilahi month, 1031 A. H., having taken our royal seat on the elephant called Indar, we left the garden of Momin, and, scattering money by way of *nissar* (sacrifice), we marched to the city. Three watches and two hours after sunrise, at a propitious moment, we entered the palace, aud, amidst the congratulations and warm greetings of the people, put up in the edifices which had been newly built under the management of Mámur Khán."

The royal entry in Lahore.

The King's description of his new palaces.

Of the beauty and elegance of these palaces the Emperor writes:—

بے تکلف منازل دلکشا و نشیمن هاے روح افزا در غایت
لطافت و نزاهت همه منقش ومصور بعمل اوستادان نادره کار
آراستگي یافته باغهاي سبز خورم بانواع و اقسام گل و ریاحین
نظر فریب گشته

ز فرق تا بقدم هر کجا که مینگرم
کرشمه دامن دل میکشد که جا این جاست

بالجمله مبلغ هفت لکهه روپیه که بیست وسه هزار تومان
رائج ایران باشد صرف این عمارت شده

"Without exaggeration these are mansions delightful and charming and habitations lovely and attractive, exquisitely fine and elegant, adorned throughout with paintings and engravings, the work of the artists of the age. The sight was charmed with a view of verdant gardens, laid out with a profusion of flowers and odoriferous plants of great variety and description:—

From head to feet whereever I behold thee,
Beauty attracts the heart at each step urging, 'that is the place for thee!'"

In all seven lakhs of rupees, equal to twenty-three *Tomans* of the current coin of Irán, were spent on this building."*

The fort of Kángrá reduced.

The Emperor writes proudly of the capture of the fort of Kángrá, hitherto not reached by the Mahomedan arms. Sultán Feroz Sháh attempted it at the head of a large army, but failed. The army of Akbar attacked it, under Khán Jahán: but the siege was raised. Abdul Azíz Khán *Nakshbandi* was appointed Qiladar of Kángrá, and subsequently the Emperor himself visited it.

Sumptuous entertainments.

His Majesty paid a visit to the new palace of Prince Khurram, and was pleased to accept the invitation of Qásam Khan, to whom he paid a visit in his gardens in the envirous of Lahore, scattering

* The buildings alluded to face the gate of the fort on the west. The painted walls can be still seen. *Vide* the account of the fort in Chapter II.

ten thousand rupees as *nissar* on the way. The Lahore governor presented His Majesty with a ruby and a diamond, of great beauty and excellence, besides other curiosities.

The same year (15th year of the reign) was marked by great rejoicings, which took place at Lahore on the betrothal of the son of Shahr Yár, the fifth son of the Emperor, with the daughter of Núr Jahán by Ali Quli Beg *Turkman*, the grand-daughter of I'timad-ud-daula Madar-ul-Mulk, His Majesty's Prime Minister. The Emperor sent gifts and valuables valued at a lakh of rupees, as *Sanchak*, or betrothal present. The Prime Minister gave a grand feast to the Imperial Omerahs in his new palace at Lahore. The Emperor writes in high terms of this palace, which was furnished with elegant suites of rooms and stately halls. His Majesty and the royal Harem graced it with a visit, and were sumptuously entertained by the old Minister. After these events the Emperor marched to Agra.

Betrothal of the Emperor's grandson.

The Minister's palace.

On the way, His Majesty was entertained near Jullundur by Núr Jahán, in her new *Serác*, called the "Núr Serác Mahal." "At this spot," writes the Emperor, "the agents of Núr Jahán had built a spacious *Serác* and laid out a garden worthy of royalty. The buildings were complete. The Begam solicited the acceptance of an entertainment to which I gave my assent. She arranged a grand banquet, which, in its elegance and gaiety, surpassed all of its kind. She presented a variety of curiosities and valuable gifts. I selected some of these out of regard for her, and halted there for two days. Mír Quám-ud-din, Dewán of the *Suba* of the Panjáb, was permitted to return to Lahore."

The *Serae* of Núr Mahal.

His Majesty entertained by Núr Jahán.

In the nineteenth year of the reign, Yamin-ud-daula Asif Khán was appointed viceroy of Lahore, in succession to Sádiq Khán. Lahore continued to prosper under his munificent administration, and his taste for architecture tended much to embellish the town and the citadel; but the Emperor's own end was near. His last days were embittered by the treason of Núr Mahal, his beloved consort, who, no longer guided by the wholesome counsel of her good father and mother (who had both died by this time), began to concoct plans for usurping the empire, and advancing the interests of her own son-in-law, Shahr Yár, to the deprivation of Sháh Jahán, the rightful heir. Sháh Jahán's *jagirs* in Hissar and the Doáb were confiscated and made over to Shahr Yár, and the Prince was told to select equivalent estates in the Deccan and Gujrat.* This drove the Prince into revolt. The Emperor fell ill in Kashmír

Asif Khán appointed governor of Lahore.

The Emperor's death, 1628 A. D.

* *Iqbalnáma Jahangírí*, page 196, edition of 1865, Calcutta.

and was on his way to Lahore when he died at Rájouri, in 1628 A.D., in the twenty-second year of his reign. His body was sent to Lahore, under charge of Maqsud Khán, and, according to the will of the deceased was interred in the garden of Núr Jahán, on the banks of the Ravi, on the morning of Friday.

The birth of Sháh Jahán, 1592 A. D.

Sháh Jahán.—Sultán Khurram (Sháh Jahán) was born at Lahore on 30th Rabi-ul-Awal 1000 A. H. (1592 A. D.), his mother being the daughter of Ude Singh, Rána of Márwár. He received the title of Sháh Jahán from his father in 1616, when he was nominated successor of the Emperor, as well as Commander-in-chief of the army of the Deccan. When Jahángir died, Sháh Jahán was in the Deccan. Núr Jahán wished to raise to the throne Shahr Yár, to whom she had married her daughter Mehr-ul-nissa by Sher Afgan. Shahr Yár, who from his want of abilities, got the nickname *Náshudni* ناشدنی (good for nothing), was in Lahore when he heard of the Emperor's death, and, instigated by his intriguing wife, proclaimed himself emperor. He seized upon the royal treasure and all the establishments of government at Lahore. To win the favor of the soldiery and the nobles, he wasted seventy lakhs of rupees in gifts and presents, and collected around him an army of fifteen thousand men. In the meanwhile, Yamin-ud-daula Asif Khán, acting in conjunction with Khán-i-Azim (Irádat Khán), raised the royal canopy over the head of Dáwar Bakhsh, surnamed Boláki, son of Khusrow, near Bhimber, the object being to avoid the chances of rebellion and gain time for the arrival of Prince Khurram at the capital to assume the royal titles. Boláki, being saluted as king, proceeded to Lahore ; and the royal troops under him encountered the mercenaries raised by Shahr Yár at a distance of three *kos* from the city. The latter, unable to face the imperialists, broke and fled. Shahr Yár concealed himself in the ladies' apartments in the citadel, but was, the following day, brought out by a eunuch, placed in confinement, and, three days afterwards, blinded. Sháh Jahán was proclaimed at Lahore, and the *Khutba* read in his name in all the mosques. Shahr Yár, Dáwar Bakhsh, with his brother, Gar Shásp, and Tahmures and Hoshing, sons of the drunken Dániál, who had espoused the cause of Shahr Yár, were all put to death at Lahore.

Shahr Yár proclaimed Emperor at Lahore.

He is defeated and blinded.

Proclamation of Sháh Jahán as Emperor.

He puts the Princes of the royal blood to death at Lahore.

Khizmat Parast Khán appointed viceroy of Lahore.

Khizmat Parast Khán was appointed viceroy of Lahore, and a dress of honour, consisting of a jewelled sword, dagger and rich stuffs, was received for Yamin-ud-daula Asif Khán.

Sháh Jahán particularly attached to Lahore.

Sháh Jahán was particularly attached to Lahore, as his birth-place. According to the *Badshähnáma*, the royal *Harem* of Jahangir

remained in the palace of Lahore until the fourth year of the reign, when they were conducted to Agra by Motamid Khán. The royal Princes, for the most part, lived here with the *Harem*. It was the resort of the nobles and learned men, who were honored with rich presents on the occasion of their visit to the capital. The carpet manufactory of Lahore, established by Sháh Jahán, is the subject of praise in the account of the sixth year of the Emperor's reign. "So soft and delicate are these carpets," says Abdul Hamíd "that, compared with them, the carpets made in the manufactory of the King of Persia look like coarse canvas." These were made of *pashm* and *shawl*. A similar manufactory existed in Kashmír. All the rooms in the royal palace were furnished with these beautiful carpets.

The Carpet Manufactory.

After his accession to the throne, Sháh Jahán held his court at Lahore in 1038 A. H. (1628 A. D.). Hakím Ilm-ud-din, surnamed Wazir Khán, was then viceroy of the Panjáb. An interesting account of the Emperor's visit to Lahore is given in the *Badsháhnáma* of Abdul Hamíd :—"The royal camp, having moved from the tank of Khawaja Hoshiár, in the environs of Lahore, reached the capital on the 7th of Ramzan. At some distance from the town, His Majesty was received with great pomp by Wazir Khán (who presented him with one thousand *Ashrafis*, by way of *Nissar*), the grandees and nobles of Lahore and the Subedárs of Provinces. He entered the palace in state after the first watch of the day. On the 9th, Wazir Khán presented His Majesty with jewels, gold and silver utensils, rich stuffs, carpets, horses and camels, valued at four lakhs of rupees, which he had collected during the period of his viceroyalty in the Panjáb. The same day, Saíd Khán, Subedár of Cábul, having had the honour of an audience, presented His Majesty with one thousand *Ashrafis*, one hundred horses, and one hundred camels. Kalich Khán, governor of Multán, made a present of eighteen horses of Irák, together with curiosities of Persia. The rank of Nijabat Khán, Faujdar of Kángra, was raised, and other Subedárs were similarly honored. The whole of the presents amounted to ten lakhs of rupees." On the 15th, His Majesty visited the mausoleum of *Jannat Makani* (Jahángir), and distributed rupees ten thousand to the poor, while rupees five thousand were distributed by the royal Princes who accompanied him. His Majesty who entertained much respect for the *fakirs*, paid a visit to the Saint Mian Mír. "He was" says Mulla Abdul Hamíd, "a holy man, indifferent to the world, and spoke but little. His Majesty, knowing that he cared not for worldly wealth, presented him with a rosary and a turban of white cloth and received his benedictions."

Wazir Khán, Viceroy of Lahore, 1628 A. D.

An account of a royal visit to Lahore.

His Majesty pays a visit to the Saint Mian Mír.

And to Sheikh Belá-wal, another holy man of Lahore.

"On the 19th," according to the same authority, "he visited Sheikh Biláwal, another *fakir* of great sanctity and piety, in Lahore, and presented him with Rs. 2,000, which, however, the Sheikh distributed among his *fakirs*, as he never kept any thing for himself but spent all he got on his alms-house."

Sháh Jahán's new palace.

As the buildings of the *Daulatkhána*, or Fort of Lahore, had been neglected for a long time, the Emperor availed himself of the opportunity of his arrival in the capital of the Panjáb to order the reconstruction of the *Ghuslkhána* and *Khwábgáh* (*i. e.*, the bath-rooms and sleeping apartments) according to plans designed by skilful engineers. The supervision of these buildings was entrusted to Wazir Khán, who was ordered to finish the works by the time of His Majesty's return from Kashmír. The Sháh Burj, or the regal tower, built by *Jannat Makani* (Jahángir) having failed to impress Sháh Jahán, he ordered the building to be dismantled and built anew, the execution of the work being left to the taste of Yamin-ud-daula Asif Khán who had already displayed much tact and judgment in the embellishment of the Imperial Court.*

The palace of Asif Khán.

On the 21st, His Majesty and the royal Princes and ladies were sumptuously entertained by Yamin-ud-daula Asif Khán, in his new palace at Lahore, which he had constructed at a cost of twenty lakhs of rupees.† Yamin-ud-daula, on this occasion, presented the Emperor with jewels, horses, rich stuffs and other curiosities, valued at six lakhs of rupees, exclusive of presents to the members of the royal family. After the 21st, three days were spent in Jahángirábád, known as Hiran Minara (the modern Shekhupura) in hunting the deer which abounded in that locality. His Majesty was greatly delighted with this excursion, as the sport was abundant. He did not think the building constructed here by *Jannat Makani*

He entertains the Emperor.

The royal hunt.

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* *Amal-i-Saleh.*

† According to the *Amal-i-Saleh* of Mahomed Sáleh *Lahori*, the palace of Asif Khán was situated in the *maidan* of *nakhas* or horse-market close to the citadel. The author says :—

چون یمین الدولہ درسمت قلعہ شہر برکنارمیدان نخاس کہ
مجمع اهل سود وسوداي این مصر جامعست منازل عالي بنیاد رفیع
العماداساس نهاده مبلغ بیست لکھ روپیہ درمدت دہ سال صرف
آن نموده باهتمام تمام سمت اتمام داده بود

Meaning that "Yamin-ud-daula had built these lofty and superb edifices in the direction of the Fort on the boundary of the horse-market plains where traders and merchants assemble daily in this city, the cost of the construction of the buildings being twenty lakhs of rupees, and the period in which they reached completion ten years." Now, the place south of the Badsháhi Masjid and north of the Tahsil Court is locally known as the *Nakhas*, and this I identify as the spot where the palaces of Asif Khán were. The place should not be confounded with the *Nakhas* of later (or Dará Shekoh's) time on the site of the present Sultán's *seraie* outside the Delhi gate.

such as it should have been. It was, therefore, ordered that a new building, of exquisite design and beauty, should be constructed. The building was completed in a year, at a cost of Rs. 80,000. On the 24th, the royal troops moved to the Ravi. On the Emperor's return from Kashmír, Wazir Khán presented His Majesty with a travelling throne of gold, valued at Rs. 50,000, fifty horses of Irák, and other curiosities valued at two lakhs. His Majesty again paid his respects to the Saints Mian Mir and Sheikh Biláwal.

The Emperor's return from Kashmír.

In 1041 A.H. (1631 A.D.) the Court was again held at Lahore. Candahár, which had been in possession of the Persians since the seventeenth year of Jahángir's reign, was, about this time, surrendered to the Emperor of India by Ali Mardán Khán, its governor, who joined Sháh Jahán at his Court at Lahore. The Emperor received him most kindly and created him an *Amir* of the first rank. An interesting account of his first interview with the Emperor is given in the *Sháh Jahán Náma* (*Amal-i-Saleh*) of Mahomed Sáleh Lahori :—The Emperor, after the close of the war in the Deccan, visited Akbarabád (Agra) and thence proceeded to Lahore. On the bank of the tank of Raja Todar Mal, Wazir Khán, the Subedár of Lahore, Sháh Quli Khán, Faujdar of Kángrá and Bakhtiar Khán, Faujdar of Lakhi Jungle, paid him their respects, each offering *Nazar* in proportion to his rank and dignity. On the 15th of Rajab, His Majesty, having started from the garden of Hoshiar Khán, entered the *Daulatkhána** (fort) of Lahore at a propitious hour, throwing gold and silver throughout the way.† Under orders of His Majesty, Mot'amid Khán, Mír Bakhshi, or Master of Ordnance, and Tarbiat Khán, the Second Bakhshi, having received Ali Mardán Khán up to the gate of *Khas-o-'Am*, introduced him to the Emperor's audience. The Khán, having paid his obeisance, offered His Majesty a *nazar* of one thousand gold mohars, and was honored with a *khillat*, consisting of silk and embroidered clothes, a jewelled turban with aigrette, a jewelled dagger, shield and sword. He was created an *Amir* with the rank of 6000 personnel, and received two horses with embroidered saddles and four elephants with silver housings, one of the elephants, named *Koh Shikan*, being remarkable for its large size. The *haveli* of Itmad-ud-daula was made over to him for a residence. Moreover, from the date of his leaving Candahár to the day of his arrival at Lahore, all the expenses of the way, which amounted to ten lakhs of rupees, were paid by the State Treasury. Twenty thousand rupees were also bestowed on

Ali Mardán Khán joins the Emperor at Lahore, 1631 A.D.

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* The citadel is invariably called "Daulat Khán," or house of wealth."

† On grand occasions, it was the custom of the Princes of India to throw silver and gold on the way for the needy and poor.

his servants. As he had come fresh from a fertile and cool country, the Emperor was pleased to appoint him to the governorship of Kashmír. Ali Beg, his son-in-law, and Abdullah Beg and Ismail Beg, his sons, were honored with high ranks in the State.

Lahore in the height of its prosperity.

Lahore was at this time in the height of its splendour. The people were prosperous beyond all precedent. Following the example set by the Emperor, many of the Omerahs decorated the city with beautiful edifices, and Mahomed Sáleh, *Lahori*, in his excellent work, the *Amal-i-Saleh*, mentions in this connection, among others, the names of Wazir Khán and *Allami* Afzal Khán who each constructed spacious private edifices at Lahore about this time. Besides the countless military retainers of the Emperor, the picturesque cavalcades of the Princes Royal and the attendants of the numerous nobles and grandees of State, the sight of the Governors and Viceroys of Provinces from the Narbada and Tapti to the confines of Candahár and Ghazni, and their vast hosts of followers, who came here to pay their homage to the *Shahinsháh*, or king of kings, afforded a most imposing and gorgeous spectacle. Here came also the envoys of foreign nations, the bearers of friendly letters to the Emperor, or of the curiosities of their respective countries for presentation to him. Lahore was at this time visited by the Envoys of the Amir of Balkh, the *Wali* of Turan, the Safavi King of Persia,* and Ali Pasha the sovereign of Bussorah. The Emperor was profuse in his gifts and presents. From the highest to the lowest, all alike shared his munificence and generosity. On each visit to the mausoleum of his father, he distributed not less than ten thousand rupees to the religious people and other pious men attached to the institution. Other occasions, such as the anniversary of the Prophet, the night of *Miraj* (when Mahomed is believed to have gone to the highest heaven), the King's anniversary, the festival of *Nauroz*, or new year's day, were not few when the poor were partakers of His Majesty's generosity, and thousands of rupees were distributed to them as alms. On each *Miraj* night, ten thousand rupees were distributed to the *Hafizes* and other pious and religious men of the city. The king was exceedingly kind to his ministers and nobles and honored them with visits. During his stay at Lahore on this occasion, he was entertained successively by Ali Mardán Khán, *Allami*

Visits of Ambassadors of foreign nations.

The munificence of the Emperor.

His courtesy to his ministers and nobles.

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* Mahomed Saleh says, in the *Sháh Jahán Náma* :—" Mirza Yadgar Beg, the Envoy of the Sháh of Persia, who had been staying at Lahore for some time past, was at this time presented with a dress of honor consisting of valuable clothes and a jewelled dagger, with cash rupees twenty thousand. From the day of his arrival to the date of his departure, he had been recipient of gifts valued at fifty thousand rupees, besides two lakhs of rupees cash. At this time His Majesty sent for the Safvi King a *Surahi* (long necked flask) and a dish set with gems, valued at fifty thousand rupees, by the hand of the said Envoy."—*Sháh Jahán Náma.*

Afzal Khán, *Allami* Wazir Khán and *Yamin-ud-daula* Asif Jah, each of whom presented him with presents valued at several lakhs of rupees. The *Id* festival coming on the first of Shawal, His Majesty proceeded in State to the *Idgah*, and, at going and returning, threw gold and silver (زر و سیم) from his elephant, to be scrambled for by the poor and needy. After a stay of a few months at Lahore, His Majesty proceeded to Cábul, *viâ* Peshawar and Ali Masjid. The *Id* festival.

On his return to Lahore, the same year (1631 A.D.), Ali Mardán Khán, now created Viceroy of Lahore and Kashmír, with a rank of 7,000 personnel and 7,000 horse, with His Majesty's permission, had the palace gorgeously illuminated on the night of *Lelat-ul-Barát* (*or Shab-i-barát*). "The Khán's officials," writes Mulla Abdul Hamíd, "acting under his instructions, illuminated the outer walls of the Halls of general and special audience, which are very extensive, from the foot to the top, by placing lamps on planks of wood arranged in various decorative forms. His Majesty, having taken his seat in the *jharoka*, had a full view of these illuminations. Ali Mardán Khán had curious fireworks made after the fashion of Persia. A display of these fireworks in all their varieties and colours greatly pleased His Majesty. As usual on these occasions, rupees ten thousand were distributed as alms to the poor." On Mullah Abdul Hakím *Sialkoti* and Mulla Fázil 400 *Ashrafis* each were bestowed.* Ali Mardán Khán made Viceroy of Lahore and Kashmír. Illuminations at the palace.

It having been represented by Ali Mardán Khán that one of his followers was an adept in the art of constructing canals, His Majesty ordered a canal to be excavated, from the place where the Ravi descends from the hills into the plains, irrigating the country through which it should pass. Rupees one lakh were given to Ali Mardán Khán for constructing the canal, and preparations were made for cutting a canal from the village Rajpur, in Nurpur, to the environs of Lahore, a distance of 48 *jarib koss*. The canal of Ali Mardán Khán.

The Emperor paid a second visit to Kashmír. On his return to the capital of the Panjáb, Wazir Khán was appointed *Subedár* of Agra and joined his new appointment under the orders of His Majesty. Arsalá Aqua, envoy of the Sultán of Turkey, was presented with a *khillat* of honor valued at fifteen thousand rupees. The court continued to be held at Lahore. In 1043 A. H. (1633 A. D.) Mulla Sa'adullah of Chiniot, having been introduced to the King through Músawí Khán, was created a Mansabdár of 1000 and Mulla Sa'adulla of Chiniot introduced to the Emperor at Lahore, 1633 A. D.

* *Shah Jahan Náma* of Mahomed Saleh.

appointed superintendent of the royal household.* The following year, the canal of Ali Mardán Khán having been completed at a total cost of two lakhs of rupees, His Majesty ordered that a spacious garden, with chambers, baths, reservoirs and fountains, be laid out on its banks. Accordingly, the foundations of these gardens were laid out on the 3rd of Rabi-ul-Awal, and Khalilullah Khán was entrusted with the execution of the work with the help of other servants of State. On the 4th of Jamadi-ul-Awal, the work of planting trees and flowers was commenced, and the *Badsháhnáma* gives a long detail of the trees planted, which included fruit trees from Cábul and Candahár. The same year, news having arrived from Agra of the death there of Wazir Khán, from cholic, His Majesty expressed his grief, and condoled with the sons of the deceased on the death of their father. On the 17th of Shabán, the Emperor lost another faithful servant, Yamin-ud-daula Asif Khan, *Khán-i-Khanan*, commander-in-chief of India, His Majesty's father-in-law, and the brother of Núr Jahán. By order of the king, his remains were interred in the land close to the *chouk* of Jilow Khana, to the west of the mausoleum of *Jannat Makani* (Jahángir), and a grand dome was ordered to be raised to his memory. *Khillats* of condolence were sent to the members of his family, and *Toras*, consisting of nine pieces of cloth each, were sent to the female members of the deceased minister's *Harem*. A dress of honor was sent to Shástea Khán, son of the deceased, who was governor of Behar, together with an autograph letter from the Emperor. In it the Emperor wrote:—

The Shalimar gardens laid out, 1634 A. D.

The death of Wazir Khán, 1634 A. D.

Death of Asif Khán, 1634.

The Emperor's letter of condolence to the deceased Minister's son.

مبازرالملت یمین الدولہ آصف خان خانخانان سپہ سالار
اواخر روز پنجشنبہ هفتدهم شهر شعبان المعظم داعی یا ایتها
النفس المطمئنہ ارجعی الی ربك راضیہ مرضیہ رابلبیك اجابت
تلقی نموده بہ نزهتگاه جاودانی وآرام جائی دائمی شتافت دل
حق شناس و خاطر حقیقت اساس کہ بان دانائی رموز سلطنت
توجہ وانس تمام داشت از وقوع این قضیہ قرین تاسف و تاثرو تلهف
و تحسر گردید لیکن از انجا کہ سالکان مسالك تحقیق را درین
قسم قضایا غیر از طریق مستقیم رضا و تسلیم مسلکی نیست

* According to the *Sháh Jahán Náma*, Sheikh Sa'adullah was introduced to the Emperor through the Sadr-us-sadur (Chief Judge or Chancellor) Músawi Khán in the month of Ramzan, 1050 A. H. (1640 A. D.). The Emperor was much pleased with the young man's address, and, in the course of the year, created him a *Khán*, with a rank of 1000 personnel and 500 horse, and appointed him Superintendent of *Ghuslkhana*. The following year his *Mansab* was increased to to 3000 personnel and 2000 horse. He was appointed Lord of the Privy Chamber, and became the Emperor's trusted councillor. In the fourth year he was installed in the office of Minister, and in the seventh year created a Mansabdár of 7000 personnel and 7000 horse with the title of *Allámi Fahámi* (the most learned and the most wise.)

خاطرحق پسند را بقضاراضي ساخته بصبرو خورسندي گرائیدیم—
آن خانه‌زاد شایسته نیز بمقتضائي عبودیت از منهج قویم صبرو
شکیبائي تجاوز ننموده خود را بسلامت ذات اشرف اقدس ماخرسند
گرداند و عنایت بیغایت بادشاهانه را درباره خود روز افزون شناسد

"The champion of faith, the right hand of State, Asif Khán *Khán-i-Khanán*, Commander-in-chief, having, in obedience to the command of God, which says, 'O thou who art happy with His recollection, return to thy God, and be happy in His kingdom, as He is happy with thee,' responded to His call by saying : 'Here I am ready, O Lord, to obey thy command,' travelled to the world of eternity towards the evening of Wednesday, the seventeenth of the sacred month of Shabán, our truth-seeking and right-thinking mind, which was much attached to that adept in the art of government, has been grieved at this loss. But whereas, in such cases of destiny, there is no help for the seekers after truth, but to submit to the immutable Power, we are content with what has come to pass. To you, the servant of the royal house, our advise is that, without transgressing the rules of contentment, you shall make yourself happy with a prayer for the prolongation of our august and noble life, bearing in mind that our royal favors to you are always on the increase."

Relief of famine-stricken people from Kashmír.

A famine having broken out in Kashmír, in 1634 A. D., owing to the excessive rains during the spring harvest and the destruction of crops by the floods, thousands of indigent people from that country repaired to Lahore. A body of these destitute men, exceeding thirty thousand in number, having one morning made their appearance at the *darshan* of the *jharoka*, the Emperor was pleased to grant a lakh of rupees for their relief, and it was ordered that, as long as they staid at the capital, food should be distributed to them daily. Fifty thousand rupees were also sent to Kashmír for the relief of the famine-stricken people. On the 15th of Zilhij, His Majesty honoured Ali Mardán Khán with a visit to his house, and the Khán presented the Emperor with jewels and valuables to the amount of Rs. 180,000. On Rai Mukand Dás, Dewan of the late Yamin-ud-daula, was conferred the rank of 500 personnel and 100 horse, and he was appointed *Daftardar* of Khalsa (or in charge of the State Office), while Bahári Mal, the late *Daftardar*, was appointed Dewan of the Suba of the Panjáb.

Transactions of the Darbár.

The marriage of Prince Morád Bakhsh.

The Court remained at Lahore in 1635, when the nuptials of the Emperor's fourth son, Prince Morád Bakhsh, with the daughter of Sháh Nawáz Khán, *Safvi*, took place there. The occasion was marked with great rejoicings, and the festivities lasted many days. After these proceedings, the Prince was sent to Multán as Governor. The Imperial Gardens called the *Farah Bakhsh* and *Fyz Bakhsh*, having been completed, His Majesty graced them with his presence.* Towards the close of the year, the Court moved to Agra.

*For an account of this visit, see the history of the Shalimar Gardens in Chapter II.

In 1638 A. D., the Emperor again visited Lahore, on his way to Kashmír. He put up in the gardens of Fyz Bakhsh and Farah Bakhsh, and had no time to enter the city. Kalij Khán was now Viceroy of the Panjáb, and Khanjar Khán, his nephew, Faujdar of Kángra. The same year *Allami* Sa'adullah was installed in the office of Prime Minister, and his rank was increased to 5,000 personnel and 2,000 horse. His Majesty returned to Lahore on the 15th of Ramzán. In all his journeys he was accompanied by his faithful daughter, Jahán Ara, the Badsháh Begam ("Princess Royal") who had all the privileges and allowances of her deceased mother. She was unmarried, and is described by the historians of Sháh Jahán as 'very handsome and accomplished.' She was not less famous for her wit, generosity, and beauty, than for her devotion to her royal father. She was in receipt of an allowance of sixty lakhs of rupees per annum. As in the days of her mother, Salyannissa Khánam was the manager of her household and the custodian of her seal. The Emperor was strongly attached to her, and she was his constant companion and remained with him until his last moments. On the 29th of Shawál, of the same year, Núr Jahán, the widow of Jahangir, who was in receipt of two lakhs of rupees per annum, died at Lahore, and was buried in a mausoleum which she had herself built close to the tomb of her brother Asif Khán. The Court was held at Lahore for the next two years, though the campaigns in Balkh and Badakshán compelled the Emperor to pay visits to Cábul from the capital of the Panjáb. According to the *Badsháhnáma*, the revenue of the Suba of Lahore at this time was 90 *karors*; that of the Suba of Multán 28 *karors*; and that of the Suba of Kashmír 15 *karors*.

Allami Sa'adullah made Wazir of the Empire.

The Badsháh Begam.

The Emperor's attachment to her.

Death of Núr Jahán, 1638 A. D.

In the year 1675, the Premier noble, Ali Mardán Khán, died of diarrhœa, on his way to Kashmír. He had proceeded by boat as far as Machiwara when his complaint assumed a fatal form. His body was conveyed by boat to Lahore by his son, Ibrahim Khán, and interred there in the mausoleum of his mother. He held a rank of 2,000 personnel and 500 horse, besides an *inam* of thirty lakhs of rupees. The Emperor was much grieved at his death. The deceased left four sons, Abdullah Beg, Ibrahim Khán, Ismail and Ishak, who were each amply provided for by the Emperor. Their rank in the army was also raised. The deceased had an extensive staff of officials in his employ, for whom suitable provision was made by the Emperor. Mahomed Mokim, his Dewan, Khwaja Ismáil, his house-steward, Lashkar Khan, and a host of others, were taken into the Imperial service. The deceased left estates valued at one *karor* of rupees. Of these fifty lakhs were escheated to

Death of Ali Mardán Khán, 1675.

the State, in lieu of the government demand, and of the rest, thirty lakhs were given to Ibrahim Khán, the most beloved of the sons of the deceased, while the remaining twenty lakhs were distributed among the other three sons.*

The following men of note flourished at Lahore during the reign of Sháh Jahán —

1. *Sheikh Mahomed Mír*, commonly known as Mian Mir, a man of great fame, universally esteemed for his piety and learning. He entertained an entire contempt for the world, devoted his whole time to prayers and meditation, and possessed great spiritual power. Sháh Jahán paid him several visits, and he was the spiritual guide of Dárá Shekoh, the Emperor's eldest son. According to the *Sháh Jahán Náma*, he was buried in "the village of Ghiaspur close to Alam Ganj, Lahore." Sheikh Mahomed Mír.

2. *Sheikh Biláwal Quadri*, a man of great religious sanctity and piety. He was attached to the Dervishes, and fed the poor and the needy. His speech was eloquent, and he preached morality and the science of religion to the people. He established an almshouse at Lahore, in which hundreds of destitute persons were fed. He died in Shabán 1046 A.H. (1636 A. D.), and was buried at Lahore. Sheikh Biláwal Quadri.

3. *Mulla Sháh*, a native of Badakshán, and a scholar of great merit. He came to Lahore in 1023 Hijra (1614) A. D., and became a disciple of Mian Mir. He lived in seclusion and meditation, and according to the *Sháh Jahán Náma*, following the example of his religious preceptor, never married. He used to go to Kashmír for the hot weather, passing the cold weather at Lahore, but subsequently he abandoned the practice of journeying to Kashmír, and, at the request of his preceptor, passed his whole time in Lahore. He often composed poetry, insisting on the instability of this world, and exhorting people to walk in the path of righteousness, and acquire the knowledge of the Supreme Being. He died at Lahore in 1072 A.H. (1661 A. D.), and was buried in the precincts of the mausoleum of his religious preceptor. The following is a specimen of his poetical composition :— Mulla Sháh.

اي بند بپائي قفل بر دل هشدار   وي دوخته چشم پائي در گل هشدار
عزم سفر مغرب و روبا مشرق   اي راه رو پشت بمنزل هشدار

• "O thou with chains on thy feet and a lock on thy heart, be careful
O thou with thine eyes closed and feet entangled in clay, be careful
Contemplating a journey to the West, yet with thy face to the East,
O, traveller, with thy back to thy destination, be careful !"

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* *Sháh Jahán Náma* of Mahomed Sáleh.

Khwája Bahári.

4. *Khwája Bahári*, a native of Bahár (Bengal). Having come to the Panjáb in early life, he became a disciple of Mian Mir. He died in 1041 A. H. (1631 A. D.), and was buried in the precincts of the mausoleum of his religious teacher. He is credited by the author of the *Badsháhnáma* with having performed many miracles.

Mullah Abdul Hakím, *Sialkoti.*

5. *Mulla Abdul Hakím, Sialkoti,* a great scholar, author and commentator. His fame for learning spread throughout the empire of Hindustán, and for sixty years he gave instruction to the people in Philosophy aud Theology. His chief works are Commentaries on Byzavi, Mukaddimat Arba'talayaj, Mutawal, Shrah Moafique, Shamsa, 'Akayad Mulla Jalál and Hikmat-ul-Ain. His long and useful career was brought to a close in 1067 A. H. (1656 A.D.) He left a son Mauláná Abdullah.

Allami Sa'adulla Khán.

6. *Allami Sa'adullah Khán*, by caste a Thaím, and resident of Mauzah Pitraki, in Chiniot. His father was a cultivator, and the family lived in great privation. Sa'adulla, at an early age, came to Lahore, and lived in mosques where he prosecuted his studies as a *Darvesh.* He then went to Delhi, where he completed his studies and became an accomplished scholar. His tutor held office in the *Tasbíh Khana*, or chapel royal, and through his influence he became a stipend-holder there. He attracted the attention of the Emperor, and was by degrees raised to the dignity of Wazir. He died in 1067 A. H. (1656 A. D.)

Mulla Ala-ul-Mulk.

7. *Mulla Ala-ul-Mulk,* surnamed Fázil Khan. He was a skilful engineer, and an adept in the art of canal engineering. The Shalimar Gardens of Lahore were designed by him and executed under his superintendence. On the death of Yamin-ud-daula he became Wazir of the empire, but had held his high office for only two weeks where he died in 1073 A. H. (1662 A.D.)

Mauláná Mahomed Fázil, *Badakhsháni.*

8. *Mauláná Mahomed Fázil, Badakhsháni.* He was a native of Badakhshán, and, on coming to India, became a disciple of Mulla Jamál, *Lahori*, in Theology and Jurisprudence. He held the office of *Adalati* at Lahore in the time of Jahangir, and held the same office in the time of Sháh Jahán until the eighth year of the reign, when he retired from the public service. His death occurred at Lahore.

Mulla Jámi, *Lahori.*

9. *Mulla Jámi, Lahori.* He was a man of great learning, and devoted his time to giving instruction to the people. He was

also a poet of great talent. The following stanza is a specimen of his poetical performance :—

هرکس کہ دل ازمدار دنیا برداشت عبرت ز شمار کار دنیا برداشت
گویند زمین برسر گاوست بلے گاوست کسے کہ بار دنیا برداشت

"He who turned away his mind from the affairs of the world
Has learnt a good lesson of it ;
They say the earth rests on the horn of a bull,
Without doubt, he who takes upon himself the burden of worldly affairs is like unto a bull."*

Mulla Jámi died at Lahore. His tomb is situated in the precincts of the mausoleum of Mahomed Tahir, *Bandgi*, and a mosque is attached to it.

Chandar Bhán.

10. *Chandar Bhán.* He was a native of Lahore, and was a man of great literary attainments. He composed poetry under the poetical name *Brahman.* The following couplet is given as a specimen of his composition :—

چشم تا برهم زدی انجام شد آغاز عمر
طے شد این رہ آنچنان کاواز پاے برنخواست

"With the closing of the eye the life is closed,
The journey of life is accomplished, but even the sound of the feet is not heard !"

Mir Abdul Karím.

11. *Mir Abdul Karím.* He was the *Mír Imarat,* or superintendent of public works of Lahore in the time of Sháh Jahán.

Hakím Alím-ud-dín.

12. *Hakim Alim-ud-dín, alias Wazir Khan,* the founder of the mosque in the city of Lahore bearing his name. He was a native of Chiniot.† According to the *Badsháhnáma,* after acquiring a knowledge of Arabic and Philosophy, he became a scholar of Hakím Dáwi, from whom he learnt the art of medicine. His accomplishments, as a physician, attracted the attention of Sháh Jahán, and in a short time, he made himself familiar with the temper and disposition of the Emperor, the royal princes and the ladies of the *Harem.* He was first appointed Superintendent of the Household دیوان بیوتات again *Mír Sámán,* or Superintendent of Royal Kitchen, from which

* According to Hindu Mythology, the earth rests on the horn of a bull. The author here says that the man who takes upon himself the troubles of this world is nothing more or less than a bull, *i. e.*, he is a foolish person.

† The remains of his palaces still still exist at Chiniot, to the south-east of the town. The chambers and vaulted rooms enclosed by walls of solid masonry are works of great solidity and strength. The place is called '*Rekhti*' by the people, and the quarter is inhabited by washermen who pay rent to Qazi Ghulám Hyder of Chiniot. The descendants of Wazir Khán still live at Lahore, but they are in poor circumstances, except Anwar Ali, Hospital Assistant, now stationed at Gujranwala.

post he was soon promoted to the office of Dewan. He was then created an Amir, with a rank of 5,000 personnel and 5,000 cavalry, and was ultimately appointed *Subedar* of the Panjáb.*

Sheikh Táhir, *Bandigi*.

13. *Sheikh Táhir, Bandigi.* He was a native of Lahore,† was a profound scholar and had numerous disciples. According to the *Tazkara Mojadda-dia*, he was a disciple of Sheikh Ahmed, *Sirhandi Mojaddadi.* He subsisted on the income derived from copying books on *Hadís* and Commentaries on the Koran, and his whole time was devoted to giving religious instruction to the people. He died on 5th Moharram 1040 A. H. (1630 A. D.), and was buried at Lahore.‡

The *Tazkara Mojadda-dia* contains several letters in Persian, written by Mahomed Táhir to his spiritual guide in Sirhind. They are models of excellent Persian style. We give an extract from one of these here, as it will convey an idea of the religious notions prevailing at the time among orthodox Mahomedans :—

حضرت من سلامت

احقر الخدمت محمد طاهر بعرض میرساند که چون از آستانه علیا
متوجه لاهور شدم درهر قدمی باخود میگفتم که ای نادان مقصود را
گذاشته کجا میروی — اما از غیب ندامی آمد که راهی شو راهی شو —
فی الجمله کشان کشان باین شهر آوردند و درگوشه مسجد حیران نشستم
ناگاه بروح پرفتوح حضرت خواجه نقشبند ظاهر شدو باعث گشت که برای
کاریکه مامور شده مشغول شو — امتثالا للامر هم وامرکم چند کس را مشغول
ساختم حالا مجلس گرم است و مشایخان عالیشان فوج درفوج تشریف
می آرند و الطاف کثیره می فرمایند خصوصا روح حضرت خواجه
بزرگ یعنی حضرت خواجه نقشبند و حضرت غوث الاعظم و
حضرت خواجه فریدگنج شکر در حلقه ذکر و نماز تشریف فرما
میشود .

"My lord, may you ever live !—The humblest of slaves, Mahomed Táhir, submits as follows :—When, after leaving your most exalted threshold, I made

* At Chiniot, I had the pleasure of examining some very interesting old documents in possession of the Qazis and the hereditary guardians of the mausoleum of Sháh Burhan in that place. The following was the impression of the seal of Wazir Khán on a document in possession of Qazi Qutb-ud-din, *Rais* of Chiniot :—

زلطف شاه جهان بادشاه بنده نواز وزیر خان بجهان جاودان بود ممتاز

"Through the favor of Sháh Jahán, the king cherisher of servants,
May Wazir Khán be ever honored in the world !"

† He lived in the walled city of Lahore in *Mohalla* Sheikh Ishaq (or modern Moti Bazar and Chuna Mandi) where the *haveli* of Jamadar Khoshal Singh now is.

‡ His tomb is situated in Miani in a high walled enclosure, and is much respected by the Mahomedans.

my way to Lahore, at every step I said to myself,—' O unwise man ! leaving the object of thy heart, where art thou going ?' But a voice came from heaven—go on your way ; go on your way—until at last I was dragged to this city. And I sat down, quite perplexed, in a corner of the Masjid. Suddenly the benign soul of His Holiness Khwája Nakshband made its appearance, and insisted that I should begin the work to do which I had been ordered. In obedience to these orders, certain men were employed (in the work of saying adorations of God.) Now the meeting is full. Holy men, of high dignity, are pouring in in troops and doing unbounded favors. In particular, we have been honored with the presence of the souls of His Holiness, the Great Khwája, namely, Khwája Nakshband, and His Holiness, Ghaus-ul-'Azam, and His Holiness Khwája Faríd *Ganj Shakar*, who are all present in the circle of adoration and prayers."

Mulla Abdul Salám, *Devi.*

14. *Mulla Abdul Salám, Devi.* According to the *Badsháhnáma,* he learnt Arabic in Dev, his home. On coming to *Dar-ul-Saltanat* (Lahore) he became a pupil of Mulla Abdus Salám, *Lahori,* (No. 19 of Akbar's time) in Jurisprudence and Theology. He first taught his pupils, and then became a public servant. At the time when Mulla Abdul Hamíd wrote his *Badsháhnáma,* he retired from public affairs and became a government pensioner, "to offer prayers," according to the author, " for the increasing prosperity of the asylum of the world."

Mulla Yusuf, *Lahori.*

15. *Mulla Yusuf, Lahori.* According to the *Badsháhnáma* he was an *'Alim-i-'Amil,* or " a learned man who acted on what he read." He was a disciple of Mulla Jamál, *Lahori,* and was well versed in history, commentary on the Koran *Hadis,* and other law books. He gave instruction to the people for fifty years, and died at the age of eighty.

Sheikh Abul Ma'ali.

16. *Sheikh Abul Ma'ali.* According to the *Badsháhnáma,* he was a native of Bhera, then in the pargana of Lahore. He had much respect for the saint Mian Mir, and acquired a knowledge of Theology from him. He was alive when Mulla Abdul Hamíd wrote his work. The author says regarding the religious sanctity of the Sheikh,—

واز اهل و عیال گسیخته اکنون بشغلي که ازان رهنوردي بیداي
یقین فرا گرفته مشغول است و پائي آمدو شد اوکوتاه و چشم گریان
و دل بریان دارد سیماي حالش برسوز و گداز دلالت میکند

" And having severed his connection from relations and dependents, he is occupying his time in preparing for a path, the path of virtue and wisdom. He is confined to his own place : has eyes full of tears, and a heart parched (with the fire of the love of God) ; from the appearance of his forehead may be judged the warmth of his mind (in the cause of God.)"

Aurangzeb.

Aurangzeb.—Owing to the prosecution of protracted wars in the Deccan, Aurangzeb had less time to hold his Court at Lahore

than his predecessors; but in the public correspondence Lahore was, as usual, styled the *Dar-ul-Saltanat*. Dárá Shekoh, the eldest son of Sháh Jahán, was fond of Lahore, where he was extremely popular, and fixed his residence there. He took great interest in the welfare of the city, which he adorned with beautiful buildings and spacious *chauks*, or market-places. Where the Sultan's *serae* now is, existed the *chauk*, or square, of Dárá Shekoh, with one large gateway on each side. One of these gates on the north, decorated with *Kansi* work, and in shape and style resembling the front gate of Wazir Khán's mosque, existed up to the commencement of the British period, but was dismantled about 1854. The place now called Shahidganj was the horse-market. The mosque to the south of the *serae* was built by Abdullah Khán, *kotwal*, or police magistrate, of Lahore, in the time of Aurangzeb, who held his court at the *Nakhaskhana*, or horse-market.

The palaces and *chauk* of Dárá Shekoh.

Dárá Shekoh, an accomplished Prince.

Dárá Shekoh was a high-spirited, generous, and amiable prince. He had an air of regal dignity, and was frank and brave. He was a free-thinker and employed his leisure in the cultivation of letters. Theology was his favorite theme, and he was the author of many books treating of that subject, and narrating the lives of holy men. Among the works of Dárá Shekoh are the *Safinat-ul-Aulia*, a work on the lives and doings of Mahomedan saints, the *Sakinat-ul-Aulia*, on the life of Mian Mir and his successors, Dewani Iksiri Azim, Risalah-i-Maarif, the Shathiati Dárá and the *Sirr-i-Akbar* or "The Great Mystery." He was the disciple of Mulla Sháh, the disciple of Mian Mir. He was particularly friendly to Har Rae, the seventh Sikh Gúru, and when harassed by his brother, Aurangzeb, the Gúru declared himself to be an adherent of the Prince.

He takes possession of the Citadel.

After his defeat near Agra by Aurangzeb, Dárá Shekoh marched rapidly to Lahore, took possession of the citadel, and seizing on the royal treasury, began to raise an army. He rewarded the omerahs munificently, and in a short time succeeded in collecting around him twenty thousand horsemen. Khanjar Khán, the Faujdar of Bhera Khushab, and Rája Ráj Rup, the Chief of Jammu, took his side. He sent a detachment of five thousand cavalry to guard the passage of the Sutlej, and another strong detachment, under Daúd Khán, to guard that of the Beas.* No sooner, however, had Aurangzeb settled his affairs at Delhi, than he marched to the Panjáb in pursuit of his brother. Dárá was deserted by his Panjáb allies. Rája Ráj Rup left for the hills on some pretext, and no succour came from Cábul, as Dárá had expected. Dárá, feeling unable to resist the troops that

But is pursued by Aurangzeb.

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* *M'aasir-i-Alamgiri.*

threatened him, left Lahore, with a force of 13,000 or 14,000 horse, and took the way to Multán. He carried away with him from Lahore treasures in silver and gold coin and bullion, worth more than a *karor* of rupees, besides guns and munitions of war.* Aurangzeb, who had by this time already crossed the Sutlej, sent his eldest son, Prince Mahomed 'Azim, to take over charge of Lahore, and himself proceeded to Multán. Dárá was betrayed at Multán by his own men. Saiyad Arab Khán and Sheikh Musa *Gilani*, who had been put in charge of Multán by Dárá Shekoh, held aloof from him. Dárá made his way to Bhakkar, and was followed by Aurangzeb's General, Saff Shekan Khán. Aurangzeb arrived at Multán, and paid his benedictions to the mausoleum of Saint Sheikh Baha-ud-dín, where he offered Rs. 1,000 as a present. He then, with his whole army, marched to Lahore, which he reached on the 24th of Moharram 1069 A. H. (1659 A. D.) He put up in the garden of Fyz Bakhsh, on the road to Delhi. The following day, he was visited in state by Prince Mahomed 'Azim, from the city, who was accompanied by Mahomed Amín Khán, Mír Bakshi, and other omerahs, and in company with the prince made a minute inspection of the fort قلعه رابنظر احتیاط ملاحظه کرد†. Aminullah, the Qiladar of the fort, having paid his respects, the Emperor gave him verbal instructions regarding the arrangements to be made in the citadel. On his way back to the gardens of Farah Bakhsh, Aurangzeb read the prayers in the mosque of Wazir Khán with the congregation, and, towards evening, reached the gardens of Fyz Bakhsh. Khalil-ullah Khán was appointed Viceroy of the Panjáb, and, as a reward for the services rendered by him, the Emperor was pleased to confer on him a *Mahál*, or estate, assessed at one *karor* of rupees. Lashkar Khán, formerly governor of Kashmír, was appointed Governor of the *Suba* of Multán. Khwaja Ismail, Kirmani, having been appointed Dewán of Lahore, was honored with a *khillat*. Darvesh Mahomed was raised to the *Mansab* of 500 horse, and Sultan Beg‡ to that of 1,400 horse. On the day of the new moon the Emperor marched to Delhi.

And retreats to Multán.

Is betrayed by his own men.

And flies to Bhakkar.

Aurangzeb enters Lahore, 1659, A. D.

Khalilullah Khán, appointed Viceroy of the Panjáb.

Dárá proceeded to Ajmere in a bewildered condition. Here his faithful wife, Nadera Begam, the daughter of Prince Parwez, to whom he was much attached, and who had been his faithful companion in all his toils, died of dysentery and vexation. The Prince sent her corpse to Lahore, in charge of a faithful servant, Gul

The troubles of Dárá.

The death of his consort.

* *Alamgirnáma*, p. 183, Calcutta Edition.

† *Alamgirnáma*, p. 214.

‡ He was the founder of the Golábi Bágh on the road to the gardens of Fyz Bakhsh or Shalimár.

Mahomed, to be interred, according to the will of the deceased, in the precincts of the mausoleum of Mian Mir.*

Mahomed Amin Khán appointed Viceroy of the Panjáb.

In 1072 A. H. (1655 A. D.) Khalil-ullah Khán, Viceroy of Lahore, having died, his sons received dresses of condolence from the Emperor, and an allowance of fifty thousand rupees was settled on Hamida Bano Begam, widow of the deceased, daughter of Malika Báno, the sister of Mumtáz Zamáni Begam, called the Táj Mahal, wife of Sháh Jahán. Mahomed Amín Khán was appointed Viceroy of the Panjáb in the place of the deceased.

Account of a royal visit to the city.

In the following year, the Emperor visited Lahore, and put up in the gardens of Fyz Bakhsh from the 2nd Rajab to the 9th of that month, waiting for an auspicious moment to visit the city and the fort. At length, the royal astrologers having declared the 10th of that month to be the propitious day, His Majesty, sitting on the same elephant with Prince Mahomed Mo'azzam, entered the city, two watches after sunrise. He then entered the palace. On the following day, it being Friday, the Emperor read the prayers in the mosque of Firoz Khan† in the outskirts of the citadel, close to the Hathiapul gate, in the usual way ; and it was ruled that on all Fridays the congregation should continue to assemble there in this way to perform their prayers. During this month also the sum of Rs. 20,000 was distributed to those who were entitled to it, through 'Abid Khán, Sadr-us-Sadur.‡ On the 25th of Ramzán, the Emperor held a grand entertainment in the garden of Dilkusha, across the Ravi.§ The Court of the Emperor was held in great respect by the sovereigns of Asia and Africa, and presents were exchanged. Thus, we find that in the sixth year of the reign, Budak Beg, Envoy of Shah Abbás of Persia, who had visited the

A grand banquet.

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* The *Muntakhib-ul-Lubab* of Khafi Khán and the *Alamgirnáma* of Mohamed Kázim.

† The site of this mosque is not known. In both the histories of Sháh Jahán and Alamgir. Hathiapúl is mentioned as one of the gates of the fort. I identify it with the *Hathipan* gate of Mr. Thornton. *Vide* his "Lahore as it is and as it was." It is the gate on which the Persian inscription is inscribed on a stone. No mosque is situated close to it now.

‡ *Alamgirnáma*, page 167. The passage in the original runs thus :—

فرداي ان كه جمعه بود در مسجد فيروزخان كه در فضائي بيرون
قلعه نزديك بدروازه هتيه پل واقعست بائين معهود نماز گذارده
مقرر فرمودند كه ساير جمعات بدين دستور آنجا اقامت جماعت مي
نموده باشند و در ايام اين ماه مبارك اثر بيست هزار روپيه بوساطت
صدرالصدور عابدخان بارباب استحقاق اتفاق شد

§ *M'aasiri Alamgiri*, 5th year of the reign.

Emperor at Lahore, was dismissed with presents valued at seven lakhs of rupees for His Persian Majesty, Tarbiat Khán being sent with the Persian Envoy as the representative of the Emperor of Hindustán. To Abdul Aziz Khán, King of Bokhára, presents valued at one lakh and a half, and to Subhan Quli Khán of Balkh, presents of one lakh were sent. Mustafa Khán *Khawaji*, Envoy from Turán, Sedi Kamil, Envoy of Abyssinia, Imam Ismail, the Envoy of the King of Yaman, and the Envoy of Abdullah Khán, King of Kashghar, waited on the King, with friendly letters from their respective sovereigns, and were dismissed with handsome presents. Syad Yahya, the Envoy of the Sharif of Mecca, to whom six lakhs and thirty thousand rupees had been forwarded, came with a present of Arab horses from his master and was dismissed with a *khillat* of six thousand rupees.

The King's relations with the Sovereigns of Asia and Africa.

In the year 1662 A. D., the city having been much damaged by the encroachments of the river Ravi, the Emperor had a massive embankment of brick-work constructed for about four miles along its bank, for the protection of the city. The quay is said to have been faced with lead ; flights of steps were made at intervals for the people to bathe, and rows of Persian wheels were worked with bullocks along the bank, to irrigate the gardens of the Omerahs which lined the edge. As stated by a contemporary historian, the quay served as the *Sad-i-Sikandri* (or the rampart said to have been built by Alexander to prevent the incursions of Gog and Magog), and not only was the city saved from ruin, but the course of the river was changed altogether, and the main stream now flows at a distance of one mile to the north.

The *Band-i-Alamgiri* or the Embankment of Alamgir.

The Court was held at Lahore during the years 1668-69, when His Majesty visited Hasan Abdal and other places on the frontier. While at Lahore, His Majesty composed the following ode which he was pleased to send Khallil-ullah Khán with an autograph letter* :-

The Odes of Aurangzeb.

غزل مصنف اورنگ‌زیب بادشاه

زدرد دل چه نویسم که جوش بےتابی مست
زشوق جان چه نگارم که نامه سیمابی مست
شب خیال فراق که ریخت خون دلم
که تار اشك گلابي و دیده عنابي مست
چگونه شرح دهم حال دل که بیتابم
زیاد تاب رخش دل کتان مهتابي مست

* *Maasir i Alamgiri*, 18th year of the reign.

نشستہ ایم درین بحر تا خدا چہ کند
بکشتی که زیك قطره آب گردابیست
نماند صورت راز دلم نهان عزت
که دیده صفحہ تصویر رنگ بیخوابی ست

"What should I say of the distress of the heart, it is boiling with fervour ;
What should I write of the heart's desire, for through restlessness the paper in my hand trembles like mercury ;
In a night of separation, the recollection of thee made my heart bleed,
And a stream of tears flowed from my eyes, which have become red like the jujube ;
How should I describe the state of my heart, since patience has altogether forsaken it ;
The recollection of the splendour of thy countenance acts on it as the moonlight does upon linen ;
In this ocean we sit in a boat awaiting the will of God, a drop of water being to us like a whirlpool ;
The desire of my heart has not remained concealed, Izzat,
For my very eyes reflect the image of restlessness."

Death of Fázil Khán.

During the Emperor's stay in Kashmír, Fázil Khán, the Prime Minister, died, greatly to His Majesty's affliction. The body of the deceased, according to his will, was sent to Lahore, "to be interred there in a garden which he had himself laid out for the purpose."* On the Emperor's return from Kashmír, he staid for a few days in the garden of Dilkusha, across the Ravi, where he was met by the Lahore Governor, Ibrahim Khán. He offered Rs. 10,000 at the mausoleum of his grandfather Jahangir. On 11th Rabi-us-sani, a grand Darbar was held in the Sháh Burj, or the regal tower, which is praised "as the bestower of dignity on the highest heaven" and as a "house of wonders, in attempting to see which the sun, ascending the nine steps of heaven, each morning, is itself exalted."

The regal tower.

در عمارات فیض بنیاد شاه برج دارالسلطنت لاهور که در رفعت
وشان عزت بخش چرخ ذات البروج و آفتاب هر صبح بعزم تماشائی
آن شگرف مکان برنردبان نه پایه فلك درعروج است

A grand Darbar.

The palace was beautifully decorated, and there was a great display of splendour and magnificence. This being the forty-sixth anniversary of the king, His Majesty was weighed against gold, silver and other metals, which were given away in alms. The Omerahs of the Court were honored with dresses, among them being Ibrahim Khán, Governor of Lahore, Haji Mahomed Tahir,

* *Alamgirnáma*, page 833. Not a vestige of this garden, or the grave now remains.

† *Alamgirnáma*, page 842.

Qiladar, Firoz Khán, Faujdár of Dipalpur, and Amir Khán, Governor of Cábul. Before leaving for Delhi, the camp was fixed for several days in the gardens of Fyz Bakhsh.

In the twenty-third year of the reign Prince Mahomed A'zim, third son of the Emperor, was appointed Viceroy of the Panjáb, with Lutf-ullah Khán, as his deputy ; but a few years afterwards, or in 1694 A.D., Sultán Mahomed Mo'azzam, afterwards Sháh Alam, was appointed Viceroy, and, by his gentle and amiable disposition, acquired great popularity in Lahore. Prince Mohamed Mo'azzam, appointed Viceroy of the Panjáb.

On the occasion of the Emperor's march to Kashmír in 1664, the French traveller, Bernier, accompanied the royal army to Lahore. In consequence of the heavy rains which had prevailed for some years previously, many houses had been totally destroyed and numbers of the inhabitants had been buried under their ruins. The river having changed its bed, the palace was no longer situated on its bank. Bernier calls it a "high and noble edifice, though very inferior to the palaces of Delhi and Agra." Lahore visited by the traveller Bernier, 1664.

Lahore after the death of Aurangzeb.—With the death of Aurangzeb, the brilliant period of the history of Lahore may be said to have come at an end. No longer the residence of the Emperor and the members of the Imperial family, no more used as a rendezvous on the occasion of the royal visits to Kashmír and Cábul, which contributed so much to its splendour, it was the first place to suffer from the decay that was now undermining the throne of Tymúr. Receiving little support from the seat of Government at Delhi, the Viceroy of the Panjáb, assumed a position of semi-independence, while the Sikhs, unhampered in their actions, began to assume independence and disturb the peace of the country. The Lahore Viceroy assumes the position of a satrap.

Bándá, a follower of Gurú Gobind, having, about this time, assumed the title of *Sacha Bádsháh*, or the true king, laid waste the country of Sirhand and Saharanpur, and his followers extended their depredations as far as Ráhon and Sultánpur in the Jullundur Doáb. The enemy then proceeded to plunder the neighbourhood of Lahore, and the greatest alarm prevailed in the city, and its vicinity. Islam Khán, the Naib of the Suba of Lahore, acting in concert with Kazim Khán, the Dewán, having strengthened the fortifications of the town, went out to meet the enemy at a distance of four or five *kos* from the city. The people residing in the city The country ravaged by Bándá, the Sikh Gurú. He invades Lahore, 1709 A. D.

were safe ; but the Sikhs plundered the outskirts up to the gardens of Shalimar* and then returned to Shahdera and Karnál.†

The Emperor Sháh Alam (Bahádur Sháh) at Lahore, 1710.

The Emperor Sháh Alam, surnamed Bahádur Sháh, son and successor of Aurangzeb, was at this time engaged in suppressing the Rájput rebellion. The following year (1710 A.D.), he marched to Lahore. On the approach of His Majesty, the insurgent Sikhs fled in all directions. The historian, Murtaza Husain, notices the royal visit to Lahore in the following terms :—

The historian Murtaza Husain's description of the Emperor's visit.

"His Majesty ordered that the Hindus should clip the hair of their heads, and the Sikhs their long beards. In those days, the Hindus, especially those of the district of Lahore, were bearded, and no distinction could, at first sight, be made between a Mahomedan and a Hindu; therefore orders were issued for clipping the beards of the Hindus. His Majesty then ordered that preparations should be made for a grand banquet in honor of the anniversary of his coronation, and that the large tent called the *Dal Bádal*, prepared in the time of Sháh Jahán, should be pitched. The tent was fixed in the space of a month, and the eyes of the beholders were dazzled at the sight of it. In this tent Bahádur Sháh held a grand banquet. The four princes, Moz-ud-din Jahándár Sháh, Mahomed Azim-u-Shán, Khojista Akhtar Jahán Sháh and Rafik-i-ul-qadr Rafi-us-shán, together with their sons, and the Wazirs and Omerahs, great and small, were presented with dresses of honor, *jagirs*, cash, jewels, and pearls of great variety and value, and the gaieties of the banquet lasted for nine days."‡

The tent called Dal Bádal.

The Emperor's innovations in region.

Being a follower of the *Shiá* sect, the Emperor tried, during his stay at Lahore, to introduce the word وصي "heir," with the name of 'Ali, the fourth Khalif in succession after Mahomed, to indicate that 'Ali was the true "heir," or successor to the Prophet.§ The innovation raised a storm of opposition among the Sunnis ; and,

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* The name of "Shalimar" for the Fyz Bakhsh gardens is here for the first time mentioned by Khafi Khán in the *Muntakhib-ul-Lubab*. This shows that the gardens came to be called "Shalimar" during the reign of Bahádur Sháh.

† *Muntakhib-ul-Lubab* of Kháfi Khán.

‡ *Hadikat-ul-Akalim*, Chapter III, p. 129.

§ The royal decree ordered that after the *Kalima*, or Mahomedan confession of faith,

لا اله الله محمد الرسول اله

"There is no God, but God and Mahomed is the Prophet of God," should be read in the *Khutba* the expression,

وعلي ولي الهو وصي رسول اله

"And 'Ali is the friend of God and heir of the Prophet of God."—Vide *Ser-ul-muta Akhirin*, Vol. I, p. 381.

as the Shia preacher was about to use the offensive expression in the pulpit in the grand mosque at Lahore, he was cut to pieces by the *Sunni* congregation. The *Sadr* of Lahore thereupon submitted a petition to the Emperor giving his grounds for supporting the *Sunni* doctrines. As the *Sadr* was supported by more than a hundred thousand persons, His Majesty, apprehending a general rising, endorsed an order on the petition, with his own hand, that the *Khutba* should be read in the form used during the reign of Alamgir Aurangzeb.* — A Shia preacher assassinated in the grand mosque. The Sunni form of *Khutba* restored.

Some time before his death, the aged Emperor's intellect became impaired. During one of his attacks, he ordered that all the dogs in the city should be killed. The people concealed their domesticated dogs during the day, and, early in the morning, they were sent across the Ravi.† The Emperor died at Lahore on 28th February, 1712 A.D., at the age of 70.‡ He was a mild and munificent monarch. One of the city gateways, called the Sháhálmi gateway, is still known after his name, thus bearing testimony to his popularity.§ — Illness of the Emperor. His death, 1712.

Great confusion prevailed in the city on the death of the Emperor, and, if contemporary writers are to be believed, anything like order or discipline was quite unknown in the city of Lahore in those days. According to Mahomed Hádi, author of the *Tarikh-i-Choughattai*, "the people were greatly alarmed; ruffians and vagabonds began to lay their hands on the property of the residents; the streets were so crowded that a passage through them could be effected only with much difficulty; the Amirs, leaving the king's camp, hastened to the city with their families; but no houses could be found to accommodate them; people sought shelter in small shops for want of accommodation; the soldiers clamoured for their pay; and disturbances arose in the armies of the Princes. Fathers forsook their sons, and sons their fathers; every man had enough to do to take care of himself, and the scene resembled the day of judgment."‖ — Commotions in the city.

A contest for sovereignty among the four sons of the deceased Emperor followed immediately afterwards. All the royal nobles, except *Amir-ul-Omera Bakshi-ul-Mulk* Zulfiqar Khán, were in — Contest for sovereignty.

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* *Kháfi Khán.*

† *Ser-ul-Mutakhirin*, Vol. I, p. 381.

‡ His body, having been sent from Lahore to Delhi, was buried in the precincts of the mausoleum of Qutb-ud-dín.

§ It was formerly called the "Bherwala" gateway.—*Thornton.*

‖ Tazkira-i-Choughattai of Mahomed Hádí. The author was Dewán of Lahore in the time of Bahádur Sháh, and held charge of Treasury subsequently.

favor of Azimushán, a younger son, who was supported by an army of 78,000 horse. A fight took place outside the city walls between the armies of Azimushán and his elder brother, Jahándár-sháh, who had the support of the other two brothers. The three brothers, mounting their horses, conducted the operations in person, and firing was kept up for four or five days. At length, the elephant on which Azimushán was seated, being wounded in the trunk by a cannon ball, became restive and unmanageable. The infuriated animal took the direction of the Ravi, and throwing himself down a precipitous part of the bank, plunged into the water with its rider, never to appear again. The river being swollen and rapid on account ot the melting of the snow in the Himalayas, the Prince and the elephant were carried off by the current, and no trace of them could afterwards be discovered. Ultimately Jahándar Sháh, having surprised and slain his remaining brothers, ascended the throne, but seven months afterwards the effeminate monarch was himself defeated by Ferukhsere, son of Azimushán, who, in the end, put his uncle to death in his prison, thus avenging the death of his father. Ferukhsere ascended the throne of Delhi on 9th January 1713.

The fight at Lahore.

Jahándar Sháh gains the victory and ascends the throne.

Ferukhsere succeeds him, 1713.

During the commotions which followed the death of Bahádur Sháh, the Sikhs emerged from their mountain retreats and laid waste the Panjáb from Ambálá to Lahore. The Emperor Ferukhsere sent Nawáb Abdul Samad Khán *Dilerjang*, a Turrání nobleman, as Viceroy of the Panjáb, and strengthened him with a number of chosen troops from the eastward. Abdul Samad Khán was a man of great energy and activity, and, under his able administration, the Panjáb flourished. He brought with him several detachments of his own warlike countrymen from Kashmír, of which he had been Governor, and, on the arrival of a train of artillery from Delhi, he left Lahore, and, falling upon the Sikhs, defeated them in a pitched battle at Gurdaspur, where they had built a strong fort, and put three or four thousand of their number to the sword. Those who escaped with their lives were sent in chains to the Emperor.* Bándá, their chief Gurú, with his son, seven or eight years old, his Dewán and three or four thousand Sikhs, were made prisoners. Nearly two thousand heads of the slain Sikhs were stuffed with hay, and, having been stuck upon spears, were sent to Delhi.† The Gurú and a large number of his followers were put to death, with terrible tortures, by order of the Emperor Ferukhsere. After Bándá's death an active persecution of the

The Sikhs renew their depredations.

Active measures of Abdul Samad Khán.

Punishment of the Sikhs.

* *Muntakhib-ul-Lubáb* of Kháfi Khán.

† *Ibid.*

Sikhs was kept up ; thousands of their number sought shelter among the recesses of the hills ; and those who remained either had to renounce their religion and abandon the outward form of their belief, or were seized and put to death.*

Nawáb Zakaria Khán, Viceroy of the Panjáb.

Abdul Samad Khán was succeeded in the governorship of the Panjáb by his son Zakaria Khán, surnamed 'Az-ud-daula Khán Bahadur, whose uncle, Qamr-ud-din Khán, held the office of Prime Minister at Delhi. For twenty-one years (1717—1738 A. D.) the Panjáb enjoyed an interval of peace. The Viceroy, being little interfered with by the weak Court at Delhi, exercised absolute authority over the lives and property of the people ; but he used his power with prudence and moderation and for the good of his government.†

Invasion of Nádir Sháh.—At length, in 1738, the citizens of Lahore were roused from their long lethargy by a new danger which threatened India from the west. It was the approach of Nádir Kuli, otherwise known as Nádir Sháh, the great Asiatic conqueror, one of the most remarkable characters of Eastern history, who, with Tymúr and Chingez Khán, must be numbered among the most famous of the princes of the sword.‡ Having crossed the Indus on 18th November 1738, at the head of an army of two hundred and seventy thousand Persians, Georgians and Qazal Báshes, he laid waste the whole country between Pesháwar, Wazirabád and Emanábad. 'Az-ud-daulá Nawáb Zakaria Khán, with his army of twenty thousand horsemen, pitched his camp on the banks of the Rávi and strengthened his position by planting cannon in the best positions and throwing up entrenchments round the camp. The Sháh, however, leaving the artillery of the governor far to the left on the opposite bank, forded the river with his army and advanced to the gardens of Shálimár, where he pitched his camp. After two days' skirmishing the governor of Lahore, seeing that any attempt at resisting so formidable an enemy would be fruitless, sued the Persian Emperor for peace. On

Nádir Sháh crosses the Indus, 1738.

Zakaria Khán opposes his advance.

But finally sues for peace.

* A price was put on the head of every Sikh, and a strict search for them was made everywhere in the Province under the Governor of Lahore.—Forster's Travels, Vol. I, pp. 312—313, and Malcolm's Sketches of the Sikhs, pp. 85—86.

† Nawáb Khán Bahadur proved a most able and popular governor. He was liked by both the Hindus and Musalmans. For further particulars regarding this *Amir*, the reader is referred to my History of the Panjáb.

‡ Nádir Sháh was truly a man of the sword. At the nuptial ceremonies of his son with a daughter of the Emperor of Delhi, after the pillage of that city, when the latter sent a messenger to the Persian monarch to name his male pedigree, extending over seven generations, before securing the hand of a daughter of Tymúr's race, he said to the ambassador :—" Go and tell your master, my son is the son of Nádir Sháh, the son of the sword, the grandson of the sword, and so on until he can count seventy generations." Like the founders of Rome he was originally a shepherd.

the 12th of Shawál, Nádir Sháh received the Lahore viceroy in open Darbár with every mark of distinction and courtesy, presenting him with a *chapkan* of gold brocade, a jewelled dagger and a horse. On the 14th, he paid another visit to the Sháh, whom he presented with a sum of twenty lakhs of rupees, a portion of which had been contributed by the wealthy inhabitants of the town. The cupidity of the Sháh, having been thus satiated, the city of Lahore was saved from the horrors of death and spoliation. "His Persian Majesty," writes a contemporary historian, "was full of kindness to the Názim ('Az-ud-daula Zakaria Khán), took his second son Hayát-ullah Khán Bahadur into his service, and appointed him to the command of five hundred horse."* On the 29th of December the Sháh's army left Lahore for Delhi.

His interview with Nádir Sháh.

Ransom paid to His Persian Majesty.

He leaves Lahore.

During the vigorous rule of 'Abdul Samad Khán and his son, Zakaria Khán, the Sikhs behaved themselves as peaceful subjects and lived in harmony in their villages, or lurked in woods and valleys with the view of obtaining a livelihood by robbery. But the distractions of the Mahomedan empire at Delhi and the intrigues and imbecilities of the Viceregal court at Lahore, were favorable to them, and, assuming an organised martial appearance, they now attacked villages and plundered towns. A body of insurgent Sikhs, after devastating the country round Emanabád, north of Lahore, proceeded to levy contributions. The Governor Yahyá Khán, son and successor of Zakaria Khán, Khán Bahadur, sent a detachment of troops under the command of his Dewán, Jaspat Ráe, brother of the Prime Minister, Lakhpat Ráe. The Sikhs defeated the governor's troops, and their leader was slain. The Governor sent a large force under Lakhpat Ráe, who avenged his brother's death by putting a large number of the marauders to the sword. Many were brought in chains to Lahore, where they were mercilessly executed at a place called *Ghora Nakhas*, or the horse-market, since called by the Sikhs *Shahid Ganj*, or place of martyrs, in memory of the event. The site of the execution is further indicated by a *Samadh*, or tomb, erected in honor of Bhai Tárú Singh, the chief martyr, an old companion of Gurú Gobind, who, though offered a pardon if he would give up the outward symbol of his religion and renounce his faith, preferred death to a humiliating expedient. This event happened in 1746.

The Sikhs again become troublesome.

Yahyá Khán sends troops against them.

The Sikhs are executed.

The Shahid Ganj.

Invasion of Ahmad Sháh.—Two years after this event, or in 1748, Ahmad Sháh, the successor of Nádir Sháh, having crossed the Indus with a view to conquering Hindustán, approached the Rávi

* Tazkara of Anand Rám *Mukhlis*.

at the head of an army of 12,000 Durráni horse. The viceroyalty of Lahore was then contested between the two sons of Zakaria Khán, Yahyá Khán and Hayatullah Khán, surnamed Sháh Nawáz Khan.* The latter, who was governor of Multán, having defeated his elder brother Yahyá Khán, had assumed the viceroyalty of the Panjáb. The Court at Delhi was either too weak, or too indifferent, to interfere. In vain did Sháh Nawáz Khán ask the Imperial Court for help against the invading army of Ahmad Sháh. His expectations of succour from Delhi being disappointed, Sháh Nawáz Khán guarded all the gates and streets of the city, and sent a force under Sirdár Zilla Khán, of Kasur, to oppose the Cábul army. The Pathán chief went over with his whole force to the enemy. Ahmad Sháh sent his domestic priest, Sábir Sháh, to the Lahore governor, to persuade him by negotiations, to desist from opposing his progress. Sháh Nawáz Khán received the priest in open Darbár with due courtesy, but, finding him insolent, had his head cut off by the executioner's sword.† The insult thus offered to the Durráni Ahmad Sháh so much exasperated that monarch, that he instantly crossed the Rávi and appeared before the walls of Lahore at the head of his army. The Lahore governor took up an entrenched position under the walls of the city, but the resistance offered by him was slight, and the redoubts being quickly reduced by the Durráni warriors, Sháh Nawáz Khán fled to Delhi, leaving Lahore and its people at the mercy of the invader. The city was immediately occupied by Ahmad Sháh, who levied a heavy contribution from the towns-people.

Sháh Nawáz Khán, Viceroy of Lahore.

Sábir Sháh, the family priest of Ahmad Sháh Abdáli.

The high priest is assassinated at Lahore.

Lahore invaded and occupied by Ahmad Sháh, 1748.

Ahmad Sháh advanced to Delhi, but, having sustained a check at Sirhínd from the army of the heir-apparent, assisted by the bravery and skill of Mír Moin-ul-mulk, surnamed Mír Mannú, son of the late Wazír Qamr-ud-dín, was compelled to retreat with precipitation. Mír Moin-ul-Mulk was rewarded with the viceroyalty of Lahore.

Mír Moin-ul-Mulk appointed Viceroy of Lahore.

The Emperor Mahomed Sháh having died at Delhi in April 1748, the Prince royal was recalled from the Panjáb. Ahmad Sháh, on hearing this intelligence, countermanded the retreat of his army, and, with his usual expedition, marched against Lahore. Mír Mannú, whose spirit and intelligence had rolled back the first Durráni invasion, having moved out of Lahore, intrenched himself at Sadhourá, south of the Chenáb, and the bold front displayed

Second invasion of Ahmad Sháh, 1748.

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* This was the title conferred on Hayat-ullah Khán by Nádir Sháh on his first arrival at Lahore.

† The tomb of Sábir Sháh is situated on a raised platform at the back of the Imperial Mosque of Aurangzeb. *See* Chapter II, Article No. 6.

by him deterred the Sháh for the time from prosecuting further plans of aggrandizement. He, however, compelled the governor to cede to him in perpetuity the revenue of the four districts of Lahore, namely, Sialkot, Emanábád, Pasrúr and Aurangábád, and, after making these arrangements, marched back to Candahár.

Third Invasion, 1752.

Mír Mannú having, as might have been expected, failed to remit the stipulated revenue to Cábul, Ahmad Sháh was furnished with a pretext for again invading the Panjáb which he did in the winter of 1752. Mír Mannú called to his aid Adina Beg Khán, the active governor of the Jullundur Doáb, and Rája Koura Mal, the Dewán of Multán, and formed an intrenched camp at Sháhdará on the Rávi ; but, as the Durráni troops, breaking up their quarters suddenly, moved eastward, the viceroy withdrew to Lahore, barricaded all the streets, strengthened the interior defences and took up an intrenched position before the walls of the city. The Durráni army laid siege to Lahore, the Sháh's camp being fixed in the neighbourhood of the Shálimár gardens. For four months the gallant Mír Mannú resolutely maintained his position, remaining strictly on the defensive and avoiding a general action. There were continued skirmishes and firing with guns and matchlocks on both sides. But the blockade maintained by the enemy was strict, and, provisions failing, the Lahore army sallied out early on the morning of 12th April 1752, and took up its position on an elevated brick-kiln near the village of Mahmúd Búti. The Sháh's army forthwith advanced with the regularity of a parade movement, and his artillery opened fire on the Lahore troops. But the fire was answered with such energy and precision that, by noon of the same day, the ranks of the besieging army were thrown into confusion. The Sháh, observing this, ordered a fresh charge of a select body of Durráni Horse, and it was so impetuous that the scale of victory was at once turned. Mír Mannú was compelled to fall back on his intrenchments. There he still held his ground ; but incidents beyond his control now happened which induced him to yield to circumstances. Adina Beg Khán suddenly withdrew his troops from the field, while the elephant on which Rája Koura Mal was seated, having caught its foot in the hollow of an old grave, the Rája was overtaken by a Durráni horseman and slain. Mír Mannú, finding his position untenable, submitted to the Sháh. The Viceroy obtained an audience of the Sháh through Jahán Khán, the Wazir, and was received with due honor and courtesy His Majesty expressed his admiration of the courage, resolution and tact displayed by Mír Mannú on all occasions, called him Rustam-i-Hind, or the champion of India, honored him with a valuable *khilat* and the

Lahore laid under siege by the Durráni army.

Mir Moin-ul-Mulk submits to the Sháh.

title of *Farzand Khán*, and, having exacted a heavy ransom from him, reinstated him in the office of viceroy of the Panjáb under the Durráni government of Cábul.

Mír Mannú did not long survive to enjoy his new honors. He was, the same year (1752 A. D.), killed by a fall from his horse, leaving an infant son, Amín-ud-dín Khán, and a widow, Morád Begam, a spirited and talented lady. Such had been the respect excited in the Abdálí's mind towards this officer that he carried out his policy of leaving the provinces of Lahore and Multán in charge of the family, even after his death, and confirmed his infant son in the government under the tutelage of his mother. The infant dying ten months after, the Begam who had interest enough amongst the chiefs of the province, proclaimed herself viceroy of the Panjáb and despatched agents to the courts of both Cábul and Delhi to secure her acknowledgment.

Death of Mír Moin-ul-Mulk, 1752.

Morád Begam, his widow, assumes the governorship.

Her duplicity being soon discovered, Gházi-ud-dín *Imad-ul-Mulk*, the Delhi Wazír, marched to Lahore at the head of an army, taking with him the heir-apparent, Mirza 'Ali Gauhar, eldest son of 'Alamgír II, who had succeeded Ahmad Sháh on the throne of Delhi. Lahore was seized by a *coup de main*, and the lady Regent taken prisoner in her own bed. The young Wazír secured the hand of the widow's daughter, to whom he had been previously affianced, and, appointing Adina Beg Khán to the government of the city, on his promising to remit a tribute of thirty lakhs of rupees to the imperial treasury, marched back to Delhi. The distressed Begam burst into invectives against the treachery of her son-in-law, and prophesied the fall of the empire of Delhi, the ruin of the city, and the disgrace of its nobles.*

Gházi-ud-dín, the Delhi Wazír, marches to Lahore.

And seizes Morád Begam, who is sent to Deli as a prisoner.

No sooner had the Abdálí Ahmad Sháh heard of the aggression of the Delhi Wazír, than he left Candahár, crossed the Indus (A.D. 1755-56), and occupied Lahore without opposition. Adina Beg Khán, being unable to resist, fled to Hissar. After ravaging Delhi and Mathra, Ahmad Sháh returned to Lahore, and, leaving his son Tymúr Sháh, to govern the provinces east of the Indus, under the guardianship of his Minister, Sirdár Jahán Khán, retired to Candahár with the bulk of his army.

Fourth invasion of Ahmad Sháh, 1755-56.

The Sikhs had, in the meantime, increased in number and audacity, and their armed bands devastated various districts of the Panjáb. To take vengeance on the Sikhs for all their excesses, Tymúr Sháh marched to Amritsar, their capital, which he destroyed

The proceedings of Tymúr Sháh.

* *Tárikh-i-Ahmad Shahí.*

defiling their sacred tank and polluting others of their places of worship. This roused the fury of the Sikhs, and they swarmed round Lahore and divided the revenues of the towns and villages around it. Tymúr Sháh made repeated attacks on them with the remnants of his army, but was constantly defeated. He was at last compelled to evacuate the town and retire beyond the Indus, and the capital of the Panjáb falling for the first time into the hands of the Sikhs (A. D. 1756-57), their leader Jassa Singh, the *Kalal*, ordered rupees to be coined with the inscription:—

The Sikhs occupy Lahore, 1756-57

سکہ زد در جہان بفضل اکال ملک احمد گرفت جساکلال

"Jassa, the Kalal, having conquered the country of Ahmad,
Struck coin in the world through the grace of Immortal."

Adina Beg Khán invites the Mahrattas to the Panjáb, 1758.

But their occupation of Lahore was of a short duration. The wily chief, Adina Beg Khán, the deputy of Mír Mannú, to whose forbearance the Sikhs owed so much of their power, seeing that the disciples of the Gurú were turning every opportunity to their own advantage and were becoming intractable, invited the Mahrattás, who were now at Delhi, to undertake the conquest of the fertile province of the Panjáb, stipulating to pay the expenses of their march. Lahore was occupied by the Mahrattas under Rago Náth Ráo and Malhar Ráo, and the Sikhs were expelled, Adina Beg Khán being appointed governor of Lahore, A. D. 1758. He had, however, enjoyed his new office only a few months when he died.

Fifth Invasion of Ahmad Sháh, 1761.

The success of the Mahrattas caused a fifth invasion of the Abdálí sovereign, and the great battle fought at Pánipat, A. D. 1761, resulted in the total wreck of their army of 300,000 fighting men, and the extinction of their power. One Boland Khán Pathán was appointed chief magistrate of Lahore, but the power of the Sikhs was by this time fully developed. Their councils were publicly held at Amritsar and the votaries of the Gurú freely bathed in the holy pool. Khwaja Obed, the Afghán governor of Lahore, who had succeeded Boland Khán, dared scarcely show himself beyond the walls of the city.

Sixth invasion, 1762.

Intelligence of these events having reached the Abdáli Ahmad Sháh, he was again on the scene in November 1762, this being his sixth invasion. The Sháh rejoined his main army at Lahore, and a most sanguinary battle was fought between the Afgháns and the Sikhs on the plains of Kot Rahira, on the south bank of the Sutlej, in which the latter were utterly routed. The disaster is called by the Sikhs *Ghallughárá*, or the "bloody carnage," and from 25,000 to 30,000 of their number are said to have fallen. The Sháh returned to Cábul the same year, leaving Kabuli Mal, a Khatri, as his governor of Lahore.

Kabuli Mal.

Hardly had the Abdali monarch left the confines of India, than the Sikhs, ever on the alert, rushed again into the plains from their mountain retreats with renewed vigour and recruited numbers. They sacked Kasur and razed the ancient town of Sirhind to the ground. This induced Ahmad Sháh to undertake his seventh expedition into the Panjáb, and he appeared before the walls of Lahore in January 1764. The Sikhs, on his arrival, adopted their old plan of dispersing in every direction, and the Sháh had to retrace his steps to Cábul without finding an opportunity to punish them effectually. The Sikhs, collecting again, made themselves masters of Lahore and ejected the Hindu governor* of Ahmad Sháh. The city was parcelled out by the captors in three divisions, which were held respectively by Gujar Singh, Lahna Singh and Sobha Singh. These were called the triumvirate Sikh lords of Lahore; the jurisdiction of the first was between Shálimár and Lahore, where he built a fort for himself, called after his name; Lahna Singh took charge of the citadel, with the Masti, Khizri, Káshmirí and Raushnai Gates, and Sobha Singh established himself in the garden of Zebinda Begam, now known as Nawánkot.

Seventh invasion, 1764.

The Sikhs again make themselves masters of Lahore.

The triumvirate governors of Lahore.

Ahmad Sháh made his final descent into the Panjáb in 1767, when the Bhangi Sirdárs of Lahore retired to Panjwár. But the wary veteran was feeling the weight of years and had no man of genius to take charge of the Province; he therefore resolved to adopt a conciliatory policy towards the Sikhs. Having recalled Lahna Singh, he confirmed him in his possession of Lahore and returned to Cábul, where he died in the beginning of June 1773.†

Eighth invasion of Ahmad Sháh, 1767.

Invasion of Sháh Zamán--For thirty years following this event, the Bhangi Sirdárs ruled Lahore in tolerable quiet, but the spell was again broken in 1797, when Sháh Zamán, the son of Tymúr Sháh, and the grandson of the celebrated Abdáli, advanced to

Invasion of Sháh Zamán, 1797.

* Kábuli Mal was a timid, and at the same time a tyrannical man. Having obtained intelligence of the plot of the Sikh confederacies to capture Lahore, he fled to Jammu for safety, leaving Lahore in charge of his nephew, Amir Singh. One dark night, Lahna Singh and Gujar Singh, Bhangis, determined to take Lahore by surprise. They found all the gates closed, but a drain was shown them by one Dial Singh, by which it was possible to enter, with some squeezing. By this passage the Sirdárs effected their entry and were followed by 200 other Sikhs. They took possession of the fort by surprise. Amir Singh, the deputy governor, was arrested, while at a dancing party, and put in chains, and, before the day break, the whole town was in the hands of the confederate Sirdárs..—*Panjáb Chiefs.*

† Ahmad Sháh died in the 50th year of his age. His complaint was a cancer in the face which seems to have first afflicted him in 1764.

Lahore at the head of an army of 33,000 men, who were almost all cavalry. The approach of the Afghán monarch at the head of so large a force, not only created the greatest alarm in the Panjáb, but caused a degree of sensation at Calcutta. Sir John Shore, the Governor General, wrote a long minute, under date the 4th of July, 1797, in which he discussed at full length the probable consequence of his advance and concluded that his expedition to Lahore, although experimental at the time, had for its ultimate object the invasion of Hindustán. The native army was augmented, and troops were ordered to hold themselves in readiness in different cantonments to move to any quarter where their services might be required.

Alarm caused in the country by the invasion of Sháh Zamán.

The beginning of the cold weather saw the hill veterans of the Cábul monarch, with their tall sheep-skin caps, before the walls of the palace, and the old residents of Lahore had, until lately, within their recollection, the then youthful warrior dressed in his tall cap, and superbly mounted on a spirited Persian steed. On the approach of the Sháh, Lahna Singh retired from Lahore, but the alarm occasioned by his arrival was dispelled by the retreat of His Majesty to his own dominions, the peace of which had been disturbed by the rebellion of one of his brothers, though he did not quit the capital of the Panjáb until he had raised a subsidy of thirty lakhs of rupees from the few wealthy residents who still lived in the town.

He appears before the walls of Lahore.

But eventually retires to Cábul.

Sháh Zamán again appeared in Lahore in 1798, but he had been there only a few months when tidings from Persia rendered his departure necessary ; the year, however, is memorable in history, for it was at this period that Ranjit Singh, son of Maha Singh of the Sukerchakiá *Misl*, first made himself conspicuous by adopting a step towards obtaining regal power in the Panjáb. In return for the services rendered by him to the Durráni sovereign, the principal of which was the recovery and despatch to Cábul of eight out of twelve guns which had sunk in the river Jhelum, Ranjit Singh obtained from the retiring monarch a formal grant of the imperial city of Lahore. The gift was only nominal, as Ranjit Singh had to acquire the chiefship of the ancient city for himself; yet it served the double purpose of securing the friendship and support of a powerful neighbouring country and of warding off the jealousy of the Musalman population. From this period the history of Lahore merges into the history of its great Maháraja, the events of whose life are so familiar to the reader of history that it is only necessary to give a brief sketch of them here.

Second invasion of Sháh Zamán, 1798.

He makes a formal grant of the chiefship of Lahore to Ranjit Singh, 1798.

Ranjit Singh.—Sobha Singh, the "triumvir," died in 1797, after the first appearance of Sháh Zamán in Lahore, and was succeeded by his son Mohar Singh, while Lahna Singh was succeeded by Chet Singh. Sahib Singh, son of Gujar Singh, the only man of energy amongst the triumvirate, was absent at Gujrát; Chet Singh and Mohar Singh, who were left in Lahore, possessed neither character nor influence. Their own followers, Hákam Ráe, Bhái Gur Bakhsh Singh, Mián 'Ashaq Mahomed, and Mír Shádi, colluded with Ranjit Singh, who entered Anarkali with a large force. Mohkam Din, Chaudhri, who was in charge of the Lahori gate, opened it to the invader, who took possession of the city, Chet Singh and Mohar Singh escaping on his approach, 1799. He assumed the title of "Sirkár," signifying *State*, and established a mint in 1800, *i. e.*, 1857 Samvat). It is remarkable that, although Ranjit had commenced his career as a sovereign, he never assumed royal titles, or aspired to regal dignity. His coins do not bear his name. He fixed his name on nothing, gave his name to nothing. The fort he built at Amritsar, he called Govind Garh; the garden he laid out there, he named Rám Bágh. In 1802, he reduced Amritsar, the capital of the Sikhs, evicting the widow of the last Bhangi leader of note. In 1806, he crossed the Sutlej and took Ludhiáná; the following year he conquered Kasúr; in 1809, he entered into a treaty with the British Government, which confined his ambition for the future to the north and westward of the river Sutlej. It is to the credit of Ranjit that he observed this treaty with absolute fidelity as long as he lived. The same year he acquired Kángra from Sansár Chand; in 1813, his army, under Dewán Mohkam Chand, having defeated the Cábul Wazír, Fatteh Khán, and his brother, Dost Mahomed Khán, took possession of Attock; in 1813-14, he wrested the famous Koh-i-Núr diamond from Sháh Shuja, ex-king of Cábul; in 1818, he captured Multán; towards the end of the same year, he crossed the Indus and entered Pesháwar, which was evacuated on his approach; in 1819, his army, under Prince Kharak Singh and Misser Dewán Chand, conquered Kashmír; in 1819-20, the Deraját of the Indus were annexed to his dominions; in 1834, his commanders, under the Jammu Rájas, reduced Ladákh.

Ranjit Singh in possession of Lahore, 1799.

His conquests.

His treaty with British Government, 1809.

Ranjit Singh died at Lahore on 27th June 1839, aged fifty-seven. He died as like the old Lion as he had lived. In the course of forty years of his career, he had not only reduced to subjection the proud and high spirited chiefs of his nation, but he had created an army of 80,000 of all arms, in a high state of discipline, with 300 admirable guns. He left a country which extended from the

His death, 1839.

confines of Thibet to the great Sulemán range, and from beyond the Indus to the extreme limits of Multán.

He is succeeded by Kharak Singh.

Successors of Ranjit Singh.—Ranjit Singh was succeeded by his eldest son, Kharak Singh, an imbecile monarch, who, having died in 1840, was succeeded by his son Naunehál Singh. This latter met his death by the fall of a portion of the archway leading to Hazurí Bágh, as he was returning after performing the funeral rites of his father; and thus the same day that witnessed his coronation, saw him deprived of life. Sher Singh, a reputed son of Ranjit Singh, was elected sovereign; but Chand Kour, the widow of Kharak Singh, and mother of the slain prince, assumed power. Sher Singh, who was popular with the army, assaulted Lahore on the 14th January 1841, and, the *Mai* Chand Kour having yielded, he was proclaimed Mahárája, with Dehán Singh as his Wazir. The Scindhiánwálás, feeling that they must prove obnoxious to the new ruler, formed a plot for his destruction, and Sher Singh was assassinated on the 15th September 1843, by Ajit Singh who likewise put Dehán Singh to death. The death of Dehán Singh was avenged by his son Hirá Singh, who besieged Lahore and assaulted the citadel. The army responded to his call, and both places were reduced. Ajit Singh was seized, while attempting to escape from the lofty wall of the fort, and Lahna Singh, his associate in the late conspiracy, was at once slain. Dalip Singh was proclaimed Mahárája, and Hirá Singh, his Wazir.

Mahárani Chand Kour.

Mahárája Sher Singh.

His assassination, 1843.

Dalip Singh

Suchet Singh killed in an action with his nephew Hira Singh.

The new minister was virtually ruler of the Panjáb, but he was solely guided by Pandit Jalla, his preceptor. Two of the chief enemies of Rája Hirá Singh's rule were Rája Suchet Singh, his uncle, and Sardár Attar Singh Scindhiánwaliá. A large army marched against the former, and put his little band of followers to flight, and the brave Rája died fighting to the last, near the tomb of Mián Waddá, in the vicinity of Lahore. Attar Singh and Kashmíra Singh, a reputed son of Mahárája Ranjit Singh, were attacked near Firozpur by a large body of troops from Lahore, and were both slain. Jalla Pandit, by his haughty conduct, irritated the Sikhs and offended the Queen-Mother. Both he and his master, Hirá Singh, had to fly from Lahore, but were overtaken at Sháhderá and put to death, 21st December 1844.

Who, in his turn meets a similar fate.

Jawahir Singh and his sister Ráni Jindán.

Jawahir Singh, the brother of the Ráni, and Lál Singh, her favorite, became the most influential members of the administration. The former was formally appointed Wazir, but he incurred the displeasure of the Khalsá army, was condemned and put to death, 21st September 1845. The army was now all powerful, and

in expectation of the English war, Lál Singh was elected Wazir, and Tej Singh, Commander-in-Chief. War with the English was declared on the 17th November, and the Sikh army crossed the Sutlej on the 11th December 1845. The battles of Mudki (18th December), Feroz Shahr (21st and 22nd December), the skirmish of Baddowál (21st January 1846), the battles of Aliwál (28th January), and Sobráon (10th February), resulted in the total defeat of the Sikhs and the occupation of Lahore by the British troops. The British army arrived at the Sikh capital on the 20th February 1846, and the citadel was garrisoned by English regiments. A convention was entered into for the administration of the government, by a Council at Lahore, under British superintendence, during the minority of Dalip Singh, and Lál Singh, who had excited the late insurrection, was removed from Lahore. The removal of Lál Singh excited the bitterest feelings in the heart of Ráni Jindán, and the Sikhs were not satisfied with the settlement of their country as effected by the Governor-General. Mul Ráj, the Sikh Governor of Multán, rebelled, and a second Sikh war ensued. Multán was conquered, and the rebel Mul Ráj taken prisoner. He was tried by a Military Court-Martial and found guilty. But British clemency prevailed, and his life was spared ; he was imprisoned for life.

First Sikh War.

Lahore occupied by the British troops, 1846.

Rebellion of Dewán Múl Ráj.

The insurrection of Multán was followed by an open rebellion of the great Sikh army and the Sikh population. The Khálsá army approached within sixty miles of Lahore. Lord Gough being put at the head of the Panjáb army, the bloody battle of Chilliánwálá was fought on the 13th January 1848. This was the last great effort of Ranjit Singh's army to recover their country, and it was followed by the battle of Gujrat, 21st February 1848, when Lord Gough, advancing with his whole army, utterly routed the Sikhs. Dalip Singh was formally deposed on the 29th March 1848, and the kingdom of Lahore having come to an end, the country was annexed to the British Empire.

Second Sikh War.

Collapse of the Sikh monarchy.

CHAPTER II.

LAHORE.

DESCRIPTIVE.

(The Ancient Period.)

LAHORE is a Municipal city, the capital of the Panjáb, and the administrative head-quarters of a Division and District of the same name. It is situated one mile to the south of the river Rávi, and some 23 miles from the eastern border of the district, in latitude 31° 34′ 5″ N., longitude 74° 21′ E, being 706 feet above the sea level. The city is built in the form of a parallelogram, the area within the walls, exclusive of the citadel, being about 461 acres. It stands on the alluvial plain traversed by the river Rávi. The city is slightly elevated above the plain, and has a high ridge within it, running east and west on its northern side. The whole of this elevated ground is composed of the accumulated *debris* of many centuries. The river, which makes a very circuitous bend from the East, passes in a semi-circle to the north of Lahore. At one time it flowed by the city walls ; but, its encroachments having caused alarm in 1662, the Emperor Aurangzeb had a massive embankment of bricks and mortar constructed along its bank for a distance of about four miles, which saved the city from destruction. Portions of this huge work, called the *Band-i-Alamgiri*, are still to be seen to the north-east of the citadel, and the village of Bhogí Wál. The river soon afterwards abandoned its old channel, and has never since returned to it, though an arm of the main stream at present flows at a short distance from the fort.

The Band-i-Alamgiri.

The course of the river Rávi.

The Rávi, the smallest of the five rivers which give the Panjáb its present designation, was known in the Hindu Shastras as the "Iravati," the name of Indra's elephant. Entering the district by the village Ichogil, it runs through its entire breadth, and leaves it on the borders of the Montgomery district. The great Bári Doáb Canal is an offshoot of this river, and it throws out several other branches, which, however, subsequently rejoin the main stream. The river is not navigable on account of the tortuous nature of its current, but grain finds its way down the river from Lahore to Rori Bhakkar, and *deodar* wood is floated down in rafts from the Chamba hills.

The city widens on the north, and is in shape an irregular trapezium. Having been deserted in the time of the Hindu kings in consequence of civil wars and commotions, it was repopulated by

Sultán Mahmúd of Ghazni, on the conquest of the Panjáb and the permanent occupation of the country by that invader in A. D. 1023. He left his favorite servant and counsellor, Malik Ayáz, in charge of the garrison which he had established here, and, under the supervision of the latter, the town was enlarged and embellished. Akbar, during his residence at Lahore (1584 to 1598 A.D.), enclosed the city with a brick wall of considerable height and strength. He also founded the palace, which, in subsequent times, was enlarged by his successors. The city walls of Akbar were fast falling into decay, when Ranjit Singh to a great extent rebuilt them, in 1812, and surrounded them with a deep broad ditch, the whole faced with brick and the earth thrown inwards, so as to form a wide rampart, with bastions of great strength at intervals. The city wall, which was formerly 30 feet high, has been latterly reduced to a height of about 15 feet for sanitary purposes, and, the ditch having been filled up, fine gardens, irrigated by a branch of the Bári Doáb Canal, have been laid out on its site by the Municipality, and, encircle the city on every side, except the north. The city is a mile and a quarter in length, and a little more than three quarters of a mile in breadth, including the citadel, the circuit being less than three miles. The palace, the royal cathedral, and the mausoleum of Ranjit Singh, occupy the northern part, which overlooks the Rávi towards Sháhderá.

Lahore re-populated by Mahmúd, 1023 A. D.

The works of Akbar.

The city walls.

Size of the city.

Access to the city is gained by thirteen gateways :—

Its 13 gates.

On the north side are :—

1. The *Raushnai* gate, or the "gate of light." This is between the royal mosque and the citadel. Being the principal entrance from the fort to the city, it was most frequented by the *Omerahs*, courtiers, royal servants, and retinues ; and, as the quarters about here were profusely lighted up at night, it was called the "gate of light," or, "gate of splendour."*

The Raushnai gate.

2. The *Kashmiri* gate, so named, because it faces the direction of Kashmír.

The Kashmiri gate.

3. The *Masti* gate. The name is the corruption of "Masjidi," or pertaining to a mosque. The mosque of Mariam Makáni, mother of Akbar, is in its immediate vicinity. Hence its name.

The Masti gate.

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* Some have supposed that the gate owes its name to the people of the Raushnai sect which sprung up in Akbar's time under an Afghan named Bayazid. But the authority of the *Raushnais* (or enlightened) was confined to the hills of the Suleman and Khyber ranges, and they had no influence beyond those hills. *Vide* Elphinstone's India, p. 253, Vol. II. The supposition is therefore unfounded.

The Khizri gate.

4. The *Khizri* gate. As already noted, the river in former times flowed by the city walls, and the ferry was near this spot. The gate was, therefore, named Khizri, after the name of Khizr Elias (Phineas, a companion of Moses), the patron saint, according to the Mahomedan belief, of running waters and streams, and the discoverer of the water of immortality. Ranjit Singh kept here two domesticated lions in a cage, and the gate came to be called "Sheránwála," or the "lions' gate." People now call it by both names, the "Khizri" and the "Sheránwála" gateway.

On the east side are:—

The Yakki gate.

5. The *Yakki* gate. The original name was "Zaki," that being the name of a martyr saint, who, according to tradition, fell fighting against the Moghal infidels from the north, while gallantly defending his city. His head was cut off at the gate, but the trunk continued fighting for some time, and at last fell in a quarter of the city close by. One tomb of this champion was consequently built at the spot where the head had fallen, and another at the place where the trunk lay. Both are revered by the faithful to this day.

The Delhi gate.

6. The *Delhi* gate, so called from its opening on to the high road from Lahore to Delhi.

The Akbari gate.

7. The *Akbari* gate, named after Mahomed Jalál-ud-dín Akbar, who rebuilt the town and citadel. Close to this gate the Emperor also founded a market, which, after his name, is called "Akbari Mandi." Here corn of every description is sold.

On the south side are:—

The Mochi gate.

8. The *Mochi* gate. The name is the corruption of *Moti*, a pearl. It was called so after the name of Motí Rám, an officer of Akbar, who resided here at that time.

The Sháh Almi gate.

9. The *Shah 'Almi* gate, named after Mohomed Mo'azzam Sháh 'Alam Bahádur Sháh (the son and successor of Aurangzeb), a mild and munificent Emperor, who died at Lahore on the 28th February 1712.

The Lahorí gate.

10. The *Lahorí* gate, called also the *Loharí* gate. The gate was named after the city of Lahore. It is said that when Malik Ayaz rebuilt the town, in the time of Mahmúd, the quarter of the city first populated was about this gate, which, together with the *Lahorí Mandi*, or the Lahore market, was named after the city.

11. The *Mori* gate is the smallest of the gateways, and, as its name implies, was in old times used as an outlet for the refuse and sweepings of the city. **The Mori gate.**

On the west side are :—

12. The *Bháti* gate, named after the *Bhátis*, an ancient Ráj-put tribe who inhabited these quarters in old times. **The Bháti gate.**

13. The *Taxali* gate, so called from the *Taxál*, or royal mint, having been in its neighbourhood during the period of the Mahomedan Emperors. Archæologists have conjectured, not without some grounds, that the name bears an allusion to the ancient city of Taxila, noted for one of the most meritorious acts of Budhá's alms-giving, when he bestowed his head in charity, and identified by General Cunningham with the ruins of Shah-ki-dheri, in Rawal-pindi. However, this may be, it is clear that the name must have been derived from the *Takkas*, who were once the undisputed masters of the Panjáb, and who still exist in considerable numbers in the hills between the Jhelum and the Rávi. **The Taxáli gate.**

Town suburbs.

Modern Lahore is situated among the *debris* and ruins of the ancient capital, which extend from east to west for a distance of five or six miles. That the city at one time covered a much larger area than it does at present, is at once manifest from the many old mosques, domes, tombs, and gardens that surround it. During the period of the Sikh ascendency, numbers of these buildings, the relics of past grandeur, were demolished, for the construction of cantonments and parade grounds for the troops drilled by French officers, while many were pulled down for the sake of the bricks and building materials. Immense changes have also taken place since the annexation of the country in 1849, and great quantities of old bricks have been removed, to be used as materials for modern works, and the regions once waste and desolate, or covered with crumbling remains of old tombs and gateways, have been now transformed into fine gardens, grassy plains, metalled roads, lined on either side with shady trees, canals, public offices and picturesque European houses. So far, however, as the population of the city is concerned, there is reason to believe that Lahore has never regained its past splendour and magnificence. Some idea of the size and extent of Lahore may be formed from the fact noticed by Mr. Thornton in his excellent work on that city, that of the thirty-six *guzars* or quarters into which it was formerly divided, only nine are included within the area of the modern city. The same authority thinks it probable that " in its best

Lahore of the early Moghal period.

days, that is, during the reign of Sháh Jahán, the city must have a circuit of some sixteen or seventeen miles."

It will be interesting to give here a brief *resumé* of the condition of Lahore during the Musalman and the Sikh periods successively on the authority of European and native travellers and authórs :—

Account of St. Thomas Herbert, 1595 A. D.

St. Thomas Herbert, Bart., who visited Lahore towards the close of the reign of Akbar in 1595 A.D., describes it thus in his Travels :

" Lahore, a city both great and famous, is competitor for the title of metropolis with Agra. . . . . The air for eight months is very pure and restorative ; the streets graceful, and well paved ; most of them being cleaned and served by the river Rávi which from the Panjáb and the Kashmirian mountains streams pleasantly near this city. . . .

In Lahore many things are observable ; the castle, palaces, mosques, *hammams*, tanks, gardens, &c. The castle is large, uniform, and nobly seated ; the material stone, white and polished ; entered by twelve posterns, three of which respect the town, the rest the country. . . . This was a noted city in Porus time. . . In a word, no province of India outvies it for pleasure and trade, nor any part of the East, for a continued shade of ash, elm, and mulberry trees, which reach from hence to Agra, more than three hundred miles, whose spreading and verdure lessen the sun heat, and for whose further accommodation, each eight miles, there is a convenient *serae* built for travellers to repose gratis."*

Of Abul Fazl who wrote in the 16th century.

Abul Fazl, writing in the sixteenth century, describes it as follows, in his celebrated work, the *Ain-i-Akbari*, or "the Institutes of Akbar" :—

لاهور بزرگ شهریست میان دوآبه باري—در بزرگي و انبوهي مردم کم همال—در باستاني زیجات بـلهاور تعبیر رود—درین دولت ابد پیوند قلعه و ارك او از خشت پخته ساخته اند و چون چندگاه پائي نشست شدد والا کاخها برافراخته آمد و دلکشا باغها شاد ابي دیگر بخشید و گونا گون مردم برشهر راه بیگاه شد و شگرف کارها برساختند و در انبوهي و بزرگي از اندازه گذشت

" Lahore is a great city in the Bári Doáb ; in magnificence and populousness, it has few equals ; in old history it is called Loháwar. In the time of His Majesty the fort has been built of solid bricks and lime, and as, from time to time, the seat of government was established here, lofty palaces were built, to which

† " Some years' travels into diverse parts of Africa and Asia the Great describing more particularly the Empires of Persia and Industán," by St. Thomas Herbert, Bart., London, 1677, p. 69.

additional beauty was given by luxuriant gardens, It is the resort of people of all nations from every city, and wonderful works have been made here. In extent and population, it far surpasses the average."*

In another place, speaking of Lahore, Abul Fazl writes :—

و از توجه شاهنشاهي در کشمیر هنگامہ شالبافي گرمي پذیرفت
و در لاهور از هزار کارخانہ زیادہ شد

"And in consequence of the interest taken in it by His Imperial Majesty, an impulse was given to shawl manufacture in Kashmír ; and in Lahore there were above one thousand shawl manufactories."†

"The choicest productions of *Irán* and *Turán* could be had here, and grapes of various kinds and melons were produced."‡

Two Englishmen, Richard Still and John Crowther, who visited Lahore for the purposes of trade in 1626, during the reign of Jahángir, describe it, as follows :— Of two Englishmen who visited it in 1626.

"Lahore is one of the best cities of India, plentiful of all things, or, in Mr. Coryat's words, 'such a delicate and even tract of ground as I never saw before.' . . . Merchants resort to this city out of all parts of India, embarking their goods for Thatta, the chief city in Sindh. Twelve or fourteen thousand camels laden pass yearly from hence to Persia by Candahár."

Mr. Thornton, in his work previously mentioned, has inserted the following interesting account of Lahore, as it was in the period of the Emperor Sháh Jahán taken from the itinerary of Fra Sebastian Manrique, a Spanish monk, who visited Lahore in 1641. Account of a Spanish monk, 1641.

"On the twenty-first day from our departure from Agra, at sunrise, we came in the sight of the city of Lahore, which is large and capacious ; but, large as it appeared, there were not houses enough for the accommodation of the people, who were encamped for half a league outside the city. It is a handsome and well-ordered city, with large gateways and pavilions of various colours. I entered the city, a very difficult undertaking on account of the number of people who filled the streets, some on foot, some on camels, some on elephants, and others in small carts, jolting one against the other as they went along. Those who best could, passed on first. This being the receiving hour at Court, many of the gentry were proceeding there, accompanied by as many as five hundred followers on horseback.

* *Ain-i-Akbari*, page 152, Vol. II.
† *Ibid*, page 168, Vol. I.
‡ *Akbarnáma*, page 95.

The condition of the streets. Finding it difficult to proceed on account of the concourse of the people, we decided to change our route, and returned about a musket's shot from the crowd, and took our stand under some trees outside the city, where were a number of people selling and preparing food for the multitude who were moving about—some eating, some selling, and others looking on. I was one among the latter, and my curiosity prompted me to proceed still further, until, at last, I arrived at the principal bazar, where the odour from without prepared you for what you were to see inside—a great many shops, or, more properly speaking, kitchens, in which were sold meats of various kinds, animals, domestic and wild. **The commodities.** In place of the pig, which is never used, horse flesh is supplied you instead. Some shops contained fowls of all kinds ; in others, might be seen things of all descriptions suited to the taste of all classes, such as butter, oil, scents, brinjals, mangoes, plantains, &c. Neither was there wanting in this bazar the most simple commodity, such as rice, herbs and vegetables. The common bread is made of a mixture of all kinds of flour baked on sheets of iron and in earthen pots, and is known by the name of *Apás.* People who travel in caravans use a second kind of bread, named *Karucha,** **Various kinds of bread.** which is made of white flour. This bread is also used by the better classes. A third bread, named *Regunis,*† is a finer bread, made of the best flour and purified butter. Besides what I have already enumerated, there is a great deal more to be seen in the bazars ; but, I think, I have mentioned enough to satisfy the curious reader. But what I most admired was the moderate price at which these things might be had. A man might eat abundantly and royally for two silver reals (five pence) per day. The abundance of the provisions and the cleanliness of the streets surprised me much ; also, the peace and quietness with which every thing was conducted, as well as the justness and rectitude of the people towards each other ; so that merchant and merchandise remain perfectly secure from thieves.

Palaces, gardens, &c. The city of Lahore is beautifully situated, commanding agreeable views, having on one side a river with crystal waters which descends from the mountains of Kashmir, and continues its course, moistening and fertilizing the ground, till it arrives at the city of Multán, where it pays its tribute to the famous Indus. Lahore, the second city of the Moghal Empire (as well on account of riches

* This is the corruption of the common *Kulcha* کلچہ sold in the Bazars of Lahore.

† The word is *Roughni* روغني meaning greasy, or buttery.

as its size) is ornamented with fine palaces and gardens, also tanks and fountains. As to the abundance of provisions, it would be unnecessary here to describe it. The riches of the principal street (known as the Bazar Del Choco*) if shown to advantage, would equal the richest European mart."

It would appear from the above, that Lahore reached the height of its prosperity in the time of Sháh Jahán. It fell off in wealth and importance during the time of his successor, Aurangzeb Alamgir, though the Court was held at Lahore on the occasion of the Emperor's march to Kashmir, and His Majesty took apparent interest in the welfare of the city, which he embellished by the construction of the *Jámá Masjid*, or the Mahomedan cathedral, one of the chief ornaments of Lahore, the establishment of a college in connection with the mosque, and the building of the celebrated *Band*, or quay, known after his name to this day, which saved the city from being swept away by the current of the stream.

Lahore reached the height of its prosperity in the time of Sháh Jahán.

John Baptista Tavernier, the eminent French jewel merchant, who travelled by the land route from Isphihán to Agra and Delhi, *viâ* Candahár, Cábul, and Lahore, between the years 1641-68 (the period of Sháh Jahán and Aurangzeb), makes the following mention of Lahore in his 'Travels' :—"Lahore is the capital of a kingdom, and is built on one of the five rivers which descend from the mountains of the north to go to swell the Indus and give the name of Panjáb to all the region which they water. The river, at the present day, flows at a quarter of a league distant from the town, being liable to change its bed, and the neighbouring fields often sustain much damage from its great overflowings. The town is large, and extends more than a *kos* in length, but the greater part of the houses, which are higher than those of Agra and Delhi, are falling into ruins, the excessive rains having overthrown a large number. The palace of the king is rather fine, and is no longer, as it was formerly, on the margin of the river, which has withdrawn, as I have said, about a quarter of a league. One can obtain wine at Lahore."†

Tavernier's account, 1641-68.

Bernier, who passed through Lahore in 1664, notices the magnificence of its citadel, the thronging of its streets and markets,

Bernier's account, 1664

* A corruption of "Bazar Dilkusha" بازار دلکشا, or the "delightful street." No street of this name now exists in the city or the suburbs.

† A very pleasant thing for Tavernier, who carried it with him on his journeys, and took particular delight in entertaining his friends with it. He makes frequent references to it in his work. Travels in India, by J. B. Tavernier, Baron of Aubonne, translated from the French, by V. Ball, London, 1889.

and the loftiness of its houses, which he compares with those of Delhi and Agra.*

Thevenot's account, 1665.

But the city was already showing signs of decay and the traveller Thevenot, who saw it a year later, notices the dilapidated condition of its suburbs, though he mentions that, a short time before his visit, the city and its neighbourhood extended to a length of three leagues.†

Lahore neglected after the death of Aurangzeb.

The civil wars at Delhi, which followed the death of Aurangzeb, and the commotions in the provinces under the Imperial government, engrossed the attention of the reigning sovereigns to such a degree that they neglected the affairs of the Panjáb, or proved incapable of exercising proper control over the Názim of Lahore, who, receiving no aid from the seat of government in times of emergency, and being freed from all control, acted in a spirit of independence. The feebleness of the Viceroys encouraged the Sikhs to commit acts of depredation and spoliation; and the suburbs of Lahore, once most populous and rich, were, from their exposed position, the first to suffer. There were numerous thickly inhabited quarters outside the city walls, which, it is believed, were connected with the modern city gates by "long bazars," noticed by Bernier, the intervals being filled up with gardens, aqueducts, mosques, baths and *caravan-seraes.* There was the *Moti Mahal*, or "Regent Street" of Lahore, in the vicinity of the present District Court and the ice-pits, where old coins and remains of jewellery were, until lately, picked up after heavy rains. The foundations of the *Shish Mahal*, or "palace of mirrors," are still to be traced between the mausoleum of Dátá Ganj Bakhsh and the *Shia* Imám Bárá. According to the *Tahkikati Chishti*, a market was held at this place; but no trace of it now exists. The royal gardens, studded with elegant buildings and superb pavilions, extended from the tomb of Anarkali to the Taksali gate, along the bank of the river, which flowed below the city walls.

The "Moti Mahal" or the "Shish Mahal."

The old quarters of the city. The Moghalpúra quarters.

The wealthiest quarter of the city was Moghalpúrá, on the site of the modern Begampúrá, about half way between Lahore and Shalimár. It was the place where the Moghal nobles and grandees lived. It contained lofty houses, splendid palaces, and magnificent shops of merchants and tradesmen. In after times, it became the residence of Nawab Zakaria Khán, *Khán Bahádur*, and his successors. It is said to have been so wealthy and populous that the Durráni Ahmad Sháh, on his first invasion, contented himself with

* "Travels in the Moghal Empire," by Francis Bernier, translated from the French, by Irving Brock, p. 121, Vol. II, London, 1826.

† "The travels of Monsieur de Thevenot."—London, 1687.

its sack without being tempted to enter the city, as it brought him and his soldiers enormous wealth.

The other quarters of note noticed by contemporary Mahomedan writers, were the following :—

Mohalla Langar Khán.—This extensive quarter of the city was situated on the site of the present Chief Court and the Accountant General's Office. The tomb of Sháh Cheragh was, in subsequent times, built in this Mohalla. When, in 1526 A. D., Husein Arghún, ruler of Scindh, captured Multán in the name of the Emperor Báber, the latter bestowed that province upon his son, Mirza Askeri, and sent him to Multán, accompanied by Langar Khán, one of the chief nobles of the Court of Sultán Mahmúd Langa, the last sovereign of that race in Multán. On Báber's death, Humáyun gave up Multán, with the whole of the Panjáb, to his brother Kámrán Mirza. "That prince sent his own servants to take charge of Multán and recalled Langar Khán to Lahore, where he was well received ; and the Mirzá assigned him a residence near the city, which afterwards became a part of it, and was called the *Dáirah of Langar Khán*, from his palace."* This account receives full corroboration from the *Tarikhi Scindh*, the *Khulasat-ul-Tawarikh* and the *Tabakati Akbari* of Nizám-ud-Din Ahmad, and leaves no doubt that *Dáirah Langar Khán*, in after times, became actually *part of the city of Lahore.* Mohalla Langar Khán.

Mohalla Pir Aziz, the modern Mozang, built by Pir Aziz,† an Afghán of *Mozang Got*, whence the name Mozang, given to the village. Towards the close of the Mahomedan rule, the Moghals of this *Mohalla* were plundered by the rebel clans. In the Sikh time they were supplanted by the Beloches and the Moghals, and the *Aráins* became their subjects. During the time of Mahárájah Ranjit Singh, the Beloches of this place were men of much influence. The tomb of Abdulla Sháh Beloch is held in great reverence here. Mohalla Pir Aziz.

Mohalla Abdulla Wári.—The tomb of Háji Mahomed Saíd, *Lahori*, is situated to the south of the mausoleum of Cheragh Sháh and close to the new Government Telegraph Office. This was the site of a Mohalla known as Abdulla Wári. We find the name of Mahomed Saíd mentioned in books as "of Abdulla Wári Mohalla," showing that he lived in the quarters of that name. Mahomed Saíd, a very learned man of his time, lived here in the Abdulláh Wári.

* Erskine's history of Báber and Humáyun, p. 398, Vol. I.

† His tomb, now in a dilapidated condition, is to the south of the village.

time of Alamgir II. His time was chiefly occupied in giving religious instruction to the people. When Ahmad Sháh Durráni returned to Lahore, after his celebrated conquest over the Mahrattas, he saved the Mohalla from pillage, out of regard for Máhomed Saíd. From that time Mahomed Said came to be revered as a saint, and to this day some of the Cábul Sirdars entertain a great respect for his memory. When Sirdár Sultán Mahomed Khán, brother of Amir Dost Mahomed Khán, was at Lahore, as a guest of Mahárája Ranjit Singh, he paid regular visits to this tomb and made offerings. Mahomed Saíd had no male issue, but, two daughters, Bivi Sahib Ján and Rahmat Bivi, whose descendants survive to this day in the city of Lahore. Mahomed Saíd died in 1181 A.H. (1767 A.D.) and was buried in this quarter.* Gujar Singh, of the Bhangi Misl, plundered the Mohalla and razed the buildings to the ground.

The Lakhi Mohalla.

The Lakhi Mohalla flourished at the spot where now exists the house known as Colonel Hall's *Kothi*, behind Ratan Chand's gardens. The quarter was so named from jewellers, money-dealers, Khojas and Prachas, the masters of great wealth and fortune, living there. On the decline of the Mahomedan power when desolating hordes devastated the suburbs of the city, most of the wealthy people migrated to Jammu, while others went to reside within the city walls. During the time of Mahárája Ranjit Singh, the brick-sellers pulled down the buildings to their foundations, and not a vestige was left of the Mohalla.†

Mohalla Dai Ládo.

The Mohalla Dai Ládo, otherwise known as Mohalla Talla. This was on the site of the garden of Ratan Chand, *Darhiwala*, and was the largest of the Mohallas outside the city walls, extending from Duláwári, on the west, to Zen Khán's Mohalla, on the east. The founder of the Mohalla was Ládo, a nurse of great wealth and fortune in the time of Jahangir. It contained lofty and beautiful houses which were all destroyed by the plunderers. The dilapidated walls of houses existed to the time of Ranjit Singh, but these were dug up to their foundations by the Kashmiri brick-sellers. The Masjid of Dai Lado still exists at the spot.‡

Mohalla Zen Khán.

The Mohalla Zen Khán.—This was outside the Mochi gate, and was founded by Zen Khán,§ in the time of Akbar. The place

* For an account of this tomb, *see* Chapter II, Article No. 76.

† One Himmat, the bearer of Jamadár Khushál Singh, laid out a garden here in the time of Ranjit Singh. Hákam, grandson of Himmat, sold the garden to Mohamed Sultán, the great contractor, who built the *kothi* now called after the name of Colonel Hall, a late Deputy Commissioner, and afterwards Commissioner, of Lahore.

‡ For an account of this *Masjid*, *see* Chapter II, Article No. 93.

§ For an account of this Amir, *see* page 39.

is still called by the people "Maidan Zen Khán." Zen Khán adorned it with spacious palaces, and the Mohalla flourished to the end of the Mahomedan period. Jey Singh *Kanhia* once determined upon plundering it, but was prevented from carrying out his resolution by a *Nazrána* of ten thousand rupees, paid to him by a descendant of Zen Khán. The Bhangis subsequently sacked this Mohalla and set it on fire. Some of the residents fled into the country, while others went to live in the town. A bath and a *tahkhána*, or subterranean room, belonging to Zen Khán's palace, remained until the period of Ranjit Singh ; but no trace even of these now exist.

In the *Maidan* of Zen Khán, and south of the road leading from Ratan Chand's *serae* to the Panjab and N. W. Railway station, there is a walled enclosure, containing the tomb of Mahomed Siddík Chishti, *Lahori*, who died on the 8th Zilhij 990 A. H. (1582 A. D.) during the time of Akbar. The hereditary guardian of this shrine, a very old man, says that, outside the walled enclosure, was the garden of Zen Khán, and that, within his recollection, the gateway of this garden was in existence. **The tomb of Mahomed Siddík Chishti.**

The Mohalla Sed Sar.—This was a Mohalla of the Syads, close to the village of Garhi Shahu, on the road to Mian Mir. An ancient tank existed here, the water of which was believed to possess healing qualities. Persons, ailing from any disease who bathed here, are said to have been completely cured. The name of this tank was originally Sed Sar.* It was founded by Syad Abdul Khaliq, son of Syad Abdul Wasa, who came and settled here during the reign of Sekandar Sháh *Sur*. He opened here a school in which theology was taught. The tank, which is said to have possessed the mysterious quality of healing ulcers, no longer exists ; but its dust is held sacred, and to this moment mothers apply it to the sores of their children, and it is said the affected parts are healed. **Mohalla Sed Sar.**

The Mohalla was repeatedly attacked by bands of robbers, but the Syads propitiated them with suitable offerings, and they retired. At length, the Sirdárs of the Bhangi *Misl* having been informed that the inhabitants were in the habit of slaughtering cows, the Mohalla was sacked by the Sikhs and destroyed. Of the residents, some fled to the village of Jabbo, and some to the walled city of Lahore, while others dispersed in different villages.

The Ganj Mohalla was situated on the site of Mian Mir Railway station, on the Amritsar line. All traces of the Mohalla are now gone ; but the village of that name still exists to the east **Ganj Mohalla.**

* *Sar* in Panjábi means tank. *Sed Sar* thus means "Sed's (Syad's) tank."

of the Railway station. Close to it is the dome of Bahádur Khán's mausoleum.

Mohalla Chauk Dárá.

The Chauk Dárá. This very populous quarter was outside the Delhi gate on the site of Landa Bazar and Sultán's *Serae.* The *Chauk,* or square, of Dára, was a picturesque spot, entered by a lofty gateway of enamelled tiles. On either side of this gate were rows of two-storeyed shops, in which merchants and traders transacted their business. This was a very thriving market, and was the most frequented by the people. Here also were the beautiful palaces of Dárá Shekoh and handsome buildings for the accommodation of his extensive establishments. The *Nakhas,* or horse-market, was in this quarter.* People also called it *Jowhari Bazar,* or the jewellers' quarters, on account of the jewellers' shops here. The market flourished till the close of the Choughattai reign, but was plundered and destroyed by the Sikh freebooters, when the inhabitants fled in all directions. Some of the buildings of this *Chauk* existed during the reign of Mahárája Ranjit Singh; but the Kashmíri brick-sellers pulled them down to the very foundations. During the British period, the extensive ruins of this once celebrated *Chauk* were sold to Mahomed Sultán, the great contractor for Public Works, and they proved a quarry or mine of bricks to him. From the materials thus obtained, he built the great *Serai,* known after his name, laid out the Landa Bazar, and constructed many other buildings. A very handsome two storeyed mosque east of the *Serai,* built by Dárá Shekoh, was pulled down by Sultán; and his death followed immediately after, in consequence, it is believed, of his having destroyed "the house of God."

Mohalla Khawáfipura.

Dárá Shekoh, in his *Safinat-ul-Auliya,* mentions Mohalla Khawáfipura, in the city of Lahore, as the place of the death of Mián Mir, his spiritual guide, and the village of Hashampura as the place of his internment. He writes:—

وفات حضرت ایشان روز سه شنبه بعد از نماز ظهر هفتم ماه
ربیع الاول سال یکهزار و چهل و پنج هجری بمعموره لاهور در محله خوافی
پوره واقعه شد و جمع کثیرے بر جنازه ایشان نماز گذار بوده اند
و مدت عمر شریف هشتاد و هفت سال و قبر ایشان در موضع هاشم
پوره متصل لاهور است

"His death occurred on Tuesday, the 7th of Rabi-ul-Awal 1045 Hijri, after the time of the afternoon *(Zohar)* prayers in Mohalla Khawáfipura, in the city of Lahore. A great multitude of people offered up prayers at his funeral. His holy age was 87 years, and his tomb was built in the village of Hashampura, in the immediate vicinity of Lahore."

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* Literally, the Sultán's *serae* is even now a market of horses, for the Patháns from Cábul and Afghánistan bring here horses for sale.

The exact position of Mohalla Khawáfipurá cannot be ascertained ; but it is evident from the narrative of Dárá Shekoh that the population of the city in his time extended to the present military station of Mian Mir, and that, Hashampura, the place of the saint's burial, was treated as part of the environs of the city. The village of Hashampura was depopulated during the reign of Mahomed Sháh, and the descendants of Hasham went then to live across the Rávi, where they founded the villages of Jabbo and Jhuggian.

The Tripolia Bazar.

In the works of Jahangir, we find mention of his mosque of Lahore which he built in "the Tripolia Bazar of the city." This mosque, a spacious and magnificent building, known in later times as *Idgah*, existed on the right hand side of the Amritsar road, close to the station of the North-Western State Railway, but it has been recently demolished for the sake of the bricks. According to the *Wikaya-i-Jahángíri*, twenty lakhs of rupees were sanctioned by His Majesty for the construction of the mosque and the Tripolia street attached to it. "The Masjid was built under the superintendence of Khwája Ayaz, and three bazars were laid out to the east, north, and south. Each street comprised two hundred and seventy shops, furnished with upper storeys. His Majesty was in the *Dár-ul-Saltanat* of Agra, when a petition was received, informing him of the completion of this Masjid and the street, the income from the rent of shops amounting to Rs. 2,500 a month." We are informed that, on the recommendation of Núr Jahán Begam, the king's favourite wife, Maulvi Inayet Husein was appointed teacher, and Hafiz Habib Imam to the mosque, besides fifty *khadims*, or servants, who were permanently attached to it. When the suburbs of the city were depopulated, the Masjid came to be used as an *Idgah*, or a place for the performance of prayers on the *Id* festival.*

Probability that the old inhabited quarters never exceeded the bounds of the modern city.

It is probable that the old inhabited quarters never exceeded the limits of the modern city, and that the *guzars*, or quarters, noticed by the Mahomedan writers of the time of Akbar and his two immediate successors as the most populous, were the suburbs or portions of the inhabited city beyond the walls. That these suburbs are often more extensive and by far the most thickly

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* Mr. Thornton thinks (*vide* page 141 of his work) that the place was *built as an Idgáh*. This is not so. An *Idgáh*, or place of assembly of the Mahomedans on an *Id* festival, is never built in the style of a mosque, as is evident from the nature of similar buildings at Delhi, Agra, and other places in India. The inhabited quarters of the city having been abandoned, and the building being in the immediate outskirts of the town, it was, no doubt, used as an *Idgáh* in subsequent times.

populated portions of the city, is manifest from the appearance of certain ancient towns in India situated similarly to Lahore, we mean Delhi, Agra, and Multán, and from the analogy afforded by other Eastern cities, such as Shiráz, Isphihán, Samarkand and Cábul, where the suburbs form the most important part of the city.

Lahore and its suburbs during the reign of Ranjit Singh and his successors.

Having described the situation of the old inhabited quarters of Lahore outside the city walls, it will be interesting to know what were the features of the suburbs and the city during the reign of Maháraja Ranjit Singh and his successors.

An English officer, who visited Lahore in 1809, or ten years after the accession of Ranjit Singh, writes in his Journal :—

Account of an English officer, 1809.

"*24th May.*—I visited the ruins of Lahore which afforded a melancholy picture of fallen splendour. Here the lofty dwellings and Masjids, which, fifty yeary ago, raised their tops to the skies, and were the pride of a busy and active population, are now crumbling into dust, and, in less than half a century more, will be levelled to the ground. On going over these ruins I saw not a human being, all was silence, solitude, and gloom."

Moorcroft's account, 1820.

The traveller, Moorcroft, who saw Lahore in 1820, writes of it in his Travels :—

"Lahore is said to have been twelve *kos* in circumference, and however this may have been, it is clear from the ruins of buildings beyond the walls that it was once much more extensive than it is at present. Such of it as still remains within the walls is apparently very populous. The streets were crowded to an extent beyond anything that I have witnessed in an Indian city.*

Alexander Burnes' account, 1831.

Alexander Burns, who visited Lahore in June 1831, writes of his visit in his Travels :—

"On the morning of the 18th June, we made our public entrance into the Imperial city of Lahore, which once rivalled Delhi. We moved among its ruins. . . . In our evening rambles at Lahore, we had many opportunities of viewing this city. The ancient capital extended from east to west for a distance of five miles, and an average breadth of three, as may be yet traced by the ruins. The mosques and tombs, which have been more stably built than the houses, remain in the midst of fields and cultivation as *caravan serais* for the travellers. The modern city occupies the

* "Travels in the Himalayan Provinces of Hindustán and the Panjáb, in Ladakh and Kashmír, Peshawar, Cábul, Kunduz and Bokhara," by William Moorcroft, p. 105, Vol. I.

western angle of the ancient capital, and is encircled by a strong wall. The houses are very lofty, and the streets, which are narrow, offensively filthy, from a gutter that passes through the centre. The Bazars of Lahore do not exhibit much appearance of wealth, but the commercial influence of the Panjáb is to be found at Amritsar, the modern capital."*

Henry Edward Fane, who accompanied the British Commander-in-Chief to Lahore, on the marriage of Prince Naunehal Singh, in 1837, writes of Lahore :— Account of Henry Edward Fane, 1837.

"28*th March*.—Left Lahore, passing under the walls of the town, and marched ten miles, chiefly through ruins of the ancient capital, which, in the time of the Moghal Emperors, must have rivalled Delhi and Agra themselves in extent. Lahore was formerly the capital of India, previous to the Mahomedan conquerors settling themselves at Agra and Delhi ; and in those times was celebrated for its great size and magnificence, both now departed from it. Its modern grandeur (of which the ruins of some few fine buildings still remain to show that it once existed) it owes to the Emperor Humáyun† who established his capital here for some years, and made it his favorite residence."‡

The traveller Masson writing of Lahore in 1838, or one year before Ranjit's death and seven years before annexation, says :— Masson's account, 1838.

"Lahore, the capital of the Panjáb and of the territories of Ranjit Singh, is a city of undoubted antiquity, and has been long celebrated for its extent and magnificence. The extravagant praises bestowed upon it by the historians of Hindustán, must, however, be understood as applicable to a former city, of which now only the ruins are seen. To it must also be referred the current proverb which asserts that 'Isphihán and Shiráz united would not equal the half of Lahore.' The present city is nevertheless very extensive, and comprises many elegant and important buildings. . . . Without the walls are scattered on all sides the ruins of the ancient city which are still wonderful, and convey vast ideas of the extent of ancient Lahore. Numerous tombs, and other structures are still standing, some of them nearly entire ; and such is their solidity that they seem, if not absolutely to foil old Time to yield to him almost imperceptibly."§

* Travels into Bokhara, &c, by Lieutenant Alexander Burnes, pp. 158—9, Vol. III.

† Akbar is apparently meant.

‡ Five Years' Travels in India, by Henry Edward Fane, p. 185, Vol. I.

§ "Narrative of various journeys in Biluchistán, Afghanistán, and the Panjáb," by Charles Masson, pp. 408—412, Vol. I.

Account of Captain Von Orlich, 1842.

Captain Von Orlich, who saw Lahore during the reign of Mahárája Sher Singh, towards the close of 1842, thus writes of it :—

"We had a fine view of the city and its environs from the platform of General Ventura's house, outside the city, on an arm of the Rávi ; the minarets, the winter palace, and the glittering blue domes of some mosques, of the time of the Emperor Jahangir, were particularly striking, bounded in the far distance by the bold outline of the snow-capped mountains of the Himalaya. To the south of the city are hills of *debris* formed of the ruins of the ancient Lahore, and these again are joined by a town lying in ruins, intercepted with decayed *caravan seraes*, sepulchral towers and mosques, of which I counted no less than forty. These once splendid mosques call to mind a wealthy and religious age, fond of arts ! A few buildings, surrounded with beautiful gardens and overshadowed by the crowns of the date palm, impart increased charms to this image of the past."*

Lahore by its exposed position the first to suffer during the period of anarchy that preceded the establishment of the Sikh power.

Few cities in India have suffered more from periodical invasions, desolating hordes and from pillage and depopulation than did Lahore during the half century that preceded the establishment of the Sikh power by Ranjit Singh. From its exposed situation, on the north-western frontier of the Indian empire, it was naturally the first to suffer from the hands of every new comer from the north who tried to establish a government of his own in the country. Quarter after quarter was deserted, and the once mighty city reduced to a walled township. The people retired for safety within the walled town, merchants and traders fled to Jammu, Amritsar, and other places, while the artizans found their way to Hindustán. "At length," writes Mr. Thornton, "the inhabited portion of the city was confined to the area surrounded by the wall of Akbar; outside was ruin and devastation."

Lahore of to-day.

Happily this state of things has now entirely changed. Works of architectural taste and beauty have sprung up in every direction, and where desolation and ruin reigned through the land, at every step, smile verdant trees and beautiful gardens, the space intervening being occupied by cultivated fields or intersected by canals. If Ranjit Singh had been alive to-day, he would have seen what Lahore was when he took it from the "triumvir" rulers three scores of years previously, and what it is at this moment. The days

* "Travels in India, including Sindh and the Panjáb," by Captain Leopold Von Orlich, p. 211, Vol. I.

are not yet forgotten when the *Nehangs,* those 'soldiers of God' who defied even the otherwise much-dreaded authority of Ranjit, and who inhabited the Shahid Ganj quarters outside the Delhi gate, plundered the passengers in broad daylight, while the howling of jackals and the frantic yells of wolves from beyond the very walls of the city took away sleep and rest from the terrified inhabitants.

THE ARCHITECTURAL REMAINS OF LAHORE.

Hindu period.

The Hindu Period.—There are no architectural remains of the Hindu period at Lahore, a circumstance easily accounted for by the absence of stone for building in the place or its vicinity. The ruthless hand of the destroyer may possibly have something to do with it, judging from the numerous destructive invasions to which Lahore has been subjected; but Lahore, unlike Multán, the seat for many centuries of the worship of the great "Sun-God," has never been known to history as a place in which the Hindu *devatas* rejoiced, or which was held sacred by the followers of Brahma, as being associated with their mythology—causes which in other towns, like Benares and Mathura among others, have led to the construction of religious edifices of more or less importance and beauty. Nor has it ever been, at any period, a place of attraction to pilgrims from other parts of India; but it has rather been a place which furnished supplies to the multitude who in all ages have looked to the mysterious flames of Jwala Mukhi, or the shrine of Thanesar, or the sacred hills of Amar Nath for the benefit of their own souls, and to the running waters of the Ganges for the deliverance of those of their dead. Moreover, the impulse given to the architectural and sepulchral art of the country, by the Greek and Scythian conquest and civilization, seems to have been limited to the countries west of the Indus, the cradle for so many centuries of Northern Budhism; and the countries east of the river do not appear to have come within the area of that influence. The Brahmans, unlike the Turanian Hindus, those "patient and devoted temple-builders," whom they conquered, were not known as a race given to temple building, and these facts may sufficiently explain the absence of old Hindu architectural remains at Lahore.

Bhairon-ka Thán. Chánd-rat. Mandar Loh.

The *Bhairon-ka-Than* and the *Chánd-rát* in the vicinity of the village Ichra, three miles west of Lahore, the temple of Loh in the Fort, and a *Dharmsála* near the Tahsil, descent to which from the level of the bazar is obtained by flights of steps, are the only

remains, of any importance, of the old Hindu period in Lahore, though we find little or nothing in them worthy of notice from an architectural point of view. According to tradition, the neighbourhood of Ichra was the site of old Lahore. The village was called *Ichra-Lahore,* and the name appears on old documents, and occasionally on Hundis, or native bills of exchange, on Lahore.

The Pathán period.

The Pathán Period.—This period extended from A. D. 1030 to 1526. The most distinctive characteristics of its architecture are the use of overlapping arches and the great slope and extensive thickness of the walls. The only relics of this period worthy of note are the *Niwin Masjid* and *Sheron Wáli Masjid* in the city, both works of great solidity, with massive sloping walls. The absence of Pathán architectural remains of importance leads to the inference that Lahore, though a city of much importance from a political point of view, had no architectural pretensions to boast of at that period. Indeed, as remarked by Mr. Thornton, Lahore, from an architectural view, is essentially a Moghal city. It was not until the Moghals had become masters of the country that the taste for architecture sprung up. To their keen sensibility to the beauties of nature, to the vividness and vigour of their imagination, and to their brisk and lively temper, do we owe the first impulse to the arts of architecture and horticulture in the country.

Niwin Masjid.

Sheron Wáli Masjid.

Baber's description of the country.

Being born and brought up in a delightful and charming country (the vale of Farghana) abounding in natural scenery hills, rivulets, a waving dense foliage and green meadows, and coming fresh from a country, the beauty of which he himself portrays in the words, 'Drink wine in the citadel of Cábul and send round the cup without stopping ; for it is at once mountain and stream, town and desert,' Baber looked on the barren and treeless plains of the Panjáb with feelings of disgust and dismay. In his unrivalled 'Memoirs,' he complains vehemently of the ugly sights of Indian towns and the disagreeable character of the country generally. "The country and the towns of Hindustán," writes the Chougháttai Prince, "are extremely ugly. Its towns and lands all have a uniform appearance ; its gardens have no walls ; the greater part of it is a level plain. . . . In Hindustán, if you except the rivers, there is little running water." Speaking of the people, the Emperor says further on, "Hindustán is a country that has few pleasures to recommend it. The people are not handsome. They have no idea of the charms of friendly society, of free conversation, or of familiar intercourse. They have no genius

no comprehension of mind, no politeness of manner, no kindness or fellow-feeling, no ingenuity or mechanical invention in planning or executing their handicraft, no skill or knowledge in design or architecture ; they have no good horses, no good flesh, no grapes or musk-melons, no good fruits, no ice or cold water, no good food or bread in their bazars, no baths or colleges, no candles, no torches, not even a candlestick."* And what Baber said with respect to India and the Indians, was no more than truth, for he was no superficial observer, but saw what was to be seen.†

The Moghal Period.

The Moghal Period.—It is, then, to the Moghal period that we owe the stately and majestic monuments which not only form the chief ornaments of Lahore, but to this day are the just pride of the more favored Moghal capitals—Delhi and Agra. The chief characteristic of the architecture of the early Moghal period is the ornamentation, consisting of tesselated or Mosaic patterns, in various coloured stones, or in glazed tiles. The finest specimen of this is to be found in the mausoleum of Jahangir, in Sháh Dara, Lahore.‡ The distinctive features of the late Moghal period (by which term we mean the time of Sháh Jahán and his successors) is the lavish use of glazed tiles, extensively employed for inside and outside decoration. It is to be regretted that the art of ornamentation in glazed tiles of various colours has been totally lost to India. Coloured tiles are manufactured in Lahore and Multán, but the color is faint, and the style poor ; the process of covering tiles with a layer of glittering plaster and painting in lively and vivid colours is now altogether unknown. The embellishments of this period also consist of colorings employed especially in stucco medallions and arabesque traceries.

The essential peculiarities of the Moghal architecture of all periods are the overlapping arches, high Persian domes, tall minarets and substantial vaulted roofs. The minarets, in most cases, tower high above the front arches and the main domes. The domes themselves invariably crown the mass of the building, giving it a boldness and dignity which testify to the genius of the architect, while the elaborate and intricate panellings and paintings inside impart to it a rich and most agreeable appearance.

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* Memoirs of Baber, by Erskine, pp. 315—333, London, 1826.

† Well may our country feel proud of being now the fortunate possessor of a good breed of horses, good flesh, good fruits, ice, cold-water (artificial though), colleges and candles, boons for which we are chiefly indebted to British civilization; but we are constrained to say, nevertheless, that much of what Baber remarked in regard to our countrymen 365 years ago, holds good, with some few exceptions, to this day.

‡ Another specimen of great architectural taste and beauty is the Mausoleum of Itimad-ud-daula at Agra.

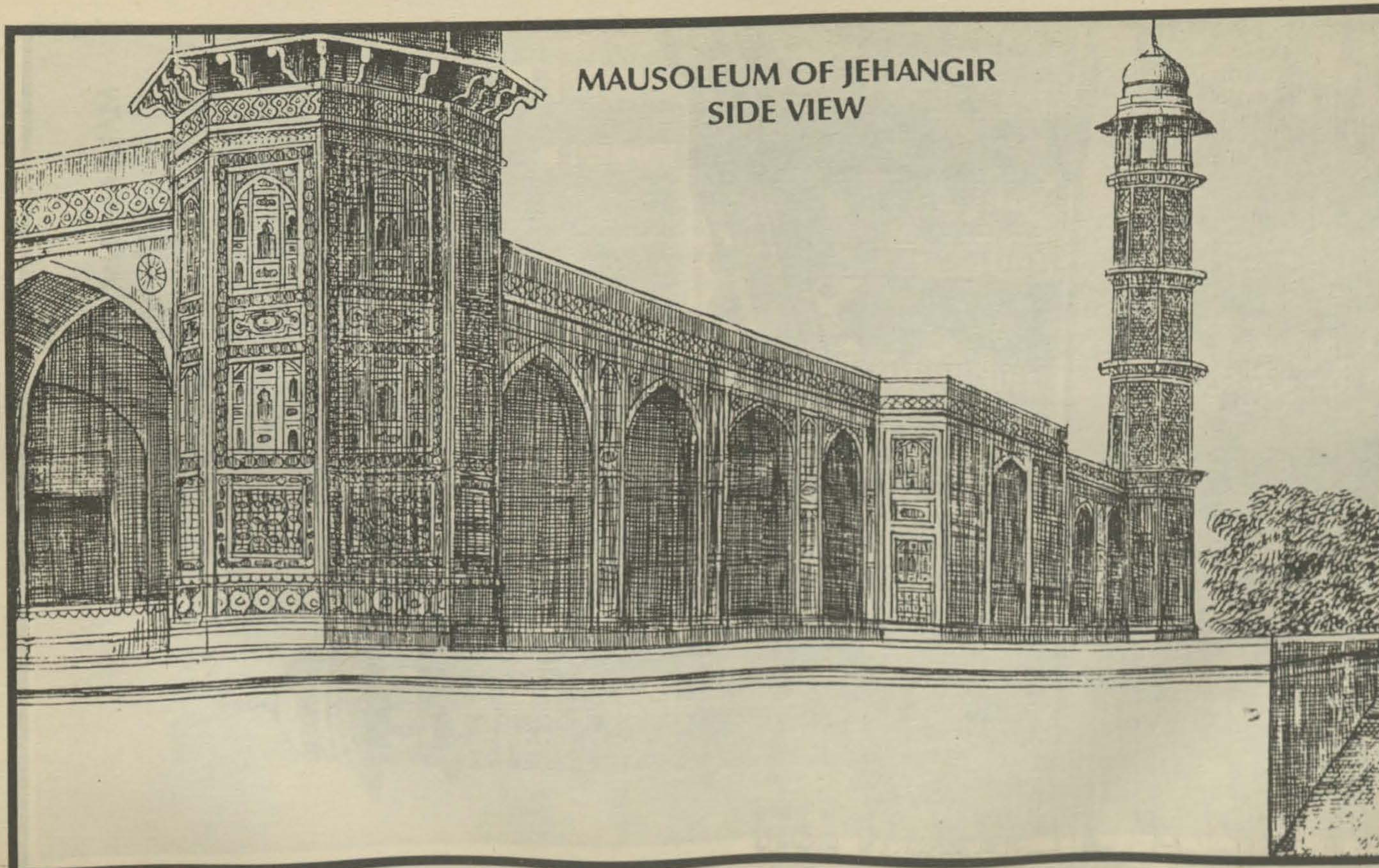
Judging from the remains of the Moghal period now existing at Lahore, it could never have rivalled Delhi in either the splendour or the variety of its architecture, yet the tomb of Jahangir, the Badsháhi Masjid, Wazir Khán's mosque, the Shálimar Gardens, and the Shish Mahal in the palace, are not insignificant specimens of architecture, while, if we could conceive the front of the citadel, with enamelled frescos and decorations, fresh and vivid, the river flowing at its base, the space intervening between the suburbs and the edge of the river studded with beautiful gardens, the superb palace and gardens of Mirza Kámrán, extending from Nowlakha to the Rávi, the handsome mausoleums and picturesque gateways and pavilions glittering with porcelain in the midst of a luxuriant plantation outside the city walls, the palace of Asif Khán which had cost twenty lakhs of rupees, the stately edifices of Wazir Khán in the heart of the city, and the *Tripolia Bazar* and its mosque, mentioned by Jahangir, we should form an idea of what we have reason to believe Lahore really was during its palmy days.

We now proceed to give a description of such architectural monuments and remains of Lahore belonging to the period preceding British rule,* as deserve notice on account either of historical associations, or some other peculiarity attaching to them.

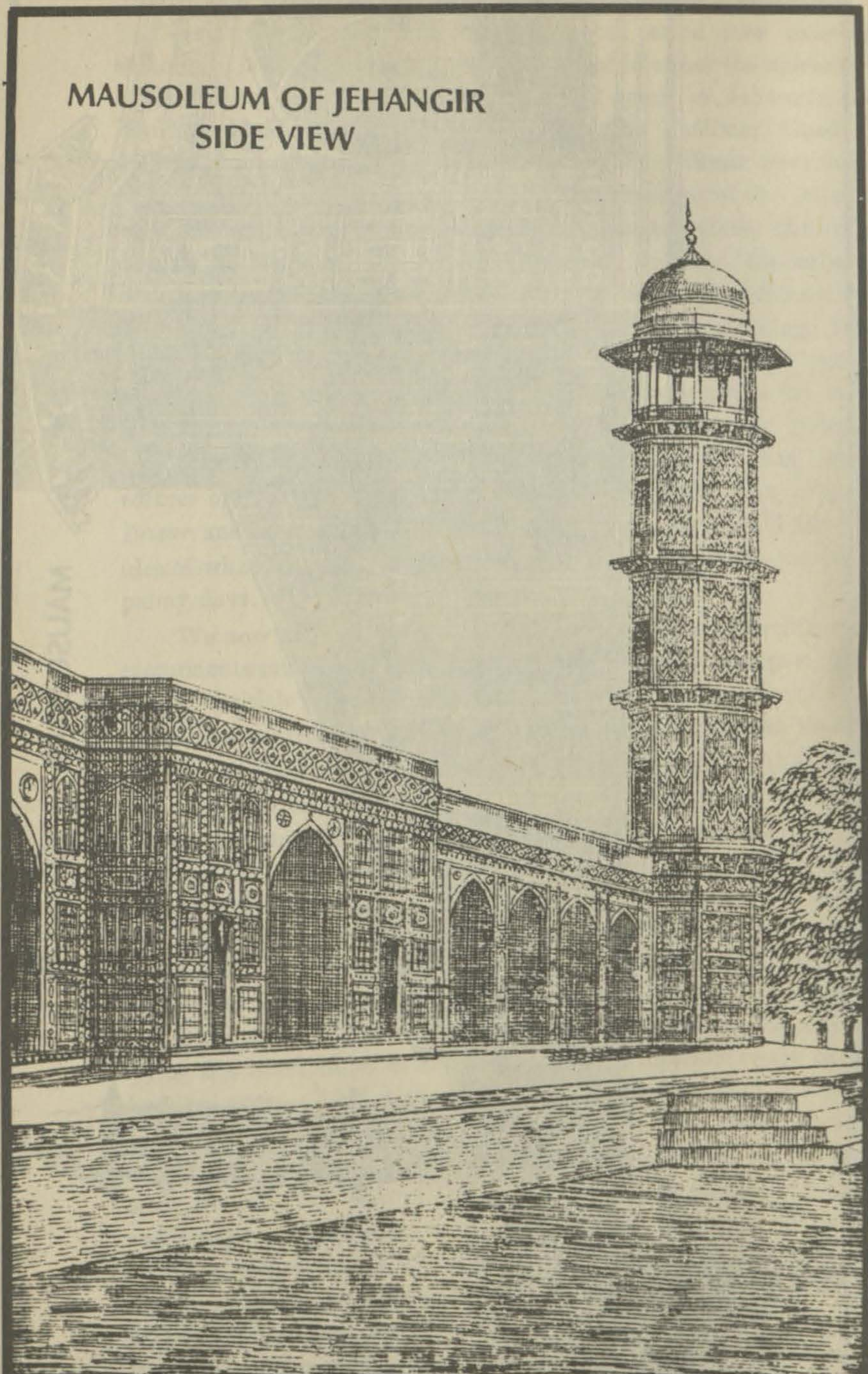
1.—The Mausoleum of Jahangir.

At Sháh Dara, on the opposite bank of Rávi, the Hydraotes of the Greeks, three miles north-west of the town, on the grand imperial road to Peshawar, is the mausoleum of Jahangir, the son and the successor of the great Akbar, a monument of surpassing beauty, the finest ornament of Lahore, and the most magnificent edifice in India after the Taj and the Kutb. The entrance to this superb building is through two massive gateways of stone and masonry opposite each other to the north and south. These lead to a square enclosure, or *caravan serae,* five hundred paces in length, with an interior court of four hundred paces, lined with cells, which were intended for the accommodation of travellers and mendicants who resorted to the monument. From this enclosure is reached another, on a larger scale, giving a full view of the garden in front, about six hundred yards square, which is traversed by four-bricked canals proceeding from the centre, and in which innumerable fountains were introduced, but these are now in ruins. By a straight and broad path through the garden, we come to a square platform of a reddish free stone. The entrance to this spacious quadrangle is gained by

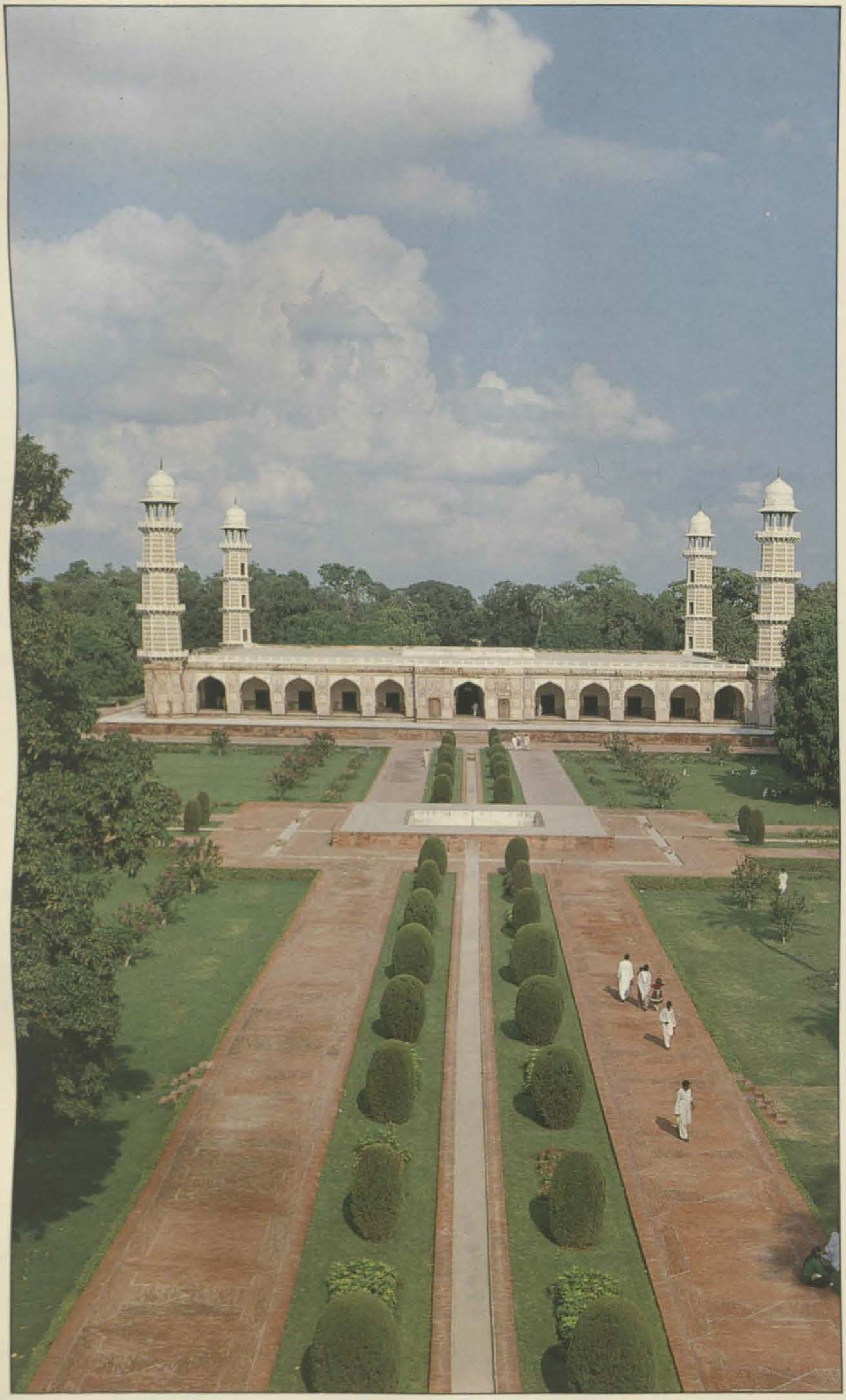
* The only exception is in the case of some religious institutions (Mahomedan and Hindu) which, though of a comparatively modern date, had to be noticed along with their series of the ancient buildings.



MAUSOLEUM OF JEHANGIR
SIDE VIEW



MAUSOLEUM OF JEHANGIR
SIDE VIEW



Jehangir's Tomb

a handsome gateway of marble and enamel, the whole structure being surrounded with a piazza, or corridor, with cells for the accommodation of the visitors. The corridor is adorned with a profusion of marble ornaments, arranged in a most elegant mosaic, representing flowers and texts from the *Koran*. The rosettes and arabesques over the arches, which are executed with extraordinary skill and taste, and are in a perfect state of preservation, are particularly striking. The walls are decorated with paintings and inscriptions in mosaic of most chaste workmanship. A covered staircase of twenty-five steps on each side of the quadrangle leads to an imposing and splendid platform of tesselated pavement, at each corner of which is a minaret four storeys high, inlaid with zigzag bands of variegated marbles and magnificent blocks of yellow stone, and capped with a cupola of white marble rising to the height of ninety-five feet, and a winding staircase with sixty steps. The platform is 211 feet, 5 inches, square, and is most imposing. From the summit of these beautiful towers, the most prominent features of the structure, a full view of the surrounding country is obtained. The parapets of marble round the roof, and the elegant marble fret-work surrounding the galleries of the minarets, which imparted a lightness to the structure, were removed by Ranjit Singh, who replaced them with masonry work. The marble fret-work of the uppermost storey has been recently restored by the British Government.

In the interior of the mausoleum is an elevated sarcophagus of white marble, enshrining the remains of the Emperor, the sides of which are wrought with flowers of mosaic in the same style of elegance as the tombs in the Taj at Agra. On two sides are most beautifully carved the ninety-nine attributes of God: on the top is the following extract from the *Koran*:—

بسم الله الرحمن الرحيم

هو الغفار الذنوب

قال الله تبارك وتعالي قل ياعبادي الذين اسرفوا علي انفسهم
لاتقنطو من رحمة الله إن الله يغفر الذنوب جميعا انه هو الغفور
الرحيم كل نفس ذايقة الموت و انما توفون اجوركم يوم القيامة
فمن زحزح عن النار و ادخل الجنة فقد فازو ما الحيوة الدنيا
الامتاع الغرور قل رب الغفر و الرحيم و انت خير الراحمين سبحان

ربك رب العزت عمايصفون و سلم علي المرسلين و الحمد لله
رب العلمين

"I commence in the name of the God the Merciful and Gracious.
He forgiveth all sins.

So said God the Holy and High :—O my people who have committed sins in your worldly life, be not disappointed of God's mercy : He shall forgive all your sins ; for He is forgiving and merciful. Every living thing shall taste death. Those of you who do good deeds, shall be bountifully rewarded on the Day of Judgment. He who saves himself from the fire of hell and enters Heaven, certainly gains the object of his heart. The life of this world is but a bubble of vanity. And say,— O God, forgive my sins and have mercy on me. Thou art the best of the forgivers. Thy God is free from those qualities which unbelievers attribute to Him. God's mercy be on the Prophets. And praise be unto the Lord, the cherisher of the whole world !".

At the head is the following Arabic inscription :—

هو اللهہ الذي لاالہ الاهو عالم الغيب والشهادة هو الرحمن الرحيم

"God is the only God. There is no God but God. He knoweth what is concealed and what is manifest, and He is Merciful and Compassionate."

At the foot is the following Persian inscription in two lines :—

مرقد منوراعلي حضرت غفران پناه نورالدين محمد
جهانگير بادشاه في سنه ١٠٣٧

"The illuminated resting place of His Majesty, the asylum of pardon, Núr-ud-dín Mahomed Jahangir Badshah. A. H. 1037." (A.D. 1627.)

In the sides of the body of the structure are four large arches, three of them closed in with perforated marble screens, the fourth being kept open for ingress and egress. The pedestal on which the tomb stone stands, is covered with beautiful stones let into the sides. Even the shading of some of the roses and other flowers is preserved by the different colors of the stone. The floor and walls of the chamber are of the purest marble.

Jahangir, on his death at Rajaouri, in Kashmir, in 1627, A. D., expressed a wish to be buried in the garden of his lovely and accomplished wife, Núr Jahan, at Lahore, called the *Dil-kusha*, thus paying her the last tribute of affection. He was accordingly buried here, and this superb edifice was raised to his memory by his son and successor, Sháh Jahan.

The Dil-kusha garden.

Mahomed Sáleh, in his *Sháh Jahán Náma*, furnishes the following particulars relating to the construction of the mausoleum of Jahangir :—

"His Majesty was, at his own desire, buried in one of the gardens across the Rávi. Following the tenets of the *Sunni* faith, and the example laid by his illustrious ancestor Babar,* His Majesty further willed that his tomb should be erected in the open air, so that the rain and dew of heaven might fall on it. In pursuance of this will, the Emperor Sháh Jahan, his son and successor, built a lofty mausoleum of red sand-stone, measuring one hundred yards in length, round the tomb of his father, the tomb itself having been built on a raised and open platform of white marble inlaid with precious stones and wrought with works of peculiar beauty. Notwithstanding the unpretending nature of the edifice, the mausoleum took ten years to build, and cost ten lakhs of rupees."† Cost of building.

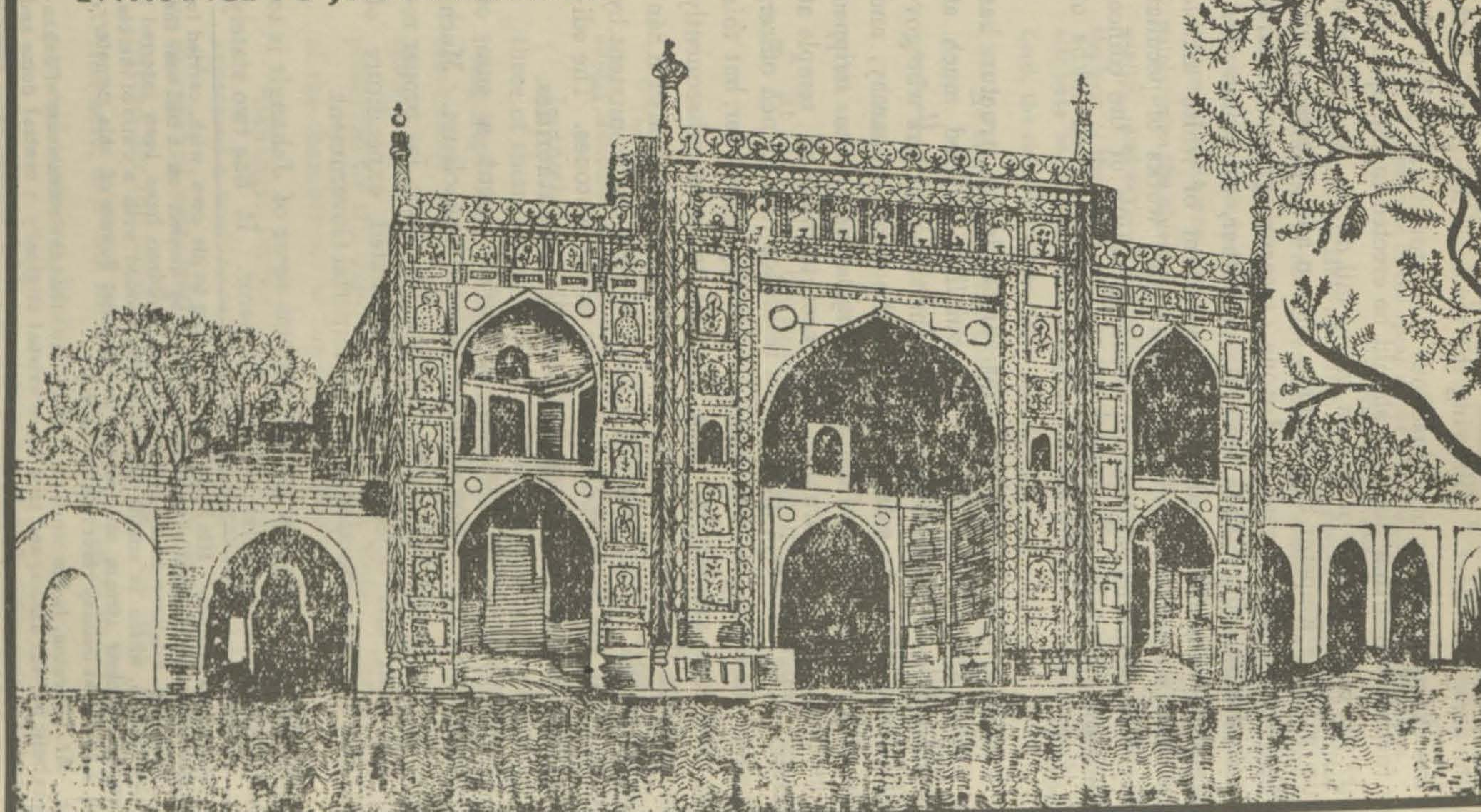
A portion of the garden wall that surrounds the structure has been washed away by the Rávi. The building suffered much at the cruel hands of Lahna Singh, one of the three Sirdars who governed Lahore before the establishment of the Sikh monarchy, and by the ruthless vandalism of Maháraja Ranjit Singh, who stripped it of most of its choicest ornaments to decorate the Sikh temple at Amritsar. The Maháraja gave it as a residence to a French officer, M. Amise, who caused it to be cleared out and put in order, but this officer died soon afterwards. The apartments were subsequently given to Sultán Muhammad Khán, brother of Dost Muhammad Khán, whose barbarous Afghan host did much to injure the monument by kindling fire in the halls, and stealing its valuable stones. The edifice has been kept in proper repair by the British authorities. Treatment by the Sikhs.

The Government have recently (1889-90) spent a sum of Rs. 12,500 on the restoration of this celebrated mausoleum. Much, of course, yet remains to be done to place the edifice in proper repair, and with this object a further estimated expenditure of Rs. 41,600 has been sanctioned by the Imperial Government. Repairs executed by the British Government.

The Serae of Jahangir.—The spacious *serae* of Jahangir is to the west of the mausoleum of that Emperor. It has two stately The Serae of Jahangir.

* Baber died at Agra. His body was, according to his own wish, carried to Cábul, and buried in a beautiful spot marked out by himself on a hill near the city. Near the Emperor many of his wives and children have been interred; and the garden, which is small, was once surrounded with a wall of marble. A running and clear stream still waters the fragrant flowers of this cemetery, which is the great holiday resort of the people.

† Mr. Thornton, in his work on Lahore, says that the mausoleum of Jahangir was built by Núr Jahan, and that there existed originally a central dome and awnings which were removed by Bahadur Sháh, son of Aurangzeb. This account is not supported by contemporary authors. The edifice was built by Sháh Jahan, and, as explained by Mahomed Sáleh, who wrote his work during the reign of Sháh Jahan, the tomb was left open and unroofed according to the will of Jahangir. It is clear, therefore, that the central roof never had a dome.


ENTRANCE TO JEHANGIR SERAI

gateways, one to the north and the other to the south, both richly decorated with marble and red sand-stone. To the west of the *serae* is a large mosque, with three splendid domes, supported by arches, the middle arch being lofty and decorated with flowers of marble stone beautifully set in red sand-stone. The reservoir of water to the east of the mosque is now filled up with earth. The gate to the east leads to the mausoleum of Jahangir.

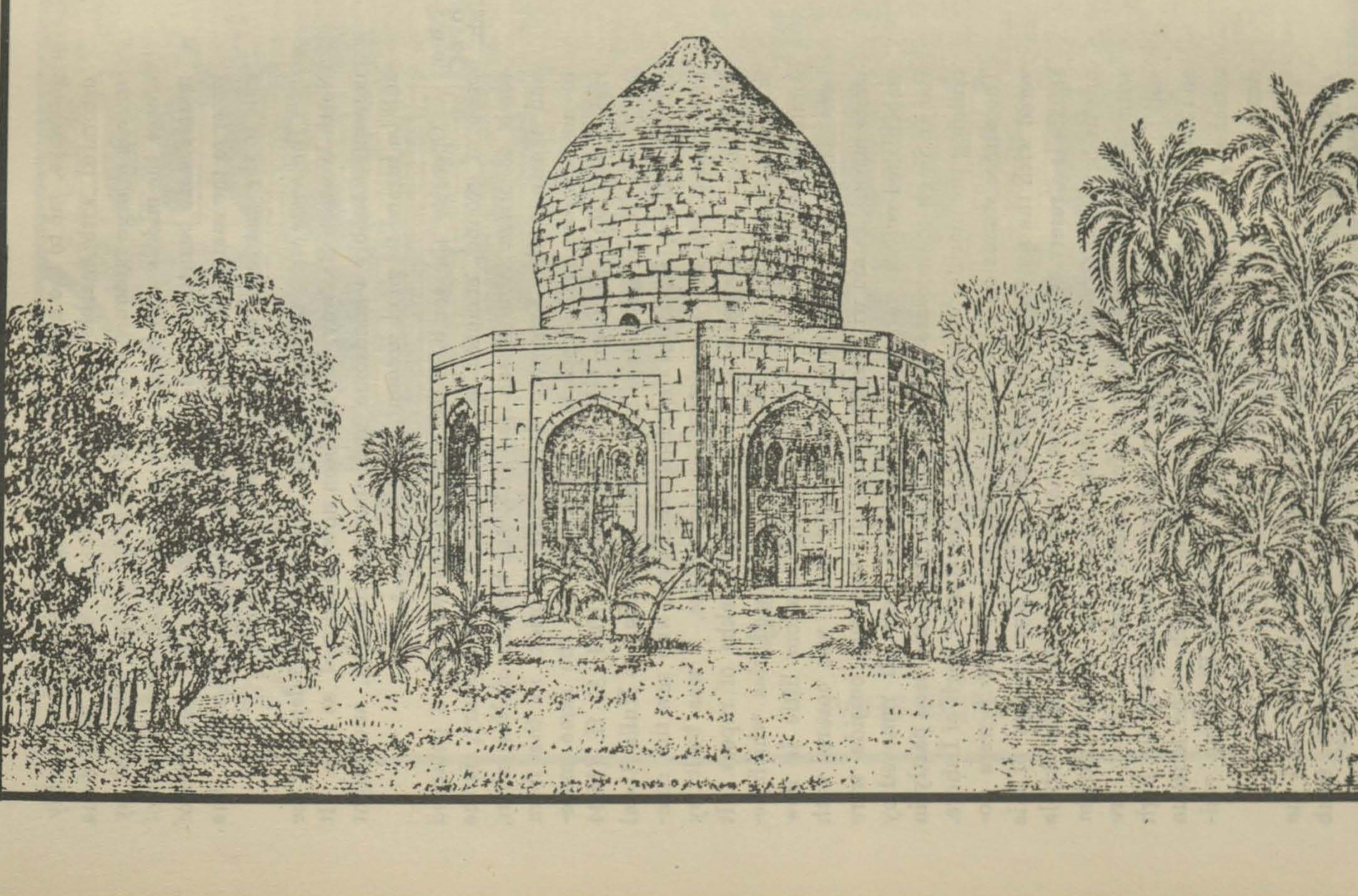
The *serae* was lately used as the manufacturing depôt of the North-Western Railway, but has been now abandoned as such. It is unquestionably a handsome and spacious building, and might still be turned to good account.

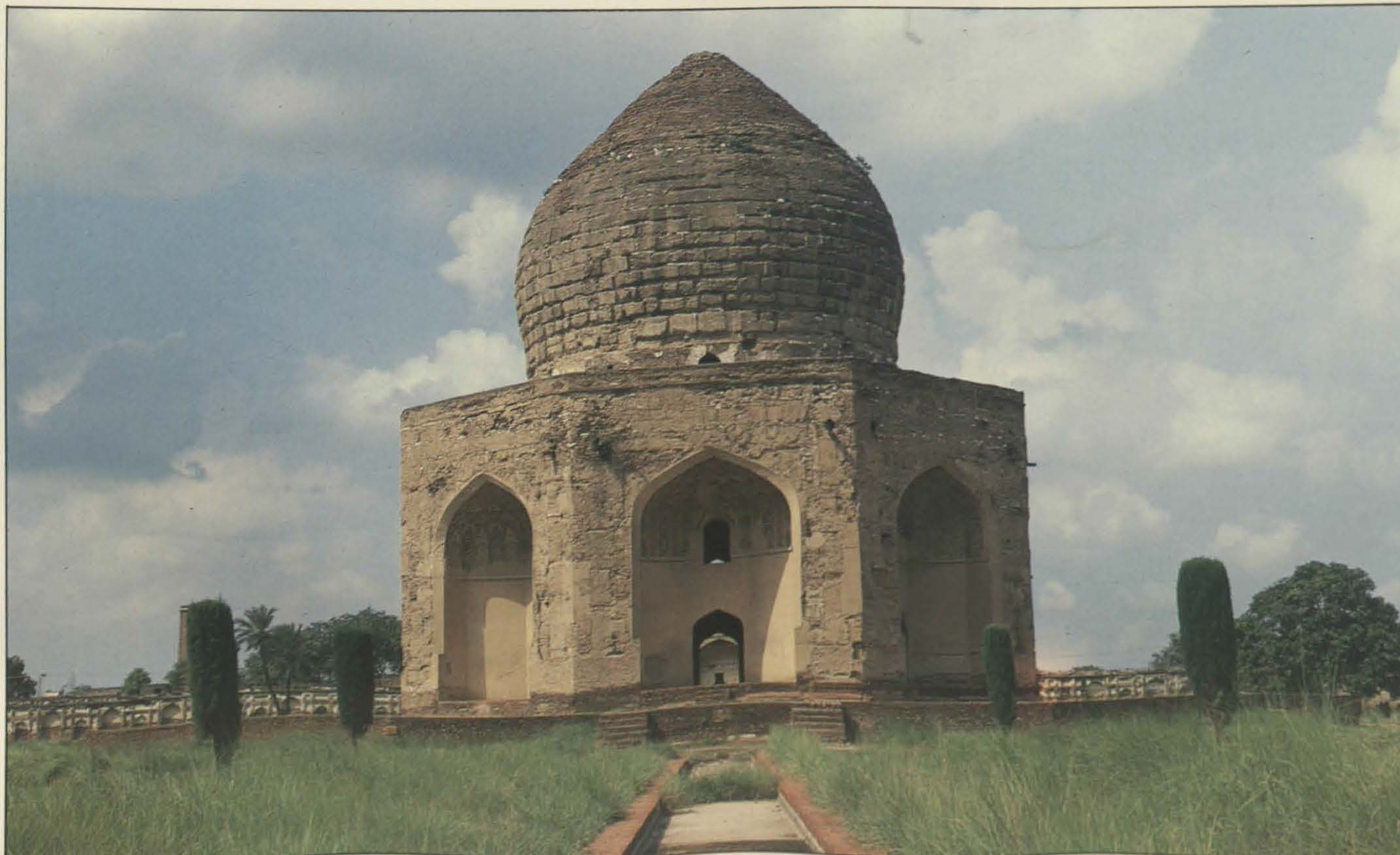
2.—The tomb of Asif Jah. Opposite the tomb of Jahangir, to the west, on a detached piece of ground, enclosed by high walls of solid masonry, is the tomb of Mirza Abul Hasan *Asif Jah*, the brother of Núr Jahan, and Wazir of the Emperor. It is built of brick, in the form of an octagon, and supports a bulb dome of the same material. *Asif Jah* died on the 17th Shábán, 1051 A. H. (1634 A. D.), or four years before his sister. According to Mulla Abdul Hamid, *Lahori*, author of the *Bádshah Náma*, who saw the commencement and the completion of this edifice, it was built by Sháh Jahan in four years, at a cost of three lakhs of rupees. It is well-known for the beautiful encaustic or glazed tiles which decorate its arched entrances; but of these decorations little is now left. The whole of the interior, with the floor, was covered with white marble, inlaid with costly stones, and the walls outside were embellished with a variety of stones, which were all removed by Ranjit Singh to decorate the temple at Amritsar, and used partly in building the marble summer-house in the Hazúri Bagh of Lahore. The edifice stands on a platform, the side walls of which were covered with the red limestone. At each of the four corners of this square is a reservoir of water, now, however, in ruins. The whole of this beautiful structure was in the midst of a spacious garden with fountains of water and beautiful walks, traces of which are still to be seen. Like the *serae* of Jahangir's mausoleum, the high and majestic gate of the tomb is towards the south. The mosque attached to it has been converted into a private European residence.

The sarcophagus of the tomb is of pure marble, and the Arabic inscriptions on it are in the same style as those on the tomb of the Emperor.

His position at the Court. *Asif Jah*, or Ásif Khán, was the father of Arjumand Báno Begam, Queen of Sháh Jahan, commonly called the Taj Mahal, the

MAUSOLEUM OF ASIF KHAN





Asif Jah's Tomb

lady of the Taj at Agra. He was commander of 9,000 personnel and 9,000 horse, and received from Sháh Jahan the title of *Yamin-ud-daula, Khán-i-Khánan, Sipahsálár*. His salary, as Commander-in-Chief, was sixteen crores, twenty lakhs of *dams*, or Rs. 40,50,000, and he had besides *jagirs* yielding a revenue of five millions of rupees. He died at Lahore on the 10th November, 1641, in his seventy-second year, leaving a colossal fortune. His property at his death was valued at twenty-five millions of rupees, and consisted of thirty lakhs of jewels, forty-two lakhs of rupees in gold mohars, twenty-five lakhs of rupees in silver, thirty lakhs of plate, &c., and twenty-three lakhs of other property. His palaces, which he had built at Lahore, at a cost of twenty lakhs, were given to Dárá Shikoh. This was the house in which he was visited by Father Manrique, the Augustinian, who had been entrusted by the Portuguese Government of Goa with the office of procuring the release of the Hugli prisoners. "Him he found," writes Mr. Keene in his history of Hindustán, quoting a work published at Rome by the Father in 1653, "in a magnificent palace, gorgeously decorated with paintings among which was a series illustrative of scenes in the life of St. John the Baptist. The Minister received Manrique most graciously, and promised that the Prior should be enlarged from confinement at once, if not liberated." His wealth.

Asif Jah left three sons and five daughters, among whom the sum of twenty lakhs of rupees in cash and valuables was distributed; the rest was escheated to the Crown, though the will of the deceased was that the whole of his property on his death should lapse to the Crown.

3.—The tomb of Nur Jahan.

Near the mausoleum of Jahangir is the tomb of Núr Jahan (*i.e.*, light of the world), the consort of Jahangir, whose life is equally romantic and eventful. She died on the 29th Shawal, 1055 A. H. (1638 A.D.), at the age of seventy-two, and was buried in the structure which she had herself caused to be erected. The marble sarcophagus was of most chaste workmanship, being of the same size and quality as those of Jahangir and *Asif Jah* at the same locality, with the names of God in their various significations engraved on it. It has, however, been removed. The vaulted rooms were all covered with marble and wrought with flowers of mosaic, but these were removed by Ranjit Singh.* It is now a plain building of one storey, with four main arches, and eight oblong openings in the centre, with three rows of arches beyond, the whole diameter being 135 feet.

* According to Fergusson half the splendour of the temple at Amritsar is due to the marbles plundered from this mausoleum.

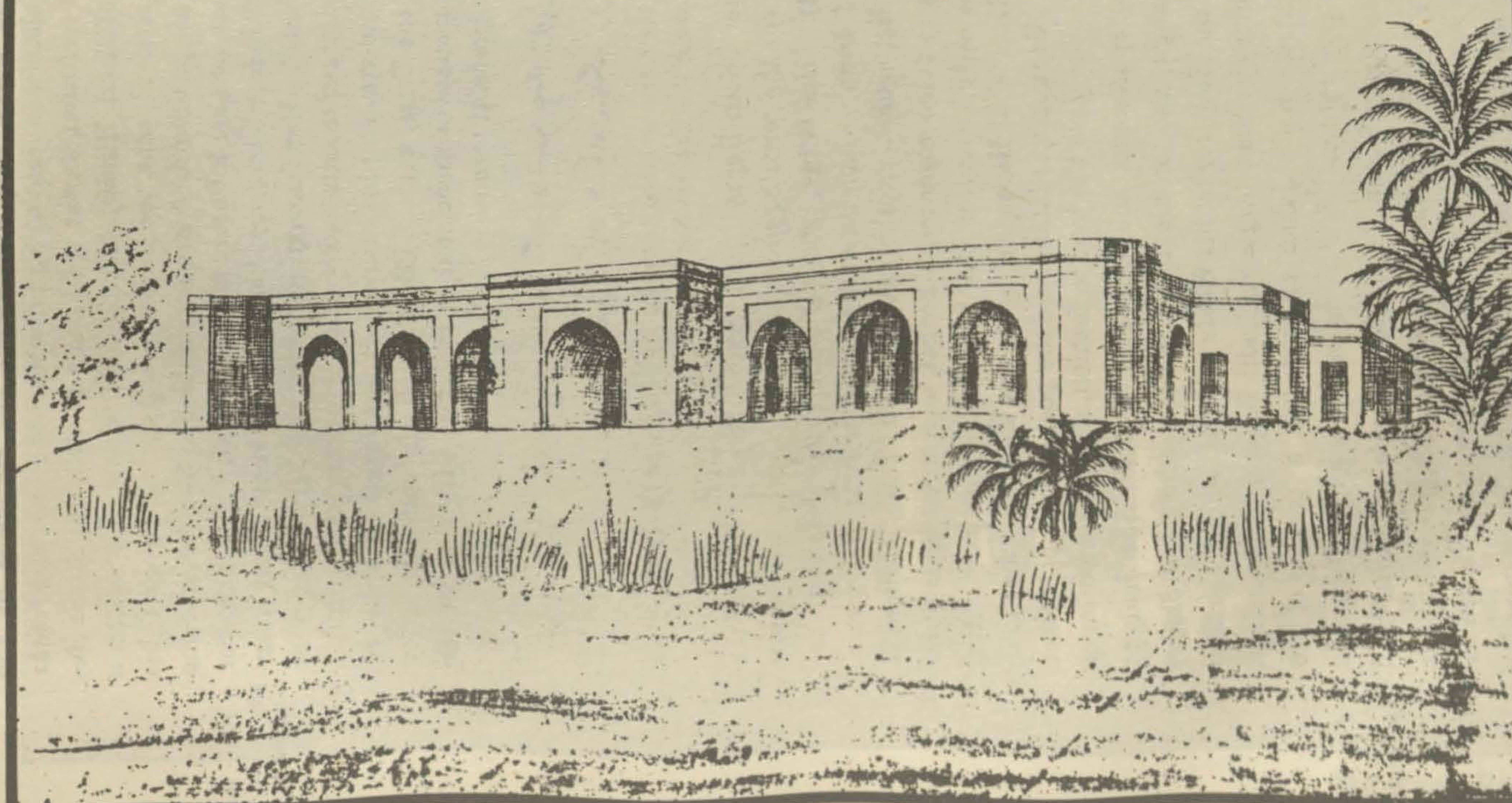
The inner room has two tombs—one of Núr Jahan, and the other of Ládli Begam, her daughter. Under this is a chamber inclosing the sepulchres. When Ranjit Singh stripped the building of its costly ornamental stones, he had the barbarity to cause the subterranean room to be opened. What was discovered was two coffins suspended to iron swings. The swings were ruthlessly taken away, and the coffins buried under ground. The cell was left open to be desecrated by wild beasts.

The history of Núr Jahan.

The original name of Núr Jahan, a heroine in the Moore's celebrated *Lala Rukh*, was Mehr-un-Nisa (the sun of women). Jahangir called her Núr Mahal (light of the Harem), and she was also known by the name Núr Jahan (light of the world). She was the daughter of Ghias Beg, son of Khwája Muhammad Sharif, a noble of Teheran. Adverse circumstances compelled Ghias Beg, after the death of his father, to emigrate with his two sons and one daughter to India. He was plundered on the way, and had only two mules left, upon which the members of the family alternately rode. On his arrival at Candahár, his wife gave birth to the celebrated Núr Jahan. In their destitution, the parents, despairing of being able to bring up the infant, exposed it on the roadside. Malik Masúd, the leader of a *caravan* which happened to be travelling by the same route, saw the abandoned child; and full of compassion, and struck by its beauty, he took it up and employed its own mother as its nurse. He was known to Akbar, and through him Ghias Beg was introduced to His Majesty at the Court in Fatehpur Sikri. Núr Jahan's mother had free access to the Harem of the Emperor, and her daughter was her constant companion. As Núr Jahan grew up, her exquisite beauty, grace, and loveliness created a great sensation at Court. Prince Salem, afterwards Jahangir, then in the prime of his youth, was dazzled with her charms. The passion was mutual, but she had already been betrothed to a brave young Turkoman, named Ali Kuli Beg. The matter having reached the ear of Akbar, Núr Mahal was married to her betrothed and sent to Bengal. Jahangir had, however, been scarcely a year on the throne when he commissioned his foster-brother, Qutb-ud-din, to procure for him the object of his love. He went as viceroy to Bengal, and mooted the matter to Ali Kuli Beg, then known by the title or sobriquet of Sher Afgan, or the "lion queller," to whom Akbar had given a large estate in Burdwan. Sher deeply mortified at the haughtiness of the demand, drew his dagger, stabbed



Noor Jehan's Tomb



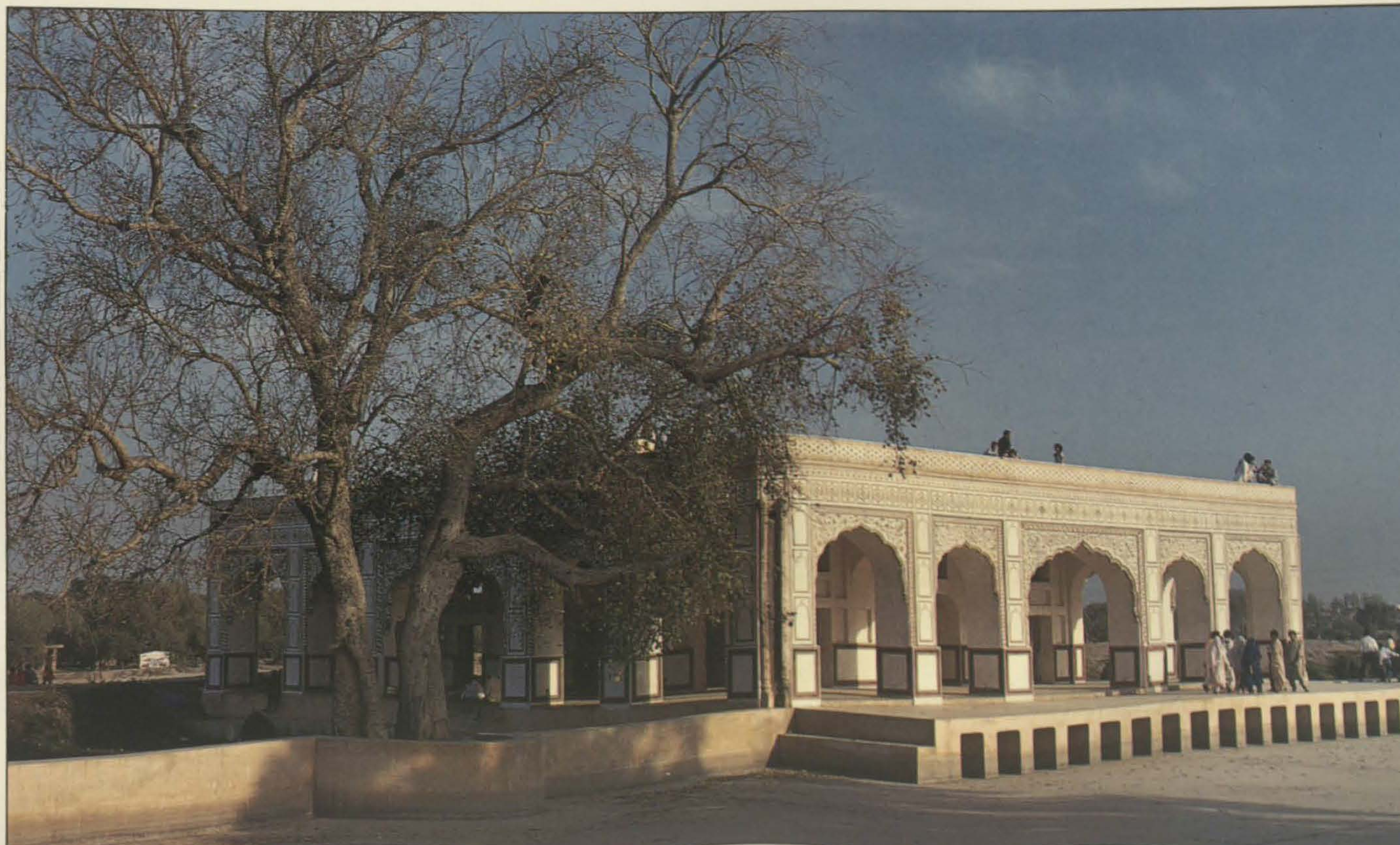
MAUSOLEUM OF NUR JEHAN BEGUM

the viceroy to the heart, and was himself cut to pieces by the guards. Núr Jahan was sent to Agra, where she remained four years, in chaste seclusion, in the apartments of Sultána Rukia Begam, daughter of Mirza Hindal, Akbar's chief widow. It was on a new year's day festival that, the Emperor happening to cast his eyes upon her, his passion for her was rekindled. She became the Queen of the East, and her influence was paramount. The Emperor writes of her : "Before I married her, I never knew what marriage really meant." Her fascinating beauty and her virtues went hand in hand with her talents and wisdom, and her lasting influence over the Emperor, and his counsellors was beneficial alike to the interests of the State, and the Court which she embellished by her taste. Her name was associated on the coin with that of the Emperor, in the graceful terms, Her influence over the Emperor.

بحکم شاه جهانگیر یافت صد زیور
بنام نورجهان باد شاه بیگم زر

"By order of the Emperor Jahangir the value of gold was increased a hundred-fold by the name of the Empress Núr Jahan."

She was the Queen Regent, and, with the exception of the *Khutba* (prayer for the reigning monarch), she enjoyed all the privileges of royalty. Her father, who was made Prime Minister, received a flag and drum, which he was allowed to beat at Court, a rare privilege. Her eldest brother, Mirza Abu Talib, surnamed Shaista Khán, was made governor of Bengal, and, as such, is often mentioned in the early history of the East India Company. Her other brother, Mirza Abul Hasan *Asif Jah*, was raised to the command of 9,000. Her nurse, Dilárám, held the post of *sadr* of women (*Sadr-un-nisa*). She gave the tone to fashion, and possessed much taste in adorning apartments and arranging feasts. She had no children by Jahangir, and, on his death and the capture of Shahryar, fifth son of the Emperor by his Hindu wife, to whom she had given her daughter (by Sher Afghan), Ladli Begam, in marriage, her influence ceased. Sháh Jahan allowed her a pension of two lakhs of rupees per annum. She occasionally composed Persian poems, and, like Salema Sultán Begam, second wife of Akbar, and Zebun-Nisa Begam, the accomplished daughter of Aurangzeb, wrote under the assumed name of *Makhfi*. She was the special patroness of orphan girls, and married not less than five hundred of such girls with her own funds. She made many inventions in female dress, and designed new patterns for jewelry. Her literary accomplishments.



Kamran's Baradari

Her father, Mirza Ghias Beg.

Mirza Ghias Beg, surnamed *Itimad-ud-daula,* died at Kángra, on his way to Kashmír, in 1622, and was buried in a fine mausoleum built by his imperial daughter at Agra. The Mirza fell ill while Jahangir and Núr Jahan were on their way to Kashmír. The

Anecdote.

imperial couple were recalled from a visit to Kangra fort, and arrived in time to find the Mirza dying. Pointing to her imperial husband, Núr Jahan asked her father whether he recognized him. The dying man cited in answer the following verse of Anwari :—

آنکہ نا بیناي مادر زاد اگر حاضر شود
در جبین عالم آرا بہ بیند مہتري

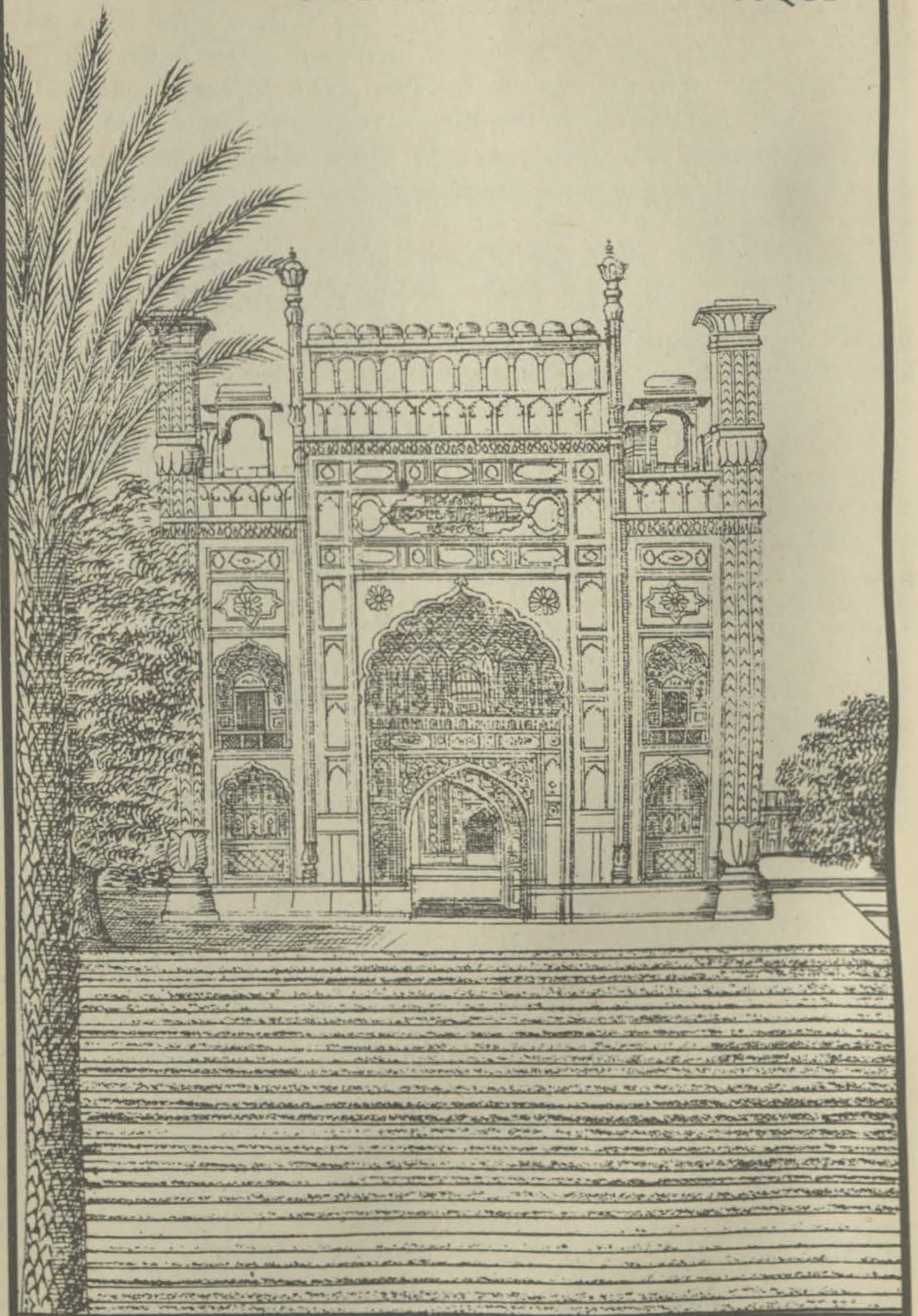
" If one who is born blind stood here,
He would recognise His Majesty from the brilliancy of his forehead."

He died a few hours afterwards. Jahangir writes in the *Tuzak* that the Mirza died of a broken heart, as he had lost his affectionate wife three months and twenty days before.

4.—The Baradari of Mirza Kamran.

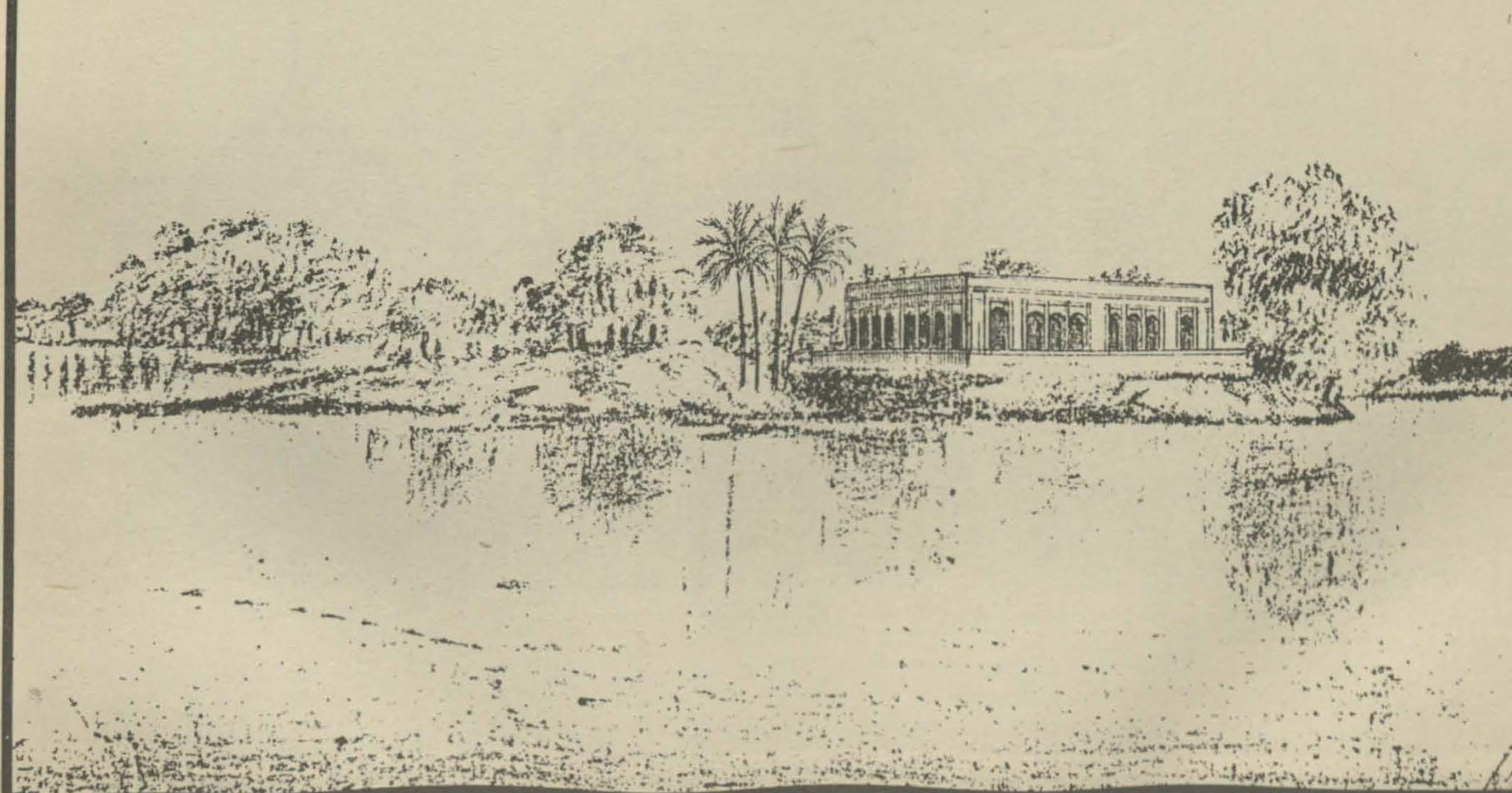
This very substantial old edifice, with its magnificent, high arches, stands on the right bank of the Rávi, a triumph of engineering art. For more than half a century has the impetuous current of the ancient Rávi struggled to annihilate its walls, whose feet it washes, but, with the exception of a portion washed away at a time beyond the memory of the living generation, the edifice stands quite unaffected by the ebb and flow of the majestic river. The building is made of solid masonry, and its appearance on the banks of the river is imposing and picturesque. The founder was Mirza Kámrán, son of the knightly Babar and brother of the adventurous Humayún, both founders of the Moghal Empire in Hindustán. It was situated in the midst of a beautiful garden, which was one of the earliest laid out in India by the Moghals, coming fresh from a luxuriant country abounding in verdant vegetation and rich and green gardens. The Rávi then flowed at a distance of two miles from its present bed, inasmuch as it washed the city walls. In the time of Muhammad Sháh, the river having changed its course, most of the gardens laid out by the Moghal *Omerahs* were swept away, and the garden of Mirza Kámrán shared the same fate.

The paintings in diversified colours beneath the arches are still to be seen, as also the marks of old paths in the garden. There also exists, to the south, a portion of arched bridge work out of which the water of fountains flowed. The edifice is now used as a Rest House.

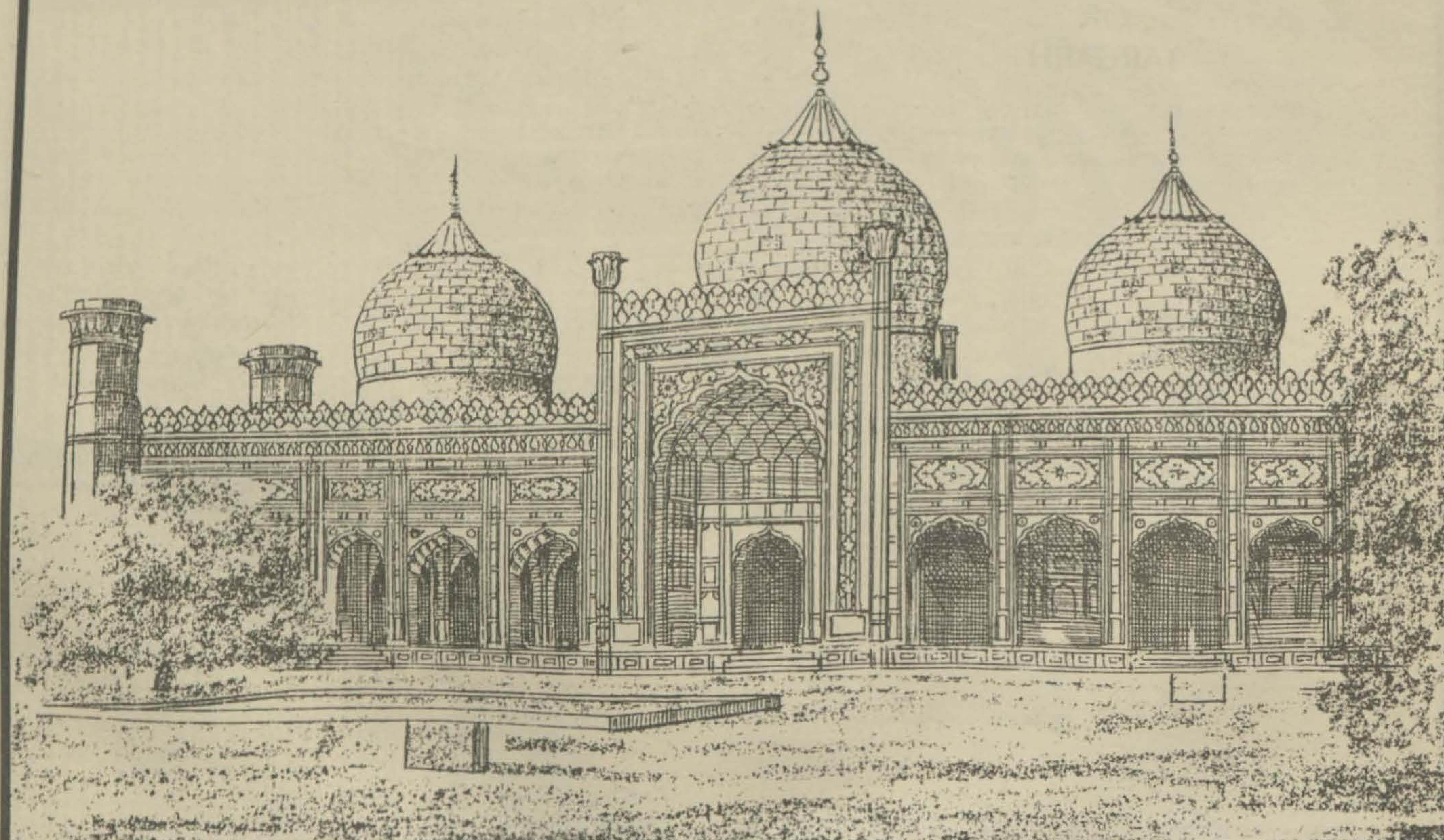


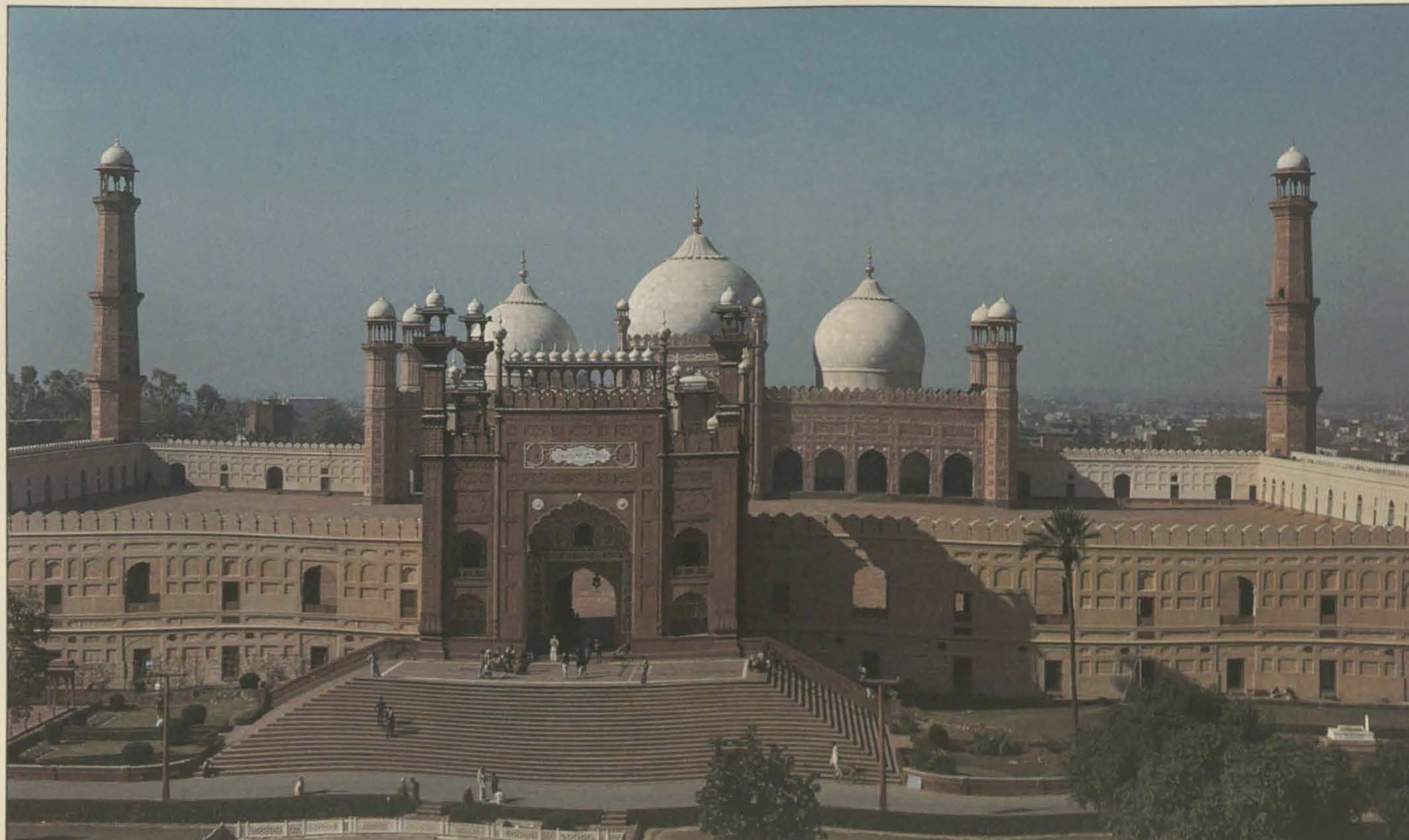
GATEWAY TO BADSHAHI MOSQUE

BARADARI OF MIRZA KAMRAN
OR
TARGARH



BADSHAHI MOSQUE





Badshahi Mosque

5.—The Badshahi Masjid.

To the west of the fort is the Bádsháhi Masjid, or the Imperial mosque of Aurangzeb. It is built on a raised platorm, set on arches, and is considerably elevated above the surface of the ground. The handsome and stately gateway to the east, made of red sand-stone and marble, is approached by a magnificent flight of large circular steps, paved with a beautifully variegated stone from Cábul, known as *Abri*. These steps are twenty-two in number, the top one being 70 feet, 3 inches long, and the lowest more than 20 feet long. The mosque has been built in imitation of the mosque of Al Walíd in Mecca. Above the arched entrance are many small turrets of red sand-stone and marble, and a tablet of white marble on the outer face of this entrance has the following inscription, in large letters, below the Kalima or the Moslem creed :—

مسجد ابوظفر محي الدين محمد عالمگير بادشاه غازي

سنه ۱۰۸۴ هجري

باهتمام كمترين خانزادان فداي خان كوكه اتمام يافت

" The mosque of the victorious and valiant king Muhy-ud-din Muhammad Alamgir. Constructed and completed under the superintendence of the humblest servant of the royal household, Fidáí Khan, *Koka*, in 1084 A. H."

Fidáí Khán, *Koka*, the superintendent of the building.

The inscription shows that the mosque was built in 1673 A. D.,* for Aurangzeb, by Fidáí Khán, the foster-brother of the Emperor, mentioned by Bernier, as the great Moghal's Master of Ordnance. According to *Khulásat-ul-Tawárikh*,† the mosque was built at a cost " exceeding six lakhs of rupees, " and the revenues of Multán were assigned for its support.

The facade of the archway measures 66 feet, 10 inches long. The arched entrance opens on a large quadrangle, or court-yard, 530 feet long, N. and S., and 527 feet long, E. and W., paved with solid bricks, each seat for prayer being decorated with a narrow black marble border. The floor is, however, much out of repair. In the centre is a reservoir of water for the ablutions of the faithful. To the west of the square is the mosque itself, the roof of which is surmounted by three superb cupolas, or domes, of white marble, crowned with pinnacles, or spires, of brass, richly guilt and placed upon drums out of which they emerge in a curve, presenting an appearance resembling the form of a balloon. Under the domes of the mosque is the principal hall, with several arched entrances, facing the east ; beyond this is another hall with arched entrances ;

* About this time Aurangzeb was occupied in a war with the north-eastern Afghans.—*Kháfi Khán.*

† A manuscript work by Sujân Ráe, Kanungo of Batálá, compiled by him in the reign of Aurangzeb. It treats of the History of India during the Muhammadan period.

the centre arch of red sand-stone, inlaid with ornamented white marble, is in the form of a massive gateway, and is wide and lofty.

The pulpit. Towards the western extremity, in the compartment beneath the central dome, is a handsome niche, or recess, looking towards Mecca. The spot here is expressly set apart for preaching and prayer, and on the pulpit close by was read by the high priest, on every Friday, the litany for the house of Tymúr. On this are now offered, with a fervent heart, prayers for the long life of Her Most Gracious Imperial Majesty the Queen-Empress of India.

The prayers for H. I. M. the Empress.

The Minarets. Each corner of the quadrangle has a minaret of red sand-stone, tall and majestic, towering above every other-object, and seen for many miles. Although simple in their design, and plain in their appearance, the towers stand conspicuous for their magnitude, solidity and size, and cannot fail to impress the observer with their colossal and solemn grandeur. The height of each minaret is 143 feet, 6 inches ; its circumference outside 67 feet, and inside 8½ feet. The minarets have lost one storey, and were surmounted with cupolas which were dangerously shaken by an earthquake in 1840, and consequently had to be removed. Access to their summit is gained by a flight of narrow steps of red sand-stone in the interior, and from the top an interesting view of the surrounding country is obtained. Upon these towers Sher Singh, during his celebrated siege of the citadel, in January 1841, posted his matchlock men, who, with their fiery weapons, spread destruction in the ranks of the besieged Dogras, the supporters of Maharani Chand Kour, widow of the imbecile Kharak Singh. The bombardment resulted in the defeat of the Ráni and the coronation of Sher Singh. When Hira Singh, on the murder of Sher Singh and Dhian Singh, besieged the Sindhianwálás, he placed *zamburahs*, or light-guns, used in the mountain warfare of Kashmír, on the summit of the *minárs* which overlook the fort. Hira Singh, as we know, triumphed and became *vazír* in the place of his father.

Arcaded rooms. The north and south of the quadrangle are overshadowed by rows of fine trees of the *Ficus Indica* species, and lined with arcaded rooms, originally intended for the accommodation of the students belonging to the mosque. Similar rooms existed along the eastern boundary of the edifice ; but these were demolished by the British authorities.

A recent distinguished traveller (Lord Connemara) thus describes the effect of the red sand-stone and white marble in the quadrangle of this superb and chaste mosque :—" The effect of the

red sand-stone and white marble, relieved by nothing but green trees within the square is very simple, and I think very impressive. The wings of the jay supplied the only other bit of colour, and the crescent moon, just visible in the daylight, looked down upon its not unworthy temple."

It is related that the materials of this mosque were originally collected by Dárá Shekoh for the construction of a spacious mausoleum over the remains of Mian Mir, his spiritual guide ; but, before he could accomplish his design, he met his death at the hands of his crafty brother, Aurangzeb, who, on ascending the throne, confiscated the materials, and used them in building the mosque bearing his name.

The mosque was used as a magazine and place for keeping military stores by Maháraja Ranjit Singh, but was restored to the Mahomedans by the British Government in 1856.

The relics of the Prophet and his successors, &c.—In the upper storey of the splendid archway of the mosque are kept, in glass cases, the relics of the Prophet Mahomed and of some of his successors and the leaders of the faith of Islám. They comprise a green turban worn by Mahomed, with a cap, round which it was tied ; a green coat worn by him ; a dawk or wadded counterpane, with white and red stripes, used by him ; his white trousers ; a slipper of Mahomed ; the mark of his foot impressed on a sandal coloured stone, and his white banner, with verses of Kurán embroidered on it. The relics of Mahomed.

There are also the first chapter of the Kurán, in the hand-writing of 'Ali, in Kufi characters, on a white paper ; his cap with a turban tied round it, and a *Tawiz* (Talisman) belonging to him, written on an old paper. Of 'Ali.

There are the embroidered handkerchiefs of Fatima, daughter of Mahomed, and her embroidered carpet ; Surahs *Yasin* and *Wassafat*, in Kufi characters, written by Husein ; his sandal colored folded turban, cap and banner, and his handkerchief, sprinkled with blood ; a turban worn by Ghaus-ul-Azam, his quilt and his prayer carpet ; some red earth from Kerbela ; a decayed tooth, believed to be of Uwais Karni ; a cover of the Prophet's tomb, and the covers of the tombs of Hasan, Husein, and Ghaus-ul-Azam. The Mahomedans pay the highest respect to these relics of the leaders of their faith. They were kept in the Palace of Mirrors in the fort, but Of Fátima. Of Husein. Of Ghaus-ul-Azam.

were subsequently made over to the Mahomedans and are now kept at this place."*

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* The following account of the authenticity of these relics has been kindly furnished to us by Faqir Sayd Jamál-ud-dín, son of Faqir Aziz-ud-dín, Honorary Extra Assistant Commissioner of Lahore. The account was originally drawn up in Persian by Faqir Núr-ud-dín, brother of Aziz ud-dín, at the request of Lord Lawrence in 1853, and has been rendered into English by Faqir Sayad Jamál-ud-dín :—

"These relics were brought by Tymúr, Gorgan, on his invading Asiatic Turkey in 803 A.H. Sharf-ud-din Ali Tazdi says, in the *Zafar-nama-Tymúri* that on 23rd Jamadi-ul-awal,.803 A.H., the day on which Damascus was subdued by Tymúr, all the notables of the town, together with the Qazís and Sayds, brought with them sacred relics and other rarities as presents to the conqueror. And on 1st Rabí-ul-awal 805 A.H. the delegates of Sultán Eldrem Bayazeed (Bajazet) brought with them several articles and sacred relics as homage to the invader. Ever since that time these relics remained in possession of the descendants of Tymúr and were brought to India by Babar. After the death of Muhammad Sháh, when the Mogual empire was on the point of dissolution, Ahmad Sháh Abdáli having over-run India took the daughter of Muhammad Sháh, named Moghlání Begam (by his wife Malika Zámaní, daughter of Farrukh-seer), in marriage for his son. About this time, Malika Zamaní, finding her sitnation at Delhi uneasy, emigrated to Jammu with all she possessed, including these relics There necessity compelled her to pawn the relics to some respectable merchant of Jammu. Soon after her daughter Moghlání Begam died at Cábul, and the body of the deceased princess was brought to India to be interred at Delhi. The coffin was, on its way, stripped of its rich ornaments by Gújar Singh Bhangi, one of the Sikh freebooters at Gújrát, and on its reaching Jammu, the widowed queen, while making preparations for going to Delhi with the coffin, expressed her desire to redeem the sacred relics. At this time Sháh Muhammad Baza of Chitti, and Pír Muhammad Chatha, who then resided in Jammu, took the opportunity of inducing their sons Sheikh Sohnda and Ghulám Muhammad, who used to call on the queen, and were liked by her on account of their tender age, to ask the queen to grant these relics to them, and to receive Rs. 80,000 as an humble present from them for the same, expressing at the same time their inability to pay more. The queen granted their request willingly. Subsequently, Pír Muhammad and Sháh Muhammad Baza divided the sacred relics between themselves in proportion to the money each had contributed and left for their respective homes, Pír Muhammad taking his share of the relics to Rasúl Nagar (now Rám Nagar) and keeping them in a bastion of the fort.

In 1804 Bikaramajití, Sardár Mahá Singh, father of Mahárája Ranjit Singh, having vanquished the Chatthas, took possession of Rasúl Nagar with all their property including the sacred relics. These were kept carefully by the Sardár in a Haveli, where they continued to be lodged until after his death. In 1211 A.H., when the news of Sháh Zamán's advance towards India spread consternation in the country, the Mahárája sent over all his wealth, including the relics and the gun named Chatthian-wali, under the custody of his wife Bibí Mahtáb Kour, to be kept with care in the Fort of Mukérián which then belonged to his mother-in-law Mái Sada Kour. One day a great fire having accidentally broken out in the Fort, it spread in every direction so that every thing dry as well as green was burnt to ashes. But on reaching the shutters of the building which contained a large quantity of gunpowder, and in the upper storey of which were deposited the sacred relics, the fire went out of itself without any exertion on the part of the garrison to remove it and every thing in that building remained uninjured. All the inmates, Sikhs and Mussulmáns, were thereupon convinced of the supernatural influence possessed by the relics, and their veneration for them increased.

Several Sikhs and Musulmáns who had been eye-witnesses to the incident, and who could testify to the truth of the story narrated above, lived at Lahore, until lately. Mussamat Sada Kour began ever after to look on the relics with profound esteem, so that when after the return of Sháh Zamán to Cábul, the Mahárája demanded the restoration of his property from the Mái, she returned everything to him but the relics which she retained. On her death, Mahárája Sher Singh inherited her property, and the relics, which he kept in the fort of Chavinda, remained in his possession till 1st Assú 1900, when he was murdered by the Sindhiánwália Sardárs, Ajit Singh and Lehná Singh. When, after vanquishing and killing the Sindhiánwálias, Raja Híra Singh came to power, the deceased Mahárája's property was appropriated by the State, at the head of which was Hira Singh, who kept the relics in his Havelí at Lahore. In 1901, the Rája was

6.—The tomb of Sabir Shah.

The tomb of Sábir Sháh is situated on a high circular platform of bricks towards the rear, or west, of the Bádsháhi Mosque, and will be quite visible to the visitor who ascends the tower to the south-west of the mosque, as he casts his eyes on the *maidan* beneath in that direction. This Sábir Sháh was the family priest of Ahmad Sháh, the Durrani king, and had been, by that monarch, sent as a plenipotentiary to the Court of Sháh Nawaz Khán, Governor of Lahore, to arrange matters ; but the faqir having shown slight to Sháh Nawáz in open Darbár, the exasperated governor had him instantly beheaded, 1747 A. D. This brought on the first invasion of India by Ahmad Sháh.*

7—The Hazuri Bagh.

The *serae* of Aurangzeb, to the east of the Mahomedan Cathedral, or the Jama Masjid, is a place fraught with historical associations. The enclosure now occupied by a garden and marble pavilion, was, in the time of Moghal ascendency, thronged by the imperial cavalcade and vast bodies of armed retainers, who formed the king's procession, as the grand Seignior went to offer his prayers at the Royal Chapel, preceded by a *cortege* of mace-bearers, and followed by his *Omerahs*, grandees and nobles. Before he came out of the fortress, the passage he had to pass, was constantly watered " because," says Bernier, in his picturesque description of the imperial procession, " of the heat and the dust." From the king's apartments to the gate of the fortress a lane of several hundred soldiers was formed, and through it His Majesty passed with all the pomp of an eastern sovereign. Bernier, who was an eye-witness of these glittering scenes, confesses that " there was something great and royal in it."

The Guláb Kháná.

The two-storeyed building adjoining the southern gateway, now utilized as Boarding House for students of the Normal School, was originally built as a Boarding House for the scholars who prosecuted their studies in the *Bádsháhi Masjid* in the time of Aurangzeb. In subsequent times, it was used as *Abdár Khánú*, or place

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killed, and his property including the relics lapsed to the Sikh Government. The then Wazír Sardár Jawáhar Singh, kept them in charge of his groom, named Kullí, one of his trusted servants who remained in charge for two years.

Thereafter, under the orders of Mahárání Jindán, the relics were kept in the Toshakhána in Khabgah-i Kalán, the key of the room containing them being kept by Rasúl-Jú, Kashmíri, Mukhtár of Jiwan Singh Toshakhánia and Hafiz Badr-ud-dín who lighted candles and sprinkled flowers there. They continued to remain in this condition until the annexation of the Panjáb by the British Government.

The portion of the relics that fell to the share of Sháh Muhammad Baza of Chatti, remained with his descendants, until it was purchased by my uncle Faqir Sayd Núr-ud-dín. The above information has been collected from the records of Faqir Sayd Núr-ud-dín who wrote an account of them under the orders of Lord Lawrence in 1853, after enquiry from old and well-informed people."

* For further particulars regarding Sábir Sháh see my History of Panjab, pp. 216—17.

for keeping refreshing drinks for the use of the Emperor and the Royal household. In the time of Mahárája Ranjit Singh, it came to be called the *Guláb Khâná* or " Rose-water house. " Here rose-waters and *Bed Mushk* (*Aqua flor Salicis Babylon*) used as cooling beverage, were distilled under the care of the Faqirs Núr-ud-dín and Aziz-ud-dín. Here also Faqir Núr-ud-dín, the Physician Royal of Ranjit Singh, had his store of drugs and medicines, and under his superintendence the *Majun* (electuary), of which precious stones constituted the principal ingredient, and other tonics, were prepared for the use of the Mahárája. The Mahárája turned the space which separates the fort from the mosque into a spacious garden, and adorned it with a marble pavilion, which to this day remains the architectural monument of his reign. It was built in 1818. The building, which measures 44 feet, 6 inches by 45 feet, is two storeyed, with underground chambers. The ceilings are beautifully decorated with tracery in stucco, inlaid with small convex mirrors as in the Palace of Mirrors and the mausoleum of Maháràja Ranjit Singh, close by. The materials for this edifice were ruthlessly torn away from the mausoleum of Zebinda Begam, in Nawán Kot, the tomb of Sháh Sharaff, outside the Taxali gate, and other Mahomedan structures. Notwithstanding all these acts of spoliation, the floor of the second and third storeys had to be made of lime and mortar. The edifice in its hybrid design is architecturally a success. It is elegant, handsome, and imposing. Here Maháràja Ranjit Singh used to sit in state, and transact the business of the empire with his ministers and *sardars*. Here too Sher Singh held his court, and delighted to exhibit his state.*

The marble Baradari.

The Akbari Darwázá.

To the east of the marble pavilion is a high crenelated wall in the centre of which is a ponderous gateway, called the Akbari Darwázá. This massive gateway, surmounted by elegant towers

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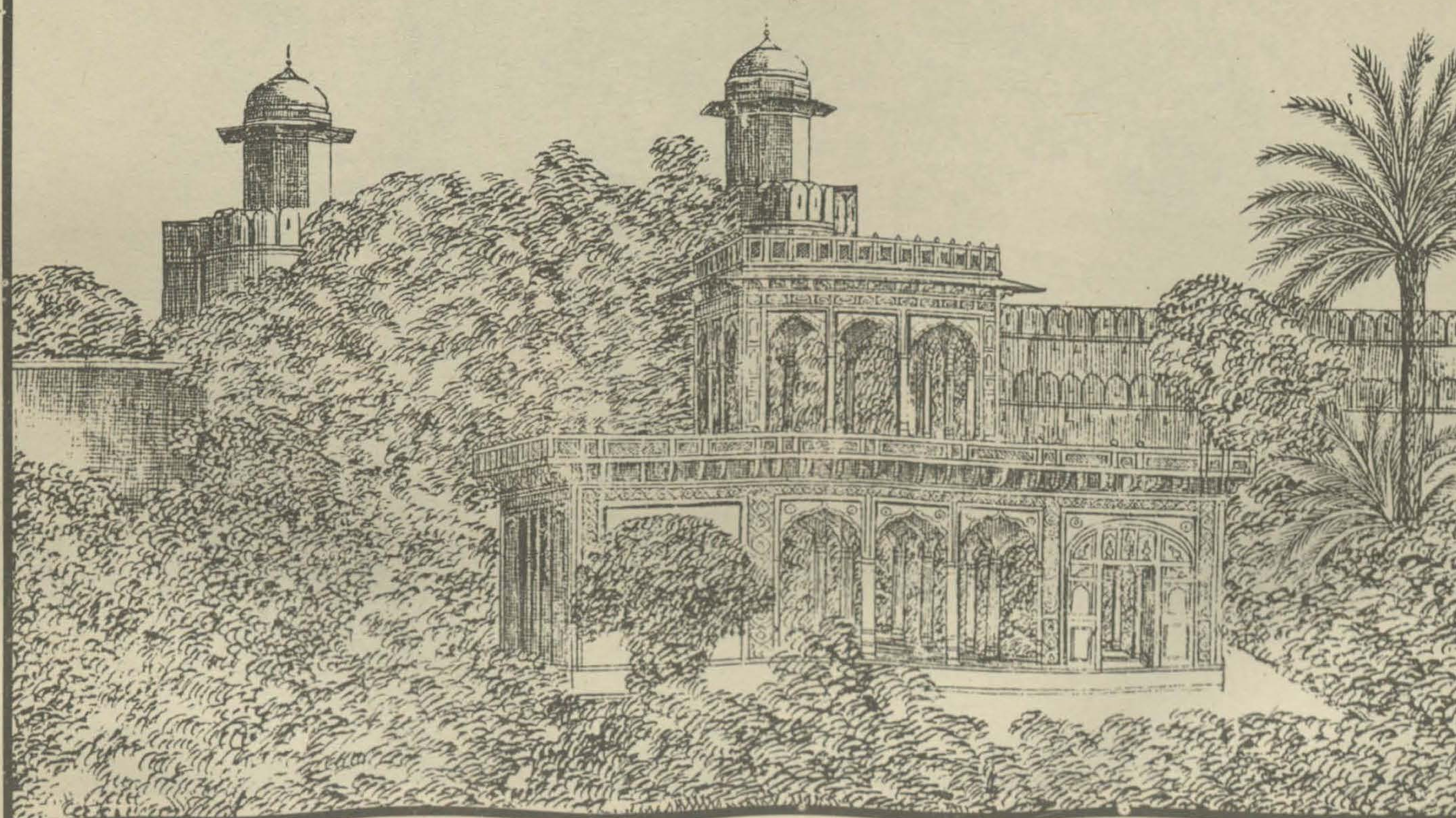
* Captain Leopold Von Orlich, of the Guards of His Majesty the King of Prussia, who accompanied the British Embassy, sent by Lord Ellenborough, the Governor-General, in 1843, to Lahore, gives the following interesting particulars of a visit to Maháràja Sher Singh paid by the Embassy in this garden :—

" His Highness received us in the garden of Hazuri Bagh, on the west side of which a broad white marble flight of steps led to a large open gallery. The approach was most tastefully draped with carpets and the gallery with Kashmír shawls. Sher Singh surrounded by several hundred of his great men had taken his place in this gallery. Prince Partab Singh and Dhian Singh received the Ambassador (Mr. Madock, Secretary to Government) at the marble pavilion, and conducted us between a line of curiassiers and officers of the Maháràja, who, on our being presented to him, shook hands and cordially saluting us, invited us to by seated. Sher Singh, the prince, and the Ambassador took their seats on gold arm chairs, and we on silver ones, the grandees behind us, and Dhian Singh behind the Maháràja.

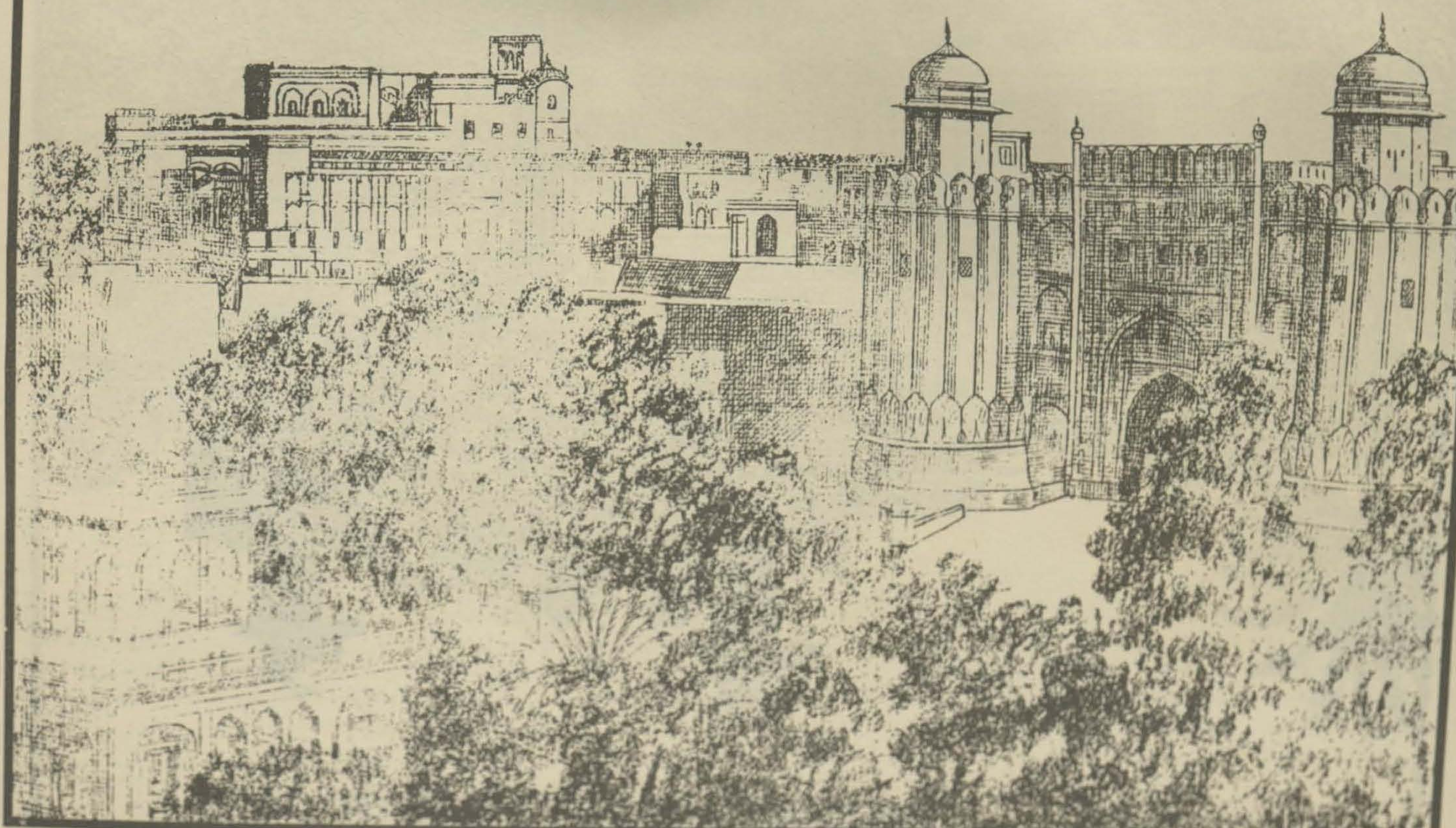
The Maháràja was attired in a yellow silk garment and turban, which was ornamented with pearls and jewels ; he wore on each arm three golden bracelets : among those on the left arm was the *Koh-i-Nur*, or *mountain of light.* "



Dai Anga Mosque



MARBLE BARADARI OF HAZARI BAGH



FORTE LAHORE



Lahore Fort

on either side, was made by Akbar, and was the ancient entrance to the fortress. In front of this Mahárája Sher Singh took up his position in January 1841, and directed twelve guns against the walls, which still bear marks of the bullets and balls fired by the besiegers.

To the north of the Hazuri Bagh is the Roshnai Darwázá, or the gate of splendour, counted as one of the gateways of the town. It was near this entrance that Prince Nau Nihal Singh, son of Kharak Singh, and Mian Udham Singh, eldest son of Gulab Singh, were killed by the fall of a portion of an archway (since destroyed), as they emerged together from the passage, on return from the funeral pile of Kharak Singh to the place where the Prince was to be crowned Mahárája of the Panjáb. The Roshnai Darwázá.

8.—The Fort of Lahore.

The fort, or citadel of Lahore, occupies the north-west angle of the city. It is surrounded by a high brick wall of considerable strength, with loopholes for musketry, and was built by Akbar on the site of the old citadel. The entrance to the fort is by an outer gate on the west, which is guarded by English soldiers. On the left, in a space of about fifty yards between the outer walls and the palace front are exceedingly curious and interesting decorations, of a kind of porcelain enamel, representing processions and combats of men and animals depictured on the front wall of the palace. Sir Thomas Herbert, Bt., who saw Lahore in 1626, or one year previous to Jahangir's death, gives the following account of the palace in his "Travels into Africa and Asia." The account is interesting, as giving an idea of the great Moghal's Court at Lahore and the condition of the citadel more than 250 years ago.

"Within the castle is a palace entered by two gates, giving passage into two courts, the last of which points out two ways, one to the king's *Darbar* and *Jharoká*, where, according to custom, he daily shows himself to his people, the other to the *Dewan Khas*, where every evening from eight to eleven he discourses with the *Omerahs*. On the wall are pictured sundry stories and pasttimes, *viz.*, Jahangir (otherwise called Sháh Salem) cross-legged upon a carpet under a state; his son Parwez being on the right hand with Khurram and Tymúr, his brothers, Jahán Sháh and Sháh Murád; about him Mirzá Sharif, Khán Azim's elder brother of such wealth and pride, that having above one hundred concubines he new clad them every day and every night tearing their apparel off, buried them in the ground; Mirza Rustam (once king of Candahár); Khán Khanán; Rája Mán Singh; Khán Azim, Asif Khán and Rája Jagan Náth or Caginet (the Crœsus of India), for Account of Sir Thomas Herbert, Bt.

The wall decorations.

at his death he left Jahangir, as a legacy, sixty maunds of pure gold, each maund being five and twenty pound weight, which in ours amounts to near sixty thousand pound sterling, and three hundred elephants richly covered, with other things, at whose death his wives, sisters, nephew and seven other friends burnt themselves—for compliment—alive on his funeral fire. And on the left are Rája Bon Singh, fly-scarer; Rája Rám Dás, sword-bearer; Mokarrab Khán, Jester; Rája Rodo Rao, as also the Rájas Ran Singh, Bir Singh, &c. In another spot is painted the Moghal under a cloth of state cross-legged upon carpets upon the doors of which are the images of the Crucifix and of the blessed Virgin Mother. In another are the king's progenitors, amongst whom is Baber and thirty nobles in the habit of pilgrim, kalendars, &c."

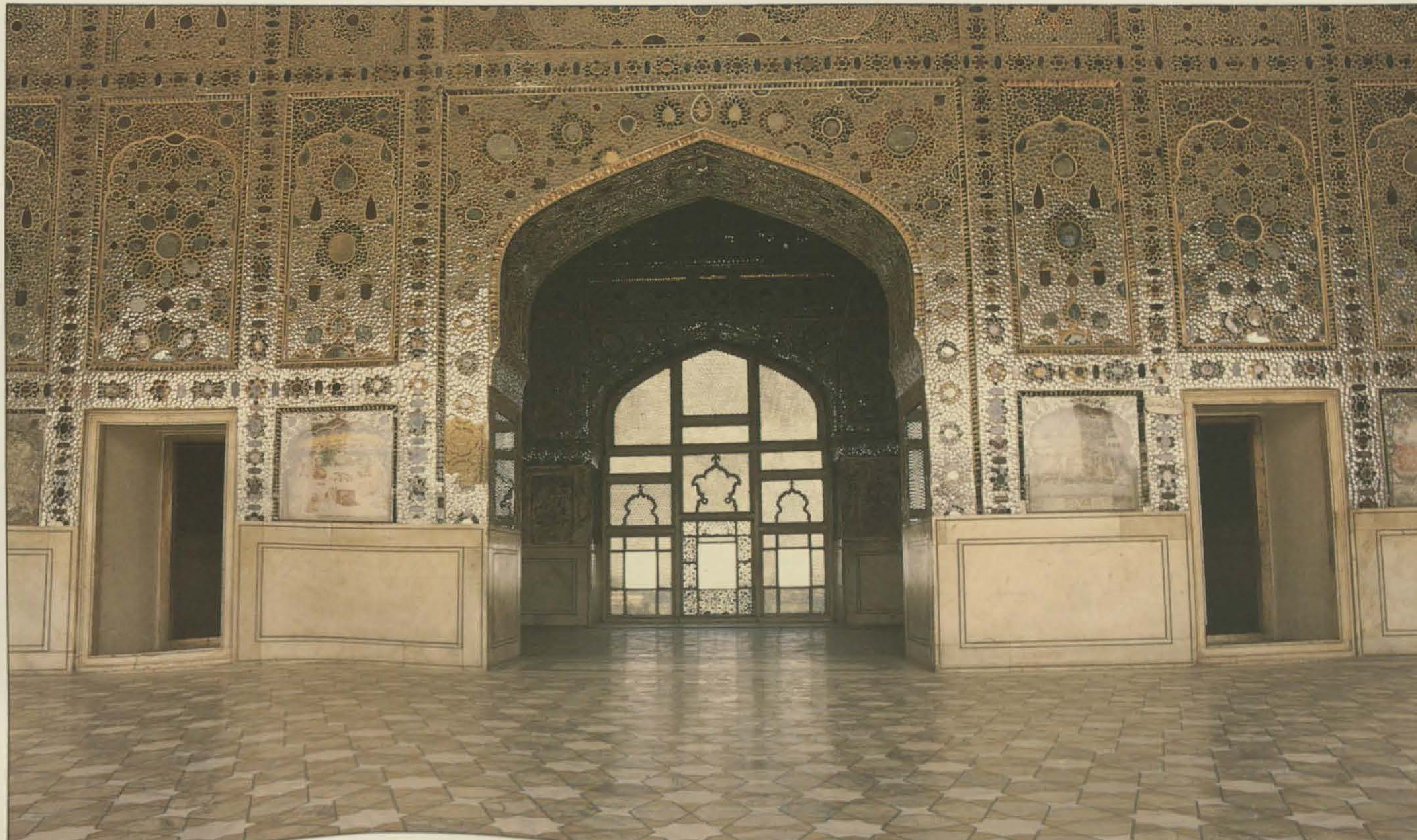
The account given by St. Thomas Herbert proves two things: *first*, that in the time of Jahangir, the citadel was surrounded by an urban population on all sides; and *secondly*, that the enamelled pottery work which decorates the facade is the work of Jahangir. The Emperor was fond of Lahore, and he beautified and enlarged the palace, under the superintendence of his Minister and brother-in-law, Asif Khán. The images of the Crucifix and of the blessed Virgin bear testimony to Jahangir's regard for Christianity. Sir Thomas Roe, who visited the Court of the Moghal in 1615, writes of that time that: "There was a great influx of Europeans, and considerable encouragement to their religion." Jahangir is described as having figures of Christ and the Virgin at the head of his rosary.

The account of Thomas Coryat.

The traveller, Thomas Coryat, who visited India in the same year, says of the Emperor: "He speaketh very reverentially of our Saviour, calling him the Great Prophet Jesus." A Jesuit Church established at Lahore by the Portuguese Missionaries existed at the time. Of the Emperor's adoration of the sun, Thomas Coryat writes: "He presenteth himself thrice every day without fail to his nobles; at the rising of the sun which he adoreth by the elevation of his hands; at noon and at five o'clock in the evening." This accounts evidently for the four representations of the rising sun in spandrels over arcaded compartments in front of Jahangir's palace.

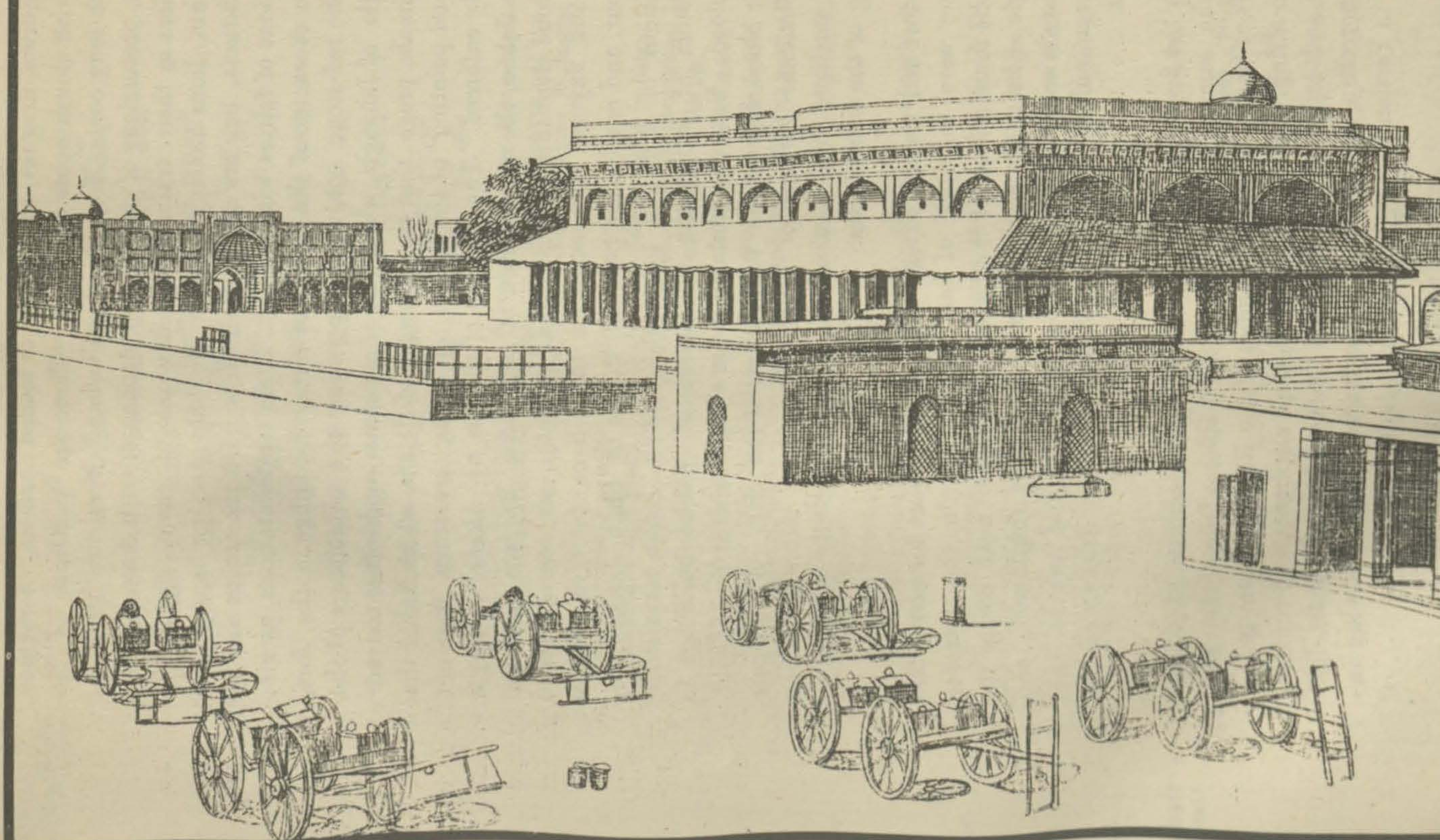
Of Sir Thomas Roe.

Referring to the Emperor's fondness for combats of animals, Sir Thomas Roe writes in his Journal:—"At noon he is at the *jharoka* window, again to see elephants and wild beasts fight." Hence the figures of men, horses and elephants engaged chiefly in sport. Many of the figures mentioned by St. Thomas Herbert have been effaced and replaced by plaster, but there are still to be seen symbolical representations of zodiacal signs and of the angels and some beautiful pieces of geometrical ornament besides illustrations of dancing



Shish Mahal

INTERIOR OF THE FORT LAHORE



Portraits on the outer-walls.

girls, conjurers, dragons, processions of loaded camels, horsemen, demons with cloven hoofs and birds. There are portraits of Moghals with long coats, Moghals sword in hand, horsemen throwing the spear, processions of *omerahs* on elephants, with horsemen and foot soldiers in their train, representations of camel fights, elephant fights, lions hunting the deer, Moghals carrying banners and waving *chauris,* buglers and mace-bearers. On the arches are representations of fairies with wings. These representations, as also the Hindu character of the details of certain buildings in the fort, such as the red-stone consoles, supporting the entablature of the quadrangle of Jahángír, which are of elephants and other conventional animals, prove that the precepts of Islam, which forbid the making and painting of the figures of living creatures, were not too rigidly enforced. The worship of the sun by Akbar, Jahangír and Sháh Jahán, the construction of two stone Rájputs mounted on two stone elephants by Sháh Jahán at Delhi, as representative of Patta and Jaymal, who sacrificed their lives to save Chittor from Akbar, and finally the peacock throne of Sháh Jahán, were all indications of a Hindu propensity. Sháh Jahán revived the Hindu custom of laying the foundation of public buildings in human blood. Several criminals were slaughtered at new Delhi, and their blood shed on the foundations of the city. A stair-case in the Shalimár gardens of Lahore is pointed out where a boy had been sacrificed, by order of the Emperor, on the occasion of the laying of the foundations.

The fort and palace extend from east to west for about 500 feet. They were the work of four Emperors. On the extreme east are the foundations of the palace of Akbar : next comes the quadrangle of Jahangír, flanked by two tower-like abutments, and lastly, there is a curtain wall between two hexagonal towers, said to have been built by Sháh Jahán, with additions by Aurangzeb and the Sikhs.

The Háthi Páon Gate-way.

After the first gateway, guarded by English soldiers, comes another in the same direction, called the "Háthi Páon," or "Elephant's Foot Gate," because the ladies of the Harem, when going out for an airing, passed through it on their elephants. It consists of a large and lofty gothic arch, and is decorated with enamelled tiles, or porcelain work. Over the entrance is the following inscription in Persian :—

شاه جم جاه سلیمان قدر کیوان بارگاه
کز سپهر و مهر برتر برده رایات جلال

Inscription on the Gate.

ثاني صاحب قران شاه جهان كز عدل وجود
نيستش نوشيروان مانند و افريدون همال
شاه برجے حكم كرد احداث كز فرط علو
هست بيرون همچو عرش اعظم از وهم و خيال
در صفا و رفعت و لطف و هوا برجے چنين
از حصار چرخ ننمودست و ننمايد جمال
بنده يكدل مريد معتقد عبدالكريم
بعد اتمام عمارت يافت اين تاريخ سال
دائماچون دولت اين بادشاه جم سپاه
اين همايون برج عالي باد از آفت بے زوال
سنہ ۱۰۴۱ هجري ۴ جلوس

"The king of Jamshed's dignity, Solomon's grandeur, Kewán's palace,
Whose glorious banners rise higher than even the heaven and the sun,
The second lord of constellation, Sháh Jahán, to whom in justice and generosity,
Nowsherwán is no equal, nor Afredon a parallel,
Ordered a regal tower (Sháh Burj) to be erected, which in height
Is beyond all measurement and conception, like unto the highest heaven.
In beauty, loftiness, excellence and free circulation of the air,
Such a tower never has been and never will be seen under the sky.
The faithful disciple, the slave Abdul Karím (surnamed) *Yakdil*,
After the completion of the building, found the following era of its foundation :
'Like the splendour of this king possessing an army as great as that of Jamshed,
May this fortunate and lofty tower
Remain safe from destruction for ever!'—1041 A. H., or fourth year of succession."

The Sháh Burj.

As the inscription on the gateway shows, the Sháh Burj was constructed during the fourth year of Sháh Jahán's reign. Mulla Abdul Hamíd, *Lahori*, informs us in the *Badsháhnáma* that it was built opposite the *jharoka* simultaneously with the regal tower of Delhi. He writes :—

و حكم مقدس شرف صدوريافت كہ در دارالسلطنت لاهور
نيز پيش جهروكہ دولت خانہ خاص و عام بہ همين آئين ايواني
عالي بنا كنند و عمارت شاه برج با تمام رسانند اين برج رفيع
و بناے منيع راكہ سر رفعتش بمناط پروين كشيده است و اساسش
بہ پشت گاو زمين رسيده

با پشت گاو و ماهي در اصل هم قرين
با برج گاو و ماهي در فرع همقران
بتوان از و مشاهده كردن بچشم سر
كيفيت كواكب و اشكال آسمان

گوئي روضہ ایست از بهشت برين يا آسمانی با چندين تمثال و
صور برزمين

"And the royal command was passed that in Lahore, the *Dar-ul-Saltanat* (capital), there should also be constructed a grand palace opposite the *jharoka* of the halls of private and public audience, in the same style (as in Delhi), and that the building of the Regal Tower should be completed. This tower and inaccessible building is so lofty that it reaches the pleiads : its foundations rest on the back of the bull* which supports the earth,—

Its base reaches the bull of the earth,
Its top reaches the moon.
From its summit can be seen with naked eye
The condition of the stars and heavenly bodies.

Verily, it is a garden of paradise, or a firmament on earth. with its numberless pictures and forms."

The tower was commenced in the nineteenth year of Jahangír's reign ; but the form having been disapproved of, it was built anew according to the plans furnished by Yamin-ud-daula Asif Khán and other engineers. The lofty tower and the palaces attached to it now no longer exist, but the gateway, with the inscription on it, still stands.

The Mander of Loh.

Towards the north-west of the fort was an old gate which is now closed. The barracks close to it are used as Commissariat godowns. To the north of these godowns, in a deep hollow, enclosed by walls, is a small *mander* of Loh, the son of Rámá, after whose name, according to the tradition, Lahore was founded. The surface of this *mander* is on the same level with the ground outside the citadel, and this fact plainly indicates the ancient origin of the *mander*, which must have existed here long before the citadel was built by Akbar. Towards the north of the *mander* of Loh were the apartments of the royal ladies, the subterraneous rooms of which still exist, and are used as godowns for wines.

The Díwan-i-'Am.

The fort presents the aspect of an ordinary barrack square, containing accommodation for detachments of European troops, Artillery and Infantry, extensive magazines and stores. The barrack in the centre was formerly the Throne Room of Sháh Jahán. The *Diwan-i-Am*, or general Hall of Audience, is a long apartment supported by many pillars. According to the *Amali Sáleh*, of Mahomed Sáleh, *Láhorí*, when the construction of this edifice was completed, His Majesty, after consulting the astrologers, entered it in a propitious hour and took his royal seat in it. The poet Tálibi

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* According to Hindu Mythology the earth rests on the horns of a bull.

Kalím read to His Majesty the following ode, and was rewarded with a dress of honor :—

این تازه بنا که عرش همسایه اوست
رفعت حرفی زرتبه پایه اوست
باغیست که هر ستون سبزش سرویست
کاسایش خاص و عام در سایه اوست

"This new edifice in loftiness equals the highest heaven ;
Compared with its dignity, eminence itself is but insignificant.
It is a garden, every pillar of which is like a green cypress tree
In the shade of which noble and plebeian obtain repose."

The Di-wan-i-Khas. The *Diwan-i-Khas*, or private Audience Hall, is a suite of spacious chambers, now, however, converted into soldiers' quarters. In the hall of Public Audience the Emperor daily presented himself in state. As he took his royal seat, the great State kettle-drums struck up the martial strain from the *Nakkarkháná*, or music gallery opposite. A glittering pageant of soldiers, clad in armour, and steel-caparisoned horses and elephants, passed in review before him. "But meanwhile," writes Mr. Thornton, "there issued from an empty tomb immediately in front, which has now disappeared the voice of a Mullá reminding the Sháh-in-Sháh from time to time that he too must die like other men." According to Bernier, an intelligent and thoughtful traveller, who applied himself diligently to investigate the state of the Moghal Government and empire, the daily procession lasted for upwards of an hour ; but notwithstanding the time wasted on these displays, a large amount of business was got through, and the Emperor, with all his love of ease and pleasure, applied himself closely to public business, and never remitted his vigilance over his internal government. Here the princes, ambassadors, grandees and nobles, the great Kháns, Nawabs, Rájas, and Mahárajas, prostrated themselves before the great Moghal. There was a first rail which separated the commonalty from the nobility, where the visitor made his first reverence. Thence he was led, through the assembled nobles, to the red rail where he made his second reverence. Then he ascended three steps to the platform and paid his third reverence, the herald each time repeating with a loud voice : "Lo, the ornament of the world ! Lo, the asylum of the nations ! King of Kings, Sháh Jahán Badsháh *Salamat* ! just, fortunate and victorious !" Here he found himself amongst princes, ministers and lords of great fortune and wealth. His eyes dazzled with the splendour and magnificence of the court.

The ceremony of prostration.

In the enclosure fronting the palace there is a ruined building on arches, immediately beneath a marble pavilion with perforated lattice-work. This was the place where the grandees of the court assembled each morning to receive the Emperor's commands, through the Arz Begi, or usher. The pavilion of marble arches over it is the *Khwabgáh* of Sháh Jahán. Here he retired to sleep among his Harem, guarded by the Tartar guards. On rising in the morning, he showed himself at the marble windows to the grandees, who gathered below to do him homage; they stood at distances according to their respective rank. The place was at one time used as a garrison Church, but now serves military purposes. The greater *Khwabgáh* or sleeping palace, is a specimen of the architecture of Jahangír. The Khwabgáh of Sháh Jahán. The greater Khwabgáh of Jahangir.

Beyond the Throne-room, and westward of the barracks, is the Moti Masjid, or Pearl Mosque, the work of Jahangír, now used as the Government Treasury, This was the *Chapel Royal* for the ladies of the Imperial Harem. The structure is chaste, simple, and majestic, and the finely swelling domes, of pure white marble, make it the nearest approach to the lustre of a pearl. The court for worshippers measures 50 feet, from north to south, and 33 feet from east to west. The following Persian inscription is recorded over the arched entrance leading to the outer court:— The Moti Masjid.

"In the twelfth year of the fortunate reign of His Imperial Majesty the shadow of God, like Solomon in dignity, Kyamurs in pomp, victorious in arms like Alexander, the Defender of the Faith, Sháh Nur-ud-dín Jahangír, son of Jalal-ud-din Akbar, the King, conqueror of the infidels, this noble edifice was completed in 1007 A. H. (1598 A.D.) by the efforts of the humblest of disciples and the least of slaves, his devoted servant, Ma'amur Khán." Inscription.

Ranjit Singh changed the name of Moti Masjid to Moti Mandir, and, as in the British period, used it as the State Treasury. It was a common practice with the Sikhs to Hinduise Mahomedan names. Rasul Nagar in Gujrát, for instance, was called Ram Nagar, to divest it of its Mahomedan peculiarity. The floor of the mosque is of pure marble. The pinnacles and turrets were divested of their costly inlaid stones by the Sikhs.

The royal bath, or *Hammam*, between the Moti Masjid and the Throne Chamber, has been transformed into a hospital. The travellers, Mandelsto and Francis Bernier, have left a graphic description of the *Ghusalkhána (Hammam)*. It was also used as a Cabinet Council Chamber. None but nobles of the first rank were admitted into these apartments, and the Moghal discoursed on different subjects with them. The Hammam or Royal Bath.

The Samman Burj.

North of the gate leading to the Samman Burj,* or the octagonal tower, is a marble summer-house of exquisite beauty, with marble railings of lattice-work on the edges of the roof. The tower is a most spacious edifice, which, to refined elegance and taste of design, unites exquisite beauty and grace. This handsome relic of departed greatness has been most considerately allowed to remain unaffected by the modern necessities of military life, and, though the costly marble pavilion ascribed to the time of Aurangzeb, known as the Naulakhá, or the edifice which cost nine lakhs, has lost much of the inlaid work of its curvilinear roof, an d is out of repair, it still attracts by its purity of design and delicacy of structure. It is tastefully decorated with flowers wrought in precious stones, and the extreme minuteness of the inlaid work of the roof and the finish of its execution commands the admiration of the visitor. The *Shish Mahal*, or palace of mirrors, the work partly of Sháh Jahán and partly of Aurangzeb, is elaborately decorated with sparkling mosaics of glass, or small convex mirrors of different colors, set in arabesque patterns of white cement, presenting a most brilliant and gorgeous spectacle. The wooden panelled ceilings of the rooms leading to the upper tower are richly painted and gilt. In the court-yard is a beautiful reservoir of water, with a platform in the midst, having *jets d'eau* at each corner. A view of the extensive parade ground is obtained through an exquisite latticed screen of white marble at the northern end of the hall, and an orifice in mosaic pavement gives free admission to the delicious cool air from the river side, which, in the time of Jahangír and his two immediate successors, flowed under the fort walls. Underneath the Samman Burj building are extensive subterraneous rooms, now used as a store-house for wine.

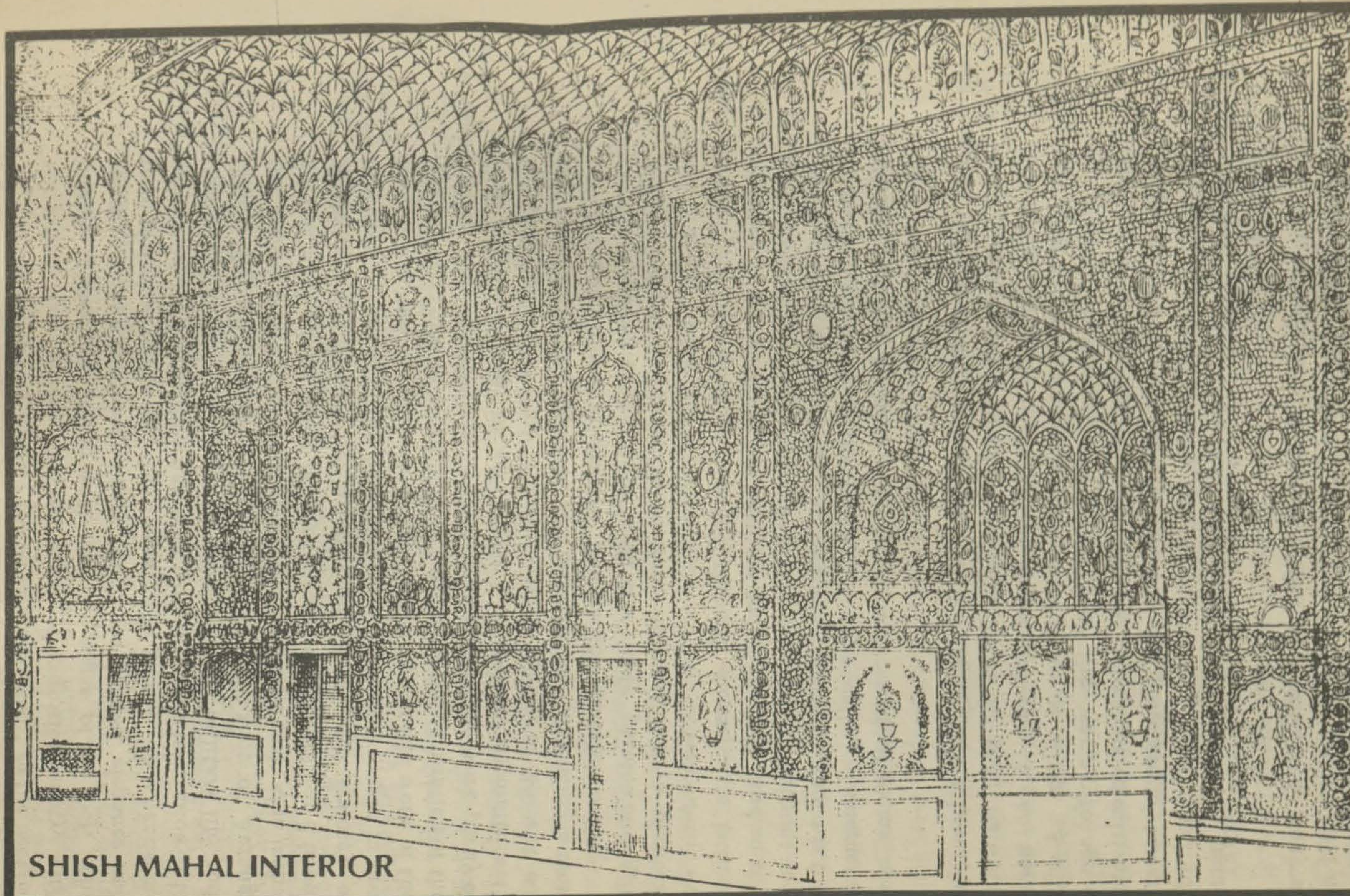
The Shish Mahal.

Scene from the Regal Tower.

From the lofty vantage point of the Regal Tower a beautiful view is obtained of the varied bustle and life of the city, its winding streets, its gilded minarets and domed palaces. On the north the river winds its sinuous course, like a streak of silver. A wide expanse to the west presents to the view the waving foliage of trees, luxuriant vegetation, green gardens and extensive cultivated tracts, while in the distance to the east are picturesque turrets, steeples, ancient monuments and domes, standing in awful solitude, a strange contrast to the busy markets of the town in the immediate outskirts.

The chambers of this royal edifice have witnessed many an important changes. It was here that the great Akbar held his

* The proper word is *Musamman* مثمن meaning octagonal.



SHISH MAHAL INTERIOR

cabinets with his ministers Abul Fazal, Birbal, Todar Mal and Man Singh, to mature plans for the conquest of Kashmír, the war with the Afghâns, the punishment of the Yusufzais, and the annexation of Scindh. It was in this royal residence that Jahangír had a gold bell placed over his bed, connected with a golden chain weighing three quarters of a ton, with eighty small bells at intervals, to carry the complaint of any one who considered himself wronged to the royal ear. Here, on a bed of roses did that latitudinarian sovereign empty his goblets of fiery liquor in the sweet company of the lovely Núr Jahán, who, after being styled "light of the Harem" and "light of the world," lies buried across the Rávi neglected and forlorn. What a contrast between the regal palace and the lonely grave, the bed of soft velvet and the cold rugged earth! Here did the pompous Sháh Jahán and the politic Aurangzeb, in their turns, convene their State councils, and here did the complaisant Bahadur Sháh hold his religious discourses with the Mullahs of Lahore. It was the favorite residence of successive Mahomedan Viceroys of Lahore, from the time of Bahadur Sháh to that of the Sikh ascendency. The three Sikh lords of Lahore did here, in their time, thinking themselves free from the vexations of the world, retire to become immersed in barbarous pleasure; and here did Ranjit, of modern fame, form his plans of conquest and aggrandisement and hold state receptions. Finally, the *Shish Mahal* is celebrated as the place where the sovereighty of the Panjab was formally ceded by the successors of Ranjit to the representatives of the English Queen.

Changes witnessed by this tower.

Opposite the hall of mirrors is an arcade closed in with glazed windows and doors. This is the armoury, which contains a most interesting collection of arms and weapons of mediæval and modern times, formerly belonging to the Sikh government. There are murderous maces, ponderous battle-axes, muskets, rifles and a flail called the "morning star," a kind of whip, all, handle, lash and terminal knot alike, of iron. There are also silver-plated helmets and cuirasses, or breast-plates, of the French and Italian officers in the employ of the Sikh government, iron clubs and caps worn by the Sikhs, steel shields exhibiting the rays of the sun, and mosquitoons, or bell-mouthed pistols, called 'tiger's whelps.' The steel battle-axe of Guru Gobind, the first martial Guru, is also displayed. There are the long and deadly knives of the Patháns, the *Chakras* or war quoits of the Akalis or Nihangs, the *Krich* or long straight swords of the Sikhs, the *Katár* or triangular dagger of the Hindus, the *Peshkabz*, or small straight daggers of the Persians, and the *Bichwa*, or serpentine curved blade, double edged. There are also *zambaraks*, or swivels, borne on camels,

The Armoury.

Objects in the Armoury.

jazails, or huge musket barrels, a great variety of carbines, drums and pipes and other warlike musical instruments. There are also the uniforms of Ranjit's soldiers, and the flags and banners his standard-bearers carried into action, on some of which are figures of the Hindu god Hanuman Ji, " the magnanimous ape, the pearl of quadrumanous creatures." There are two remarkable instruments with screws to pinch the fingers of criminals, used in the time of Maharaja Sher Singh, and an instrument for testing the power of powder. We see also herein little crows-feet, which, when thrown upon the ground, lame the horses of cavalry. There are two swords with belts of *Koftgari* work. The following amulet is inscribed in golden letters of *Koftgari* work on the blade of an exquisitely beautiful sword :—

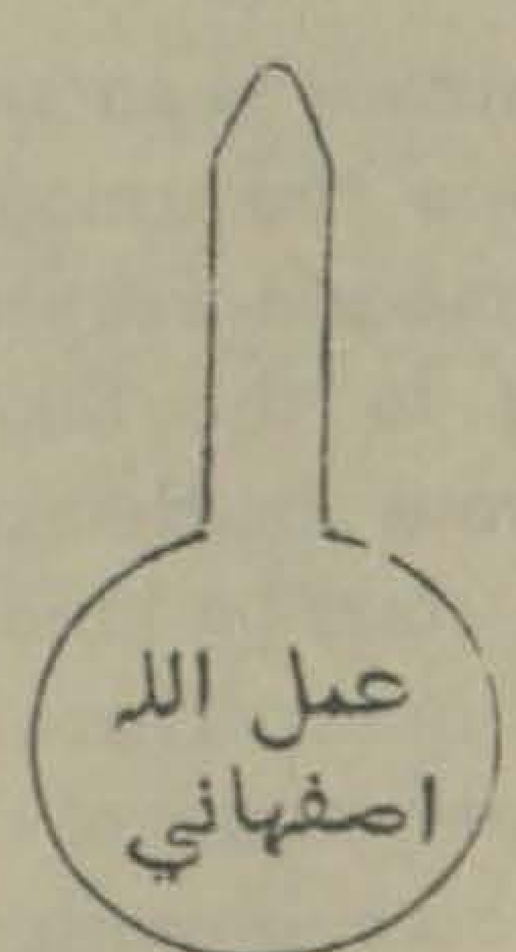
بسم اللہ الرحمن الرحيم
لا فتا الاعلي لاسيف الا ذوالفقار
هر بلا ے پيش آيد اين بخوان هفتاد بار

" In the name of God the most merciful* ;—

' There is no soldier more intrepid than Ali, nor a sword more blood thirsty than the Zulfikar.'‡

Whatever misfortune may befall thee, repeat the above seventy times."

On another sword the following inscription in *Koftgari* occurs :—



ان الله علي كل شے قدير

" The work of (Allah‡) Isfihâni,

" Verily God has power over every thing."

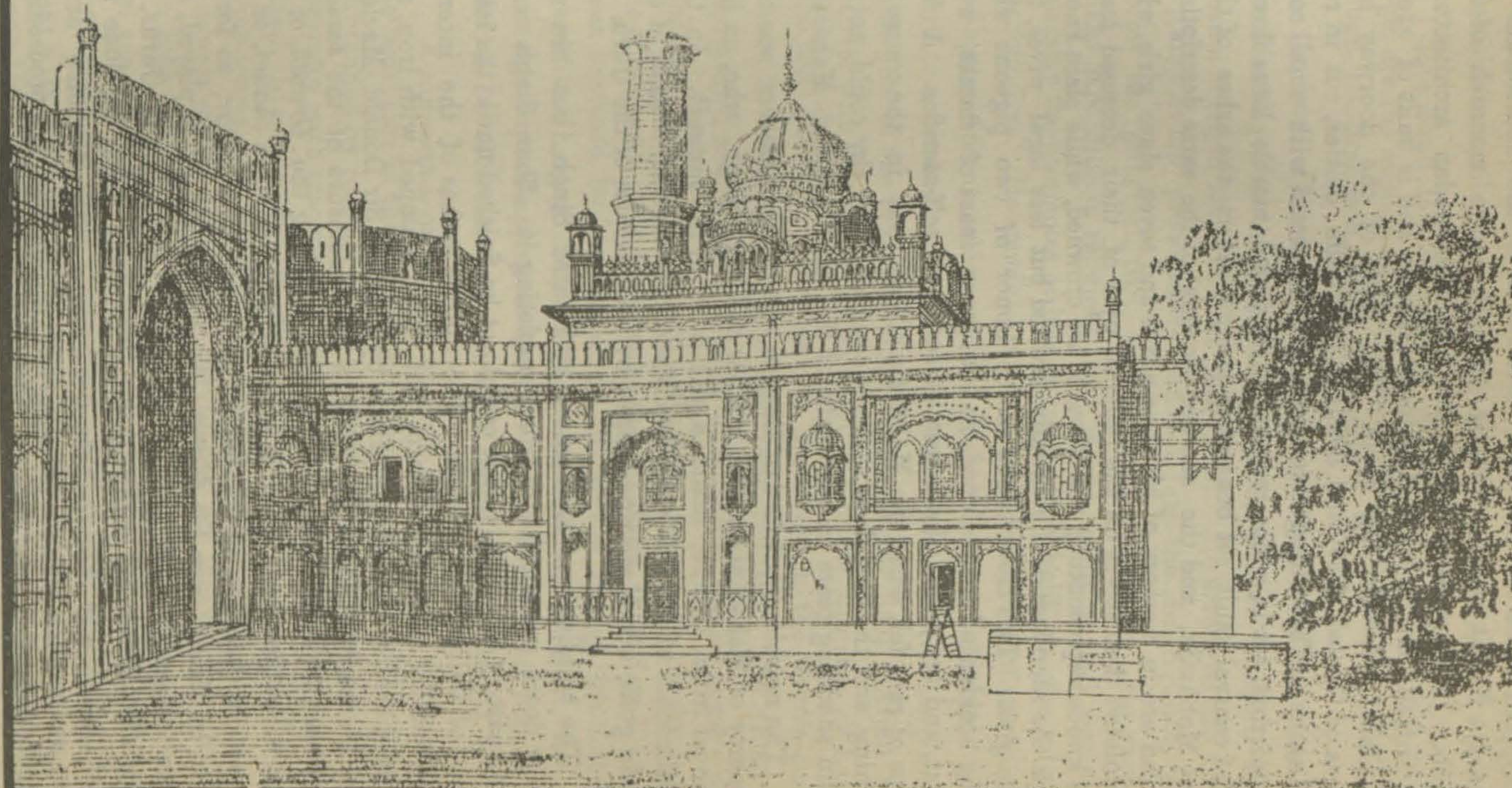
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* An invocation generally used by the Mohamedans in commencing any action or work.

+ Zulfikár is the name given to Ali's sword.

‡ Orthodox Mohamedans attribute all their good deeds to God. The artist here, who calls himself " Isfihání," piously ascribes his work to God.

SAMADH OF MAHARAJA RANJIT SINGH



9.—The Mausoleum of Maharaja Ranjit Singh.

Opposite the fort entrance, to the west, is the mausoleum of Mahárája Ranjit Singh, virtually the last native monarch of the Panjáb. It is a mixture of Hindu and Mahomedan architecture, substantially Hindu with Mahomedan details, and is built of stone in a plain, unpretending style. The front of the doorway has images of Ganesh, Devi and Brahma, the Hindu deities, cut in red sand-stone. The ceilings are gorgeously decorated with small convex mirrors, set in white cement. The carved marble lotus flower in the central vault, set beneath a canopy, covers the ashes of the great Mahárája, and the smaller flowers of the same description around are in memory of his four wives and seven slave girls, who immolated themselves on the funeral pyre of their deceased lord. The knobs representing the queens, are crowned, while plain knobs mark the sacrifices of the equally devoted but less legal wives, the slave girls. Two more knobs are in honor of two pigeons who, being accidentally enveloped in the great mass of flames, were burnt, and are given the honor of *satti*, or self-sacrifice. A few drops of rain fell when the Mahárája's body was in the course of burning, and the credulous believed that even the sky could not restrain shedding tears on the death of the much beloved Mahárája.

The marble Bárádari of Devi

The marble *Bárádari* of Devi in one of the chambers, was the property of Mahárání Jindán, mother of Dalip Singh, who, on her removal from Lahore, made a gift of it to the *samadh*. In the small niches of the side walls are placed the marble images of the Hindu gods, which are worshipped by the disciples of the Gurú.

The building was commenced by Kharak Singh, but his untimely death prevented him from completing it. Sher Singh executed part of the work, but it could not be finished until the latter period of Dalip Singh's reign. The marble arches of the interior were once in a dangerous state, but were clamped with iron, and strengthened with fresh materials, by order of Sir Donald Macleod, late Lieutenant-Governor. Within the enclosure of the *samadh* long bearded Sikh priests will be found reading the *Granth*, or the Sikh scriptures, over which is reverentially waved a *chauri*, or fan of peacock-feathers, an emblem of sanctity. The *Sitar*, so fondly heard by Nanak from his faithful disciple Mardána, is played, and sacred hymns, describing the deeds of their valorous Gurús, are sung with fervor and enthusiasm. The whole thing is done in a most orderly way ; the chantings are heard with absorbing attention, and solemn silence is observed throughout the proceedings. The recitals over, the voluminous books are carefully wrapped up in cases of rich silk cloth, and the assembly departs, favourably impressed with the sacred scene, but still more thankful to their

The reading of Granth

rulers, under whom, without fear of outward oppression, they enjoy the valued privilege of observing their religious rites.

The Samadhs of Kharak Singh and Naunehal Singh.

Two small domed buildings on the further side of the mausoleum are the memorials of Kharak Singh, the son, and Naunehal Singh, the grandson, of the Mahárája.

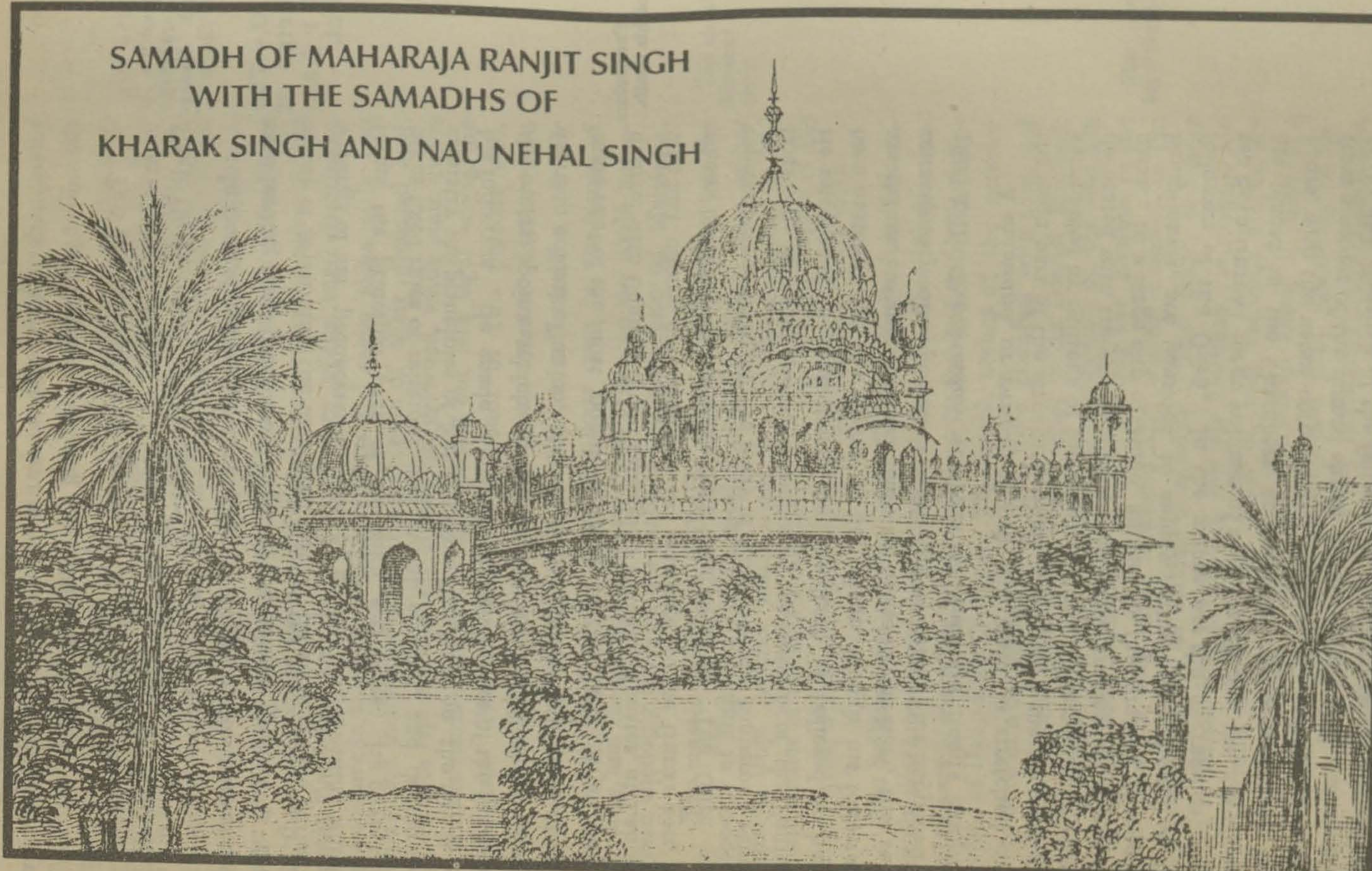
10.—The shrine of Arjan Mal.

In front of the mausoleum of Ranjit Singh, by the side of the road leading from the Hazuri Bagh to the parade ground, is the shrine of Arjan Mal, the fifth Sikh Gurú. He arranged the various writings of his predecessors, known as the *Adi-Granth*, which forms the principal part of the Sikh scriptures. He gave the Sikhs fixed rules of religious and moral conduct, and during his ministry the principles of Nanak took a firm hold on the minds of his followers. He made Amritsar the rendezvous of the faithful, the central point which should attract all the disciples of the Gurú to a bond of union, and the little hamlet, with its pool, became one of the most populous cities of the East. Arjan had a quarrel with Chandú Shah, Jahangir's Finance Minister at Lahore, who had offered his daughter in marriage to the Gurú's son, by whom, however, the alliance had been rejected. The Gurú was represented as favoring the party of Khusrow, the Emperor's rebellious son, who had obtained temporary possession of the Panjáb. He was placed in confinement, and his death is believed to have been hastened by the rigour of his prison, though his followers assert that, having obtained leave to bathe in the Rávi, the sage miraculously disappeared beneath the waters. This happened in 1606 A. D. The *Samadh* was built by Mahárája Ranjit Singh.

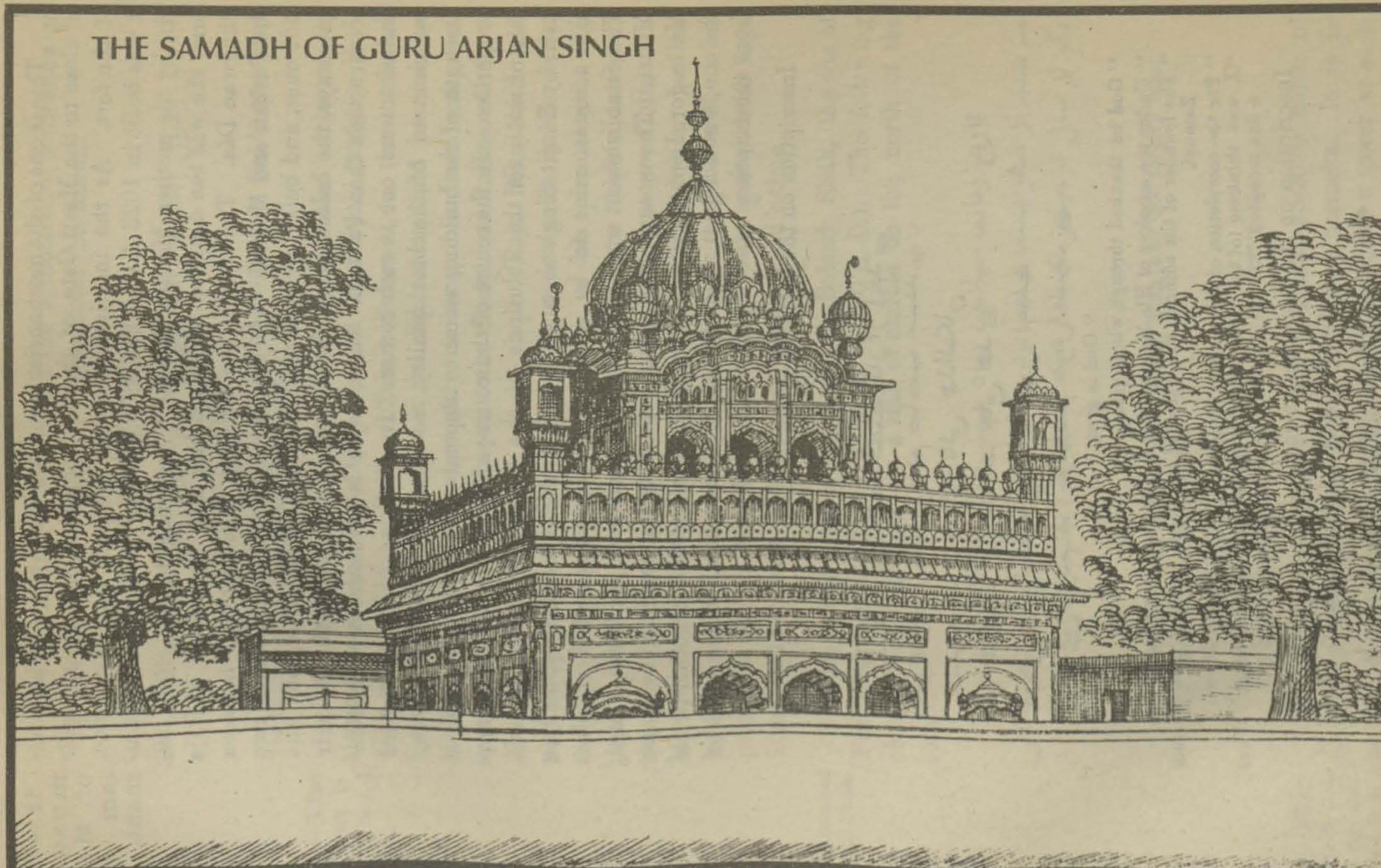
Particulars of his death.

A *shámianá*, or awning, of rich silk cloth, is stretched over the main part of the structure, which stands on a marble platform, surrounded by railings of the same material. The ceiling is richly decorated with tracery in stucco, inlaid with fragments of looking-glass. In a large cup of stone, affixed to the ground, *Bhang*, or hemp-leaves, are pounded, to supply intoxicating liquid to the followers of the Gurú. In the niches are the engravings of the ten Sikh Gurús; large volumes of the *Granth* and the *Adi-Granth* are placed in the Chambers, and read by the pious, at the fixed hours, with the usual ceremonies. A standard, or flag, projecting from a corner of the domed shrine, points to the last resting place of the fifth Badsháh of the faithful, as the Gurú is called. Within the enclosure is the *samadh* of Rani Lachhmi, one of the wives of Mahárája Ranjit Singh.

The Samadh of Rani Lachhmi.



SAMADH OF MAHARAJA RANJIT SINGH
WITH THE SAMADHS OF
KHARAK SINGH AND NAU NEHAL SINGH



THE SAMADH OF GURU ARJAN SINGH

11.—The mosque of Mariam Zamani.

This is one of the most ancient mosques of the city. It is situated close to the Masti Gate of the city, opposite the eastern walls of the fort. As the inscription on the northern gateway shows, it was built in 1023 A.H. (1614 A. D.), during the reign of Jahangir, by his mother, Mariam Zamani. According to the *Ain-i-Akbari,* she was the daughter of Raja Behari Mal, and sister of Raja Bhagwan Dás. The style of the building is transitional between the Pathan and Moghal. Its massive domes, one large and two side ones, and bulky arches, are in the old Pathan style, but the gateways, the balconies and the side-rooms are more Moghal in their construction than Pathan. The mosque is surmounted with four arched towers, one at each corner. It is built of bricks, cemented by chunam of the best quality, so excellent, indeed, that the strength of the building seems to depend entirely on its adhesive properties. In the centre of the court-yard of the mosque is a fountain of water for the ablutions of the faithful. The Masjid was used by Ranjit Singh as a gun and powder manufactory, and on that account came to be called the *Barut-khana Wali Masjid.* The establishment was under the superintendence of Jawahar Mal, Mistri. The mosque was restored to the Mahomedans by Major McGregor, Deputy Commissioner of Lahore, in 1850, together with the shops and houses attached to it. It has recently been repaired from subscriptions raised by the Mahomedans.

Inscription on the northern gateway :—

الله اکبر

منت ایزد را کہ آخر گشت کار از ابتد ے

هم بتوفیق خدا و حکم صاحب مسند ے

حضرت مریم زماني باني هذالمکان

کز عنایات الهي ساختہ جاي هد ے

ازپئي تاریخ ختم این بنائے چون بهشت

فکر مي کردم کہ آخر یافتم خوش مسجد ے

"God is great."

"God be thanked through whose grace
"Under the auspices of His Majesty this building was completed.
"The founder of the edifice, the place of salvation, is the Queen Mariam Zamani.
"For the completion of this edifice, which resembles paradise,
"I was thinking (of the date) when at last I found it in the words 'What a fine mosque !'"

Inscription on the eastern gateway :—

شاه عالمگیر نورالدین محمد بادشاه

باد یا رب در جهان روشن چو نور مهر و ماه

"May the conqueror of the world, King Núr-ud-din Muhammad,
"Shine in the world like the sun and moon, O God !"

On the central arch is inscribed the Mahomedan confession of faith, and the *Ayat-ul-Kursi*, a passage from the Koran.

Inscription on the northern arch :—

قال رسول الله صل الله عليه و سلم المومن في المسجد كا لسمك في الما

"So said the Prophet, may the mercy and blessings of God be upon him! 'the faithful is in a mosque as a fish in water.'"

12.—The tomb of Fazl Shah.

This interesting tomb, surrounded by a walled enclosure, is situated outside the Masti Gate, in the Municipal garden. Fazl Sháh was a resident of Saidpur, Tahsil Zafarwál, in the district of Sialkot. He came to Lahore in the Sikh time, and became the Mullah of a mosque. Subsequently, he became a manufacturer of spectacles. Having then become the disciple of Rahman Sháh, a *Naushahi* Faqir, he became a *mast* faqir. Raja Dina Náth had very great reverence for him. The Raja used to come to him daily, and reposed the most implicit confidence in his spiritual aid. He used to offer him thousands of rupees, but the faqir squandered the money, and was quite indifferent to what was given him. In his fits he often hit the Raja with stones and abused him, but the latter, instead of being annoyed, ascribed it to good will on his part. He died in 1854, and was buried in the grave which Raja Dina Náth had built for him during the faqir's life-time.

The tomb of Boland Shah.

Close to this tomb is the tomb of Boland Sháh, the son of Fazl Sháh, who died in 1287 A. H. (1870 A. D.). The following chronogram is inserted on a slab of marble on the north of the tomb :—

تاريخ وفات ميادت پناه سيد بلند شاه غفر الله له

سه شنبه از صفر بست و نهم بود　　كه واصل شد بحق آن دين پناهي

بگو از سال ترحيلش كه بادا　　مقامش جنت الماوي الهي

۱۲۸۷ هجري

"Chronogram of the death of Syud Boland Sháh (may God forgive him)
On Tuesday, the 29th of Saffar,
Died that asylum of religion.
Say for the year of his death,
'May his abode be in the highest heavens!' 1287 A.H."

13.—The mausoleum of Sheikh Muhtaram.

The mausoleum is situated west of *Budhu-ká-Avá*, north of the road to Shalimár, at the end of the railway barracks. It is in the form of a quadrangle, covered by a dome, with a tower at each of the four sides. Beneath the dome were the tombs of Sheikh Muhtaram, and two of his near relations. There are four arched

entrances to the mausoleum. On the walls outside were inscribed many Arabic sentences and Persian verses, of which, however, the following only can now be read :— Inscriptions.

هادي سالكان راه نجات   آن سليمان دل و خرد آصف
قطب حق شاه محترم زجهان   رفت در بزم اوليائے سلف
سال تاريخ رحلتش جستم   گفت طبع سليم نيك خلف
پنج بر چين ز نخل و فق وبگو   قدس الله سره الاشرف
كتبه محمد اكرم

" The guide of the passengers to the way of salvation,
" He who had a heart like that of Solomon and wisdom like that of Asaf,
" Shah Muhtaram, the saint of God,
" Travelled from this world to the assembly of the departed pious ;
" When I searched for the date of his death,
" The mind which is sound and virtuous said :
" Deduct five from the following sentence and say :
" May he enter the high paradise !"
" Written by Mahomed Akram."

As the inscription shows, the Sheikh died in 1102 A. H. (1690 A. D.) or seventeen years previous to the death of Aurangzeb.

On the arches are inscribed the passages,

اللهم اغفر لامته محمد   اللهم ارحم لامته محمد

" O God ! pardon the sins of the followers of Mahomed."
" O God ! Take compassion on the followers of Mahomed."

Persian verses were also inscribed on the southern doorway, but the following only can be deciphered now :—

برآستان توام سر ارادتست ما

" I have bent the head of humility before thy threshold !"

Towards the top of the western corner of the southern wall is the inscription :—

والله اليس التايبين

" And God loves those who make penitence."

The mausoleum has been surrounded by a verandah and adapted to the purposes of an English residence. It is now used as a place for manufacturing soda-water for the *North-Western Railway Co-operative Store Association, Dealers in Arms and Ammunition, Licensed Wholesale and Retail-dealers in Wine and Spirits.* Present use of the mausoleum.

14.—The Gulabi Bagh gateway. On the road to Shalimár, rather more than half way on the left, is the gateway to Gulabi Bagh, or the Garden of Rosewater. The garden no longer exists, but the splendid arched entrance of glazed tiles still stands. This picturesque gateway is remarkable for the profusion and excellence of its colored pottery and enamelled fescoes, which are as vivid, and the decorations as perfect, as when they were made. The beauty of the words "Gulabi Bagh," lies in their serving as the name of the garden as well as giving the chronogram, the numerical value of the letters expressing the era in which the building was constructed, and the garden laid out. The era thus obtained is 1066 A. H., or 1655 A. D.

Mirza Sultán Beg, the founder. As the inscription on the gateway imports, it was constructed by Mirza Sultán Beg. He was cousin of Mirza Ghiyas-ud-dín, a nobleman of Persia, husband of Sultán Begam, daughter of Sháh Jahan. The Mirza came to India in 1649 A. D., and, through the influence of the Emperor's son-in-law, was appointed *Mir-ul-Bahar*, or Admiral of the Fleet. He was fond of sport, and it is related that, two months previous to his death, Sháh Jahan had presented him with an English rifle. The royal gift proved fatal to the recipient. With it he went on a hunting excursion to *Hiran Minara*, or Jahangirabad, the modern Shekhupura, but died there from the bursting of the fire-arm. Maulvi Nur Ahmad, author of *Tahqiqat-i-Chishti*, gives the 13th of Shawal 1068 A. H., (1657 A. D.), as the date of his death.

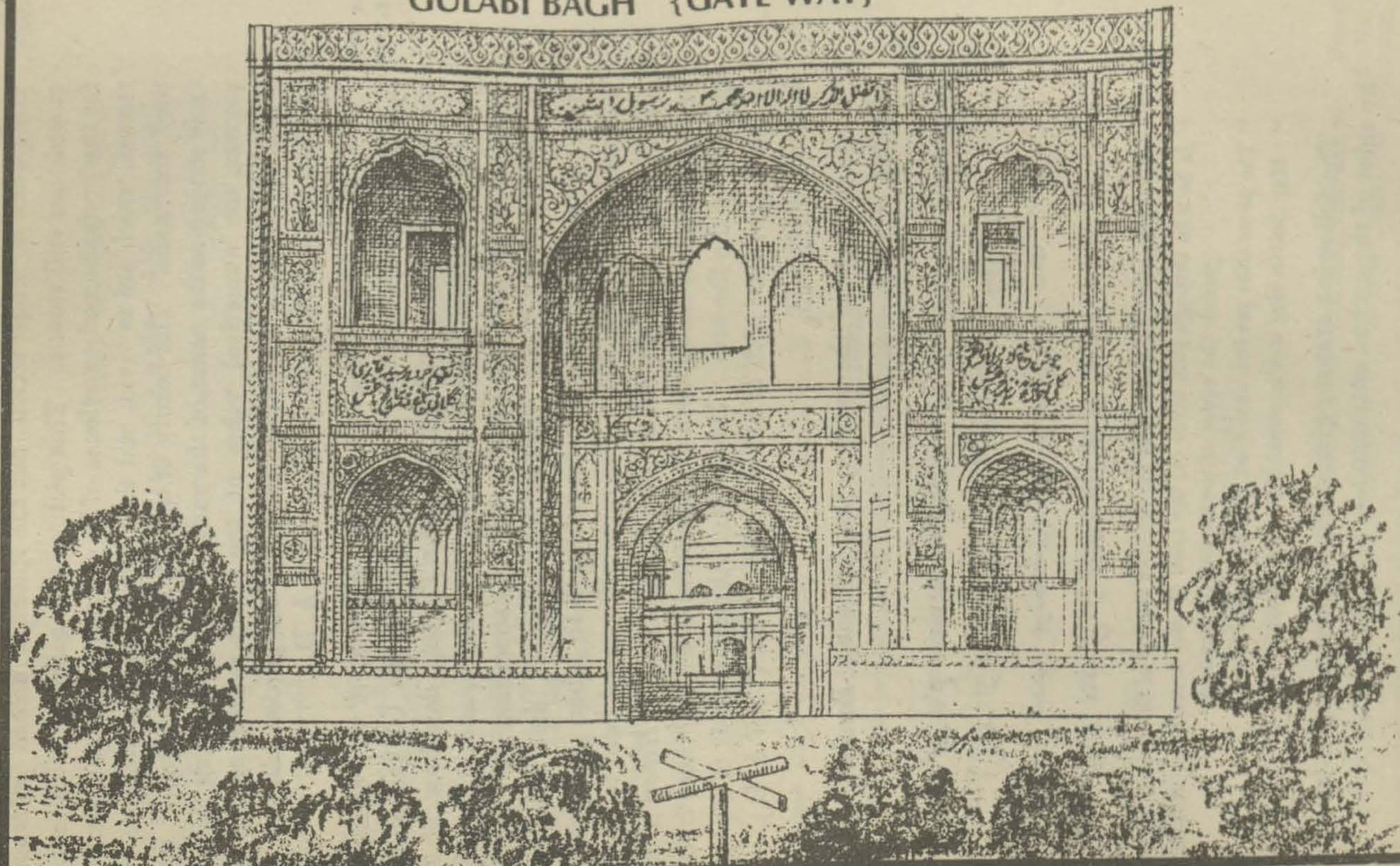
On the front of the gateway the following Persian verses are inscribed :—

بانی باغ سخاوت فاتح باب کرم
آن کہ از دارای گردون ساخت باغے چون ارم
اهل معنی بردوامش خواستند از حق دعا
بیگ سلطان را الهی دار دایم محترم

"The founder of this munificent garden, the opener of the gate of bounty,
"Is he who through (the favor of) the Lord of the firmament constructed a garden the equal of the garden of paradise
"The pious thus prayed unto God for his eternal life :
"'May Sultán Beg live honored for ever and ever !'"

The following stanza, giving the chronogram, is inscribed on the sides of the arched entrance :—

خوشا باغے کہ دارد لالہ داغش
گل خورشید ومہ زیبد چراغش



GULABI BAGH {GATE WAY}

زتقویم خرد پر سید غازی
گلابی باغ شد تاریخ باغش

"What a pleasant garden, a garden so beautiful that the poppy is marked with the spot of envy,

"The flowers of the sun and moon are fitted to adorn it as lamps,

"Ghâzi asked reason the chronogram of the garden,

"The date given was 'Gulabi Bagh' (garden of rose-water)."

The words 'spot of envy' in the first line allude to the black centre of the poppy flower.

The tombs of Dái Anga and Sultán Begam.

A few paces distant from the Gulabi Bagh gateway, on the north, is the splendid mausoleum of Dái Anga, the wet-nurse of Sháh Jahan and of his daughter Sultán Begam. It is of octagonal form, with a large dome and towers at each corner. The walls are richly decorated with enamelled pottery, and the walls bear on their interior inscriptions of passages from the Koran (the passage commences from the *Sura Inna Fatehna*). The writer of these, as stated at the end of the Arabic passage, is Mahomed Sáleh. The words are :—

کتبه محمد صالح غفر الله ذنوبه و ستر عیوبه سنه ۱۰۸۲ هجری

"Written by Mahomed Sáleh, may God forgive his sins and overlook his faults. 1082 A. H."

As the inscription shows, the building was erected in 1082 A. H. (1671 A. D.) The sarcophagi have been removed; but the building still stands, an object of admiration to the spectator. There are subterranean rooms beneath the edifice; the passage to them is closed, but they can be seen through the openings on the surface.

15.—The tomb of Sharf-un-Nisa Begam.

The tomb of Sharf-un-Nisa Begam, commonly known as the *Sarv-wala-Maqbara*, from the paintings of the cypress tree on its walls, is to the north of the road to Shalimár, about midway between that garden and the city. The tomb is peculiarly situated on an elevated square, about a storey in height, and is decorated with enamelled fresco design. Sharf-un-Nisa Begam was own sister to Nawab Khán Bahadur Khán, Viceroy of Lahore. She was in the habit of reading the Koran for one hour daily in this tower, which she ascended by means of a wooden stair-case. After performing her devotions, she deposited the Koran here with a jewelled sword. This practice was repeated by her every day until her death. Before death she expressed a desire to be buried in this tower, and her will was carried out, the Koran and the sword being placed on the sarcophagus, as expressly desired by her, and the

gates of the tower being closed by masonry walls. The Sikhs, having been informed that the enclosure of the building contained valuable deposits, broke it open, and carried away the costly Koran and the sword deposited in it. The tower was formerly surrounded by a beautiful garden and tank, signs of which still exist.

On the upper portion of the walls are arranged squares of glazed tiles on which is inserted in blue letters the following Arabic passage in the Tughra characters :—

الله باقي والكل فاني

" God is eternal ; all the rest is perishable."

16.—The Bagga Gumbaz.

East of Begampura is an old building of octagonal form, called the Bagga Gumbaz, or the " white tower." The dome, or tower, has been destroyed, but the walls which supported it, stand on a raised platform, in the midst of which is the tomb of Yahya Khán, son and successor of Nawáb Zakaria Khán, Khán Bahadur. Even the grave has been dug up by the brick-sellers, and, on my visit to the spot,* I saw only a hollow with a *jal* tree grown in it. The tomb is situated in the cultivated lands now belonging to Ilahi Bakhsh, Lambardar of Begampura, which are irrigated by an old and large well south of the tomb. Between this and the tomb of Sharf-un-Nisa (the *Sarv-wala Maqbara*) is an old *Báráduri* in which the cattle of the zemindars are now tethered.†

When, after the tragedy which ended in the murder of Chand Kour, widow of Mahárája Kharak Singh, Sher Singh came to Lahore at the invitation of Dhian Singh, he first alighted in this Gumbaz, and from this place went to *Buddhu-ka-Awa,* where he was saluted Mahárája of Panjáb by the soldiery. Sher Singh regarded this Gumbaz as fortunate, and was in the habit of coming here. It was his intention to put it in thorough repair, but fortune was fickle, and he himself falling a victim to the Sindhanwalia plot, his wish could not be carried out.

The old Báradari.

The old *Báradari* previously alluded to is quite close to the tomb of Syad Rahmatullah on the south-west between Bagga Gumbaz and Begampura. As the name implies, it has 12 arched entrances, supported by pillars of solid masonry. There is a raised platform in the middle of the building, on which was the tomb of some of the courtiers of Nawab Khán Bahadur, but no traces of it now exist. At the commencement of Mahárája Ranjit Singh's reign,

* This was on 22nd January 1891.

† For a full account of Yahya Khán, *vide* my History of the Panjáb, Part II, Chapter XXII, pp. 212 to 214.

Sansar Chand of Kángra, whose beautiful daughters the Mahárája had married, laid out a fine garden here. Subsequently, the place was used as a *Cháoni*, or Cantonment, by the Mahárája, and the *Baradari* was used by Subhán Khán, Commandant. It is now in possession of Zemindars, who use it for agricultural purposes.

17.—The Hujera of Syad Rahmatullah Shah.

The tomb of Syad Rahmatullah Sháh, *Chishti*, is situated to the north of the road leading from the city to the Shalimar gardens between the *Maqbara Sarv-wálá* and *Bagga Gumbaz* (the tomb of Yahya Khán.) Within a walled enclosure, on a high platform, are two tombs, one of Syad Rahmatullah Sháh, *Chishti*, and the other of his son Syad Barkatullah Sháh. Rahmatullah Sháh was the spiritual guide of Nawáb Abdul Samad Khán, *Diler Jang*, Viceroy of Lahore, during the reign of Mahomed Sháh, and died in 1120 A. H. (1708 A. D.) The saint is now called by the zemindars of the neighbourhood *Pir Sánpon-wala*, or the saint having the command of serpents. On enquiry from the people of advanced age as to the reason of the saint being so styled, I was informed that Ranjit Singh had located a portion of his troops about this quarter. The men of the corps acted indiscreetly, and some of them were bitten by snakes and died. The troopers were terrified, and the locality was abandoned under the belief that the saint's displeasure on account of the injudicious use of it was the cause of the calamity, and thenceforward people called him *Pir Sánpon-wala*. The place is now under cultivation on all sides, the platform standing in the midst of green fields.

18.—The architectural remains of Begampura.

Close to the mausoleum of Khwája Mahmúd, on the road to Shalimar, to the north, is the village Begampura. The place abounds with architectural monuments of the Moghal period, and is of much antiquarian interest. Having been founded by Begam Jan, mother of Zakaria Khán, surnamed Khán Bahádur Khán, Viceroy of the Panjáb during the reign of Muhammad Sháh, it is, after her name, called Begampura. The place was in the height of its splendour in the time of Khán Bahádur, who lived here with his family, and adorned it with sumptuous palaces, elegant gardens, mosques, tanks, aqueducts, baths and taverns. Some conception of its magnificence may be formed from the fact that the Viceroy of Lahore, availing himself of the weakness of the Court of Delhi, had assumed the power of a satrap, and the whole wealth of the Panjáb flowed into the palaces of Begampura for the period of twenty-one years (1717-1738 A. D.), during which the Panjáb was peaceful. "Safe for a time," observes Mr. Thornton, "in his palace of Begampura, he viewed with complacency the failing powers of the house of Tymúr, and the rise of the Mahrattas."

The place, during the reign of Ranjit Singh, was in the possession of Gulab Singh, Pohowandia. The Sikhs levelled many of its buildings with the ground, both before the ascendancy of Ranjit Singh and in his time. For a long time subsequently, and during the British period, it formed a mine for the supply of bricks of the best quality for public and private buildings in Lahore and its suburbs. What remains of it now affords ample proof of its former greatness. The imposing gateway, with its arched-rooms and side-rooms, opens on a spacious court-yard, lined with cells and other buildings.

The mosque of Khán Bahádur.

The gateway of the garden is preserved. The picturesque mosque of Nawáb Khán Bahádur, with its beautiful minarets of *kansi* work, and arched entrances, can be seen from a distance. On the top of the middle arch is inserted a slab of marble on which is inscribed the *kalima*, or the Mahomedan confession of faith. On either side of it are the following inscriptions in the Arabic character :—

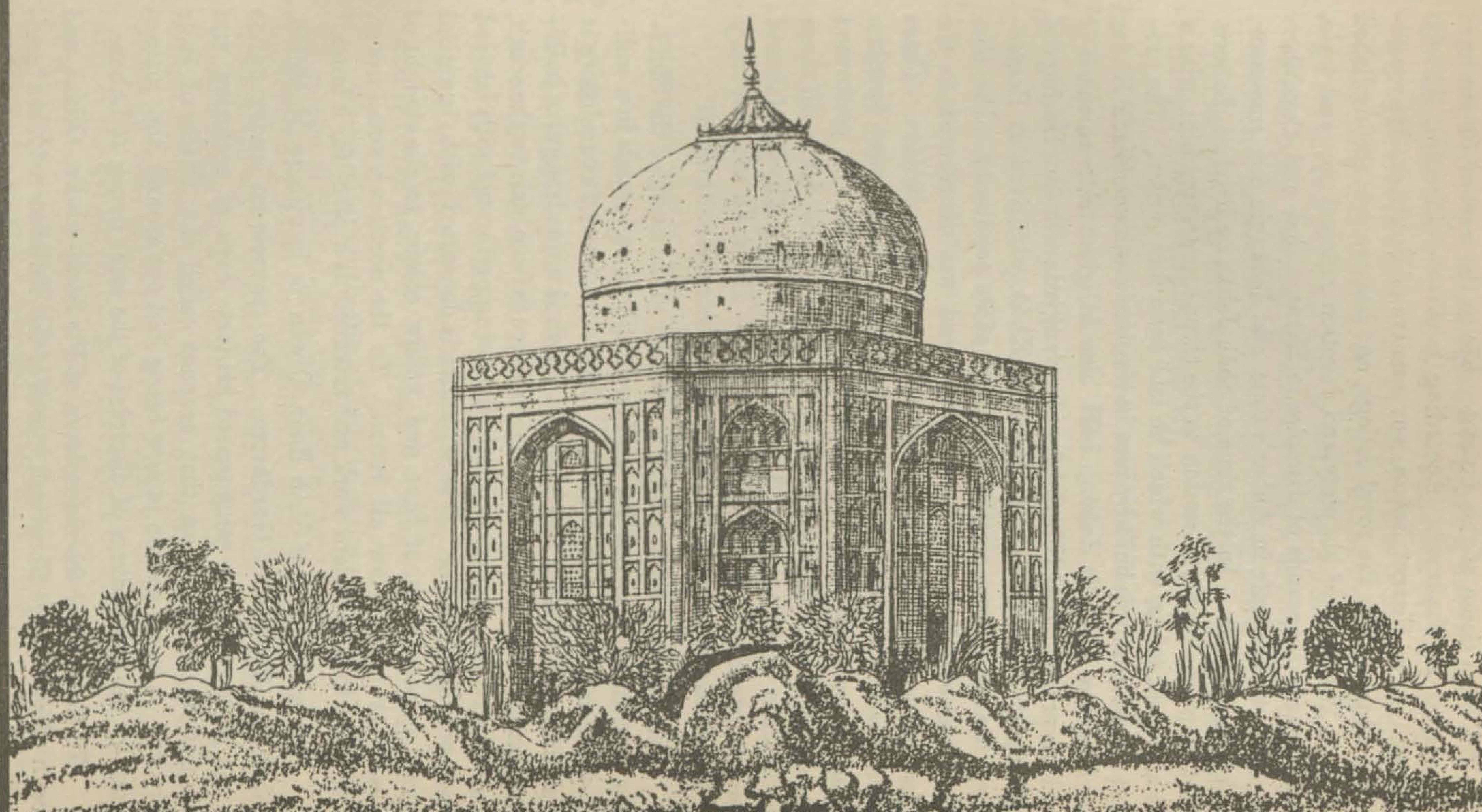
عجلو بالصلوة قبل الموت   عجلو بتوبة قبل الفوت

" Haste thou for prayers before death,"
" Haste to repent before thou ceasest to live."

Nothing can be more sublime or more awful and heart-rending than the sight of these wrecks of departed glory ; they convey at once to the mind how transitory and unstable worldly eminence is. The palaces, once the residence of the reconciler of the fierce Nadir Sháh and of his delicate harem, where he, with all the pomp and pride of a viceroy, sat giving orders to his *omerahs* and officers on State affairs, are now in ruins, and beneath the shattered domes which have survived the wreck of time, lives an old woman working at her grinding mill, or a weaver busy with his loom. On a raised platform is the grave of Nawáb Khán Bahádur himself. Poor man ! Nothing remains of him now, but the ashes. Beside him lies his veteran father, Abdus Samad Khán, *Saif-ud-daula, Diler Jang*, the irreconcileable foe of the Sikhs, the vanquisher of hardy Banda, the famous Byragi. On another platform, to the west, are the tombs of Khwája Inayatulla Beg, Kalandar Sháh and Nawáb Ghazi Beg, the grandsons of the Nawáb. The fourth is the tomb of Mai Sohagan Begam, wife of Nawáb Ghází Beg, and the fifth of Sahib Begam, his daughter. Two other tombs on a platform east of the mosque, are those of Bahú Begam, wife, and Begam Jan, mother, of Nawáb Khán Bahádur.

The tombs of Nawáb Khán Bahádur and Abdus Samad Khán.

MAUSOLEOM OF HAZRAT ESHAN



The high dome of this mausoleum is to the west of Begampura on the road to Shalimar. According to *Kitab-i-Rizwáni*, Khwája Mahmúd, *alias Hazrat Eshan*, was a native of Bukhára. He received his education in the royal college, and became an accomplished scholar. The fame of his piety and devotion reached far and wide, and he made thousands of disciples in Herát, Cábul and Candahar. He came to Kashmír in Akbar's time, and Jahángir, his successor, took him to Agra. In the time of Sháh Jahán he lived at Lahore. That emperor, on his accession to the throne, presented him with a lakh of gold *takas*, with which he laid out a fine garden. The present mausoleum was built by him in his own life-time. Wazír Khán, the Minister of Sháh Jahán, held him in great esteem, and it is said his prayer cured Núr Jahán of a dangerous illness. During the viceroyalty of Nawáb Khán Bahádur Khán, who lived at Begampura, the mausoleum was in the height of its popularity. The *Ulemas* assembled here every week, and bread was distributed to the poor and needy, each man getting a rupee in cash besides. There were *Tasbi Khanás*, or houses of worship, and the now forsaken mosques were resorted to by multitudes of people who performed prayers in them, but during the ascendancy of the Sikhs all these institutions were neglected. The pulpit from which Khwája Mahmúd used to preach in the mosque, still exists. He was a contemporary of Mian Mir and used to hold religious discourses with him. 19.—The Mausoleum of Khwaja Mahmud.

This very imposing edifice is situated to the north of the Shalimar road and the mausoleum of *Hazrat Eshan*, and stands in a walled enclosure about nine feet high. In the centre of this enclosure is a platform about three feet high, on which is a quadrangular building surmounted by a tower. The entrance is from stair to the south, the walls of the remaining three sides being perforated with latticed work of red-sand stone. The structure is decorated with beautiful glazed pottery work, of blue and yellow colour, to the height of three feet from below all round. To the north is a small tower, decorated with porcelain work and intended as a place for a lamp. 20.—The Chilla of Shah Badr Diwan.

The mausoleum of Sháh Badr Diwán is in village Masánián, Tahsil Batálá, District Gurdáspur. The mausoleum under notice is the place where the saint passed his forty days of seclusion and meditation, and it is on that account called the *Chilla* of Badr Diwán. A small garden is now being laid out around the mausoleum by the descendants of disciples of the saint living at Lahore.

To the west of the mausoleum of Pir Seráj-ud-dín, Giláni, and south of the village Bhogiwall, north of the Shalimar road, is a handsome quadrangular mausoleum, surmounted by a dome of beautiful glazed pottery work, supported by arches. The arches stand on pillars 21.—The Mausoleum of Mir Niamat Khan.

of solid masonry, the mausoleum occupying the centre of a platform of the same material. Beneath the dome is a large white tomb, with a smaller one on either side. The large white tomb is that of Mír Niamat Khán, commandant of artillery in the time of Sháh Jahán.* In old times a garden belonging to Husein Ali Khán, Syad of Bárá, existed here. South of this mausoleum is a large mosque, with three domes and three arches, the courtyard being paved with brick work. The mosque was built by Mír Niamat Khán. Both the dome and mosque are Government property.

22.—The Makbara of Sayd Seraj-ud-din. This mausoleum is situated north of Shalimar road, opposite the dome of Khán-i-Khanán. The dome is sloping, and the colour of the lime plaster used has, consequent on lapse of time, now turned black. The building is of quadrangular form, and the north, east and west sides have latticed stone work, to the height of a man, applied to the walls, the entrance being by a flight of steps to the south. On the wall to the north of the tomb inside is inserted a slab of marble with the inscription,

الله محمد ابوبکر عمر عثمان علي

God, Mahomed, Abubakr, Omar, Usman and Ali.

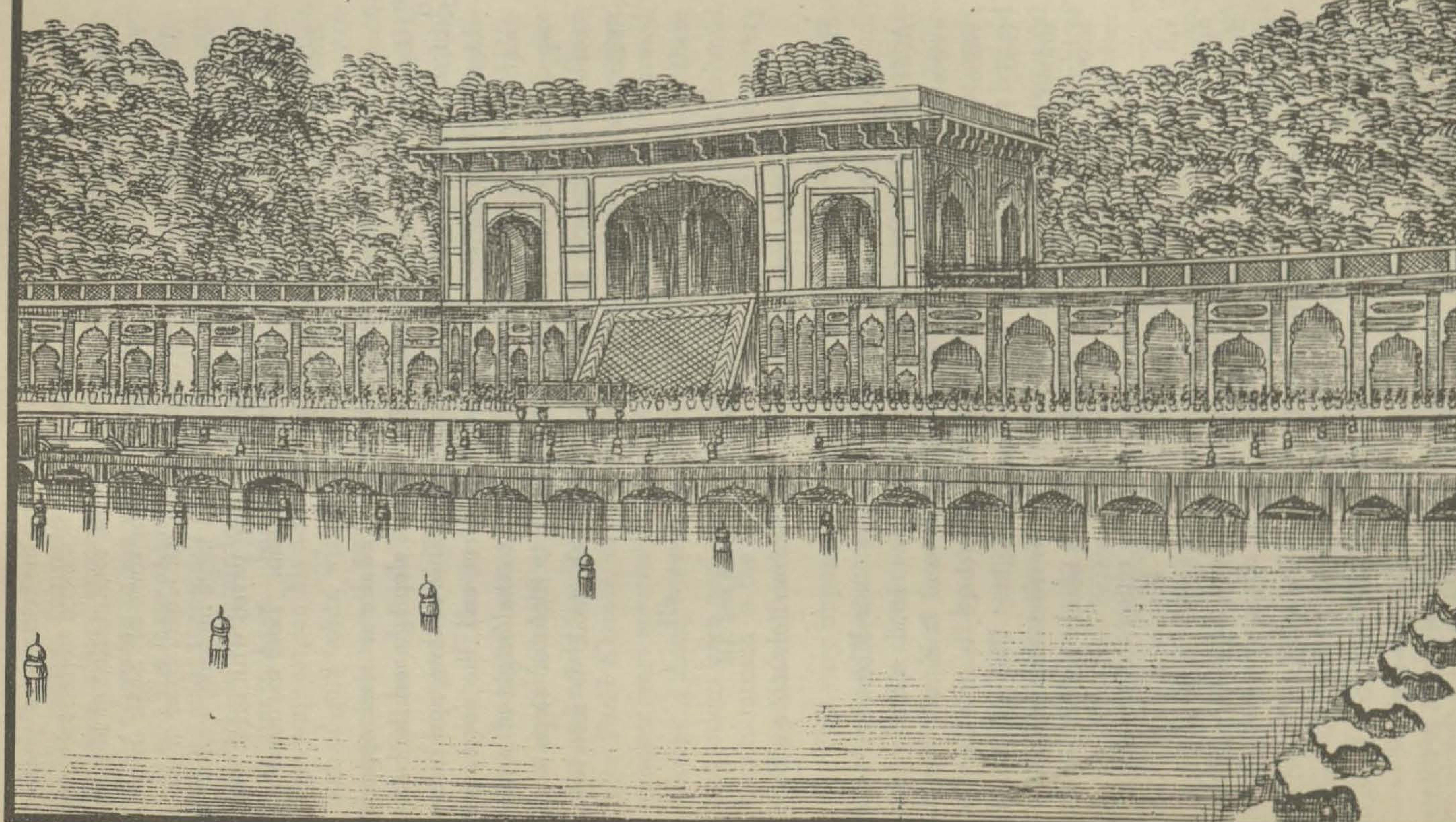
The grave of the saint is in an under-ground chamber which is now quite visible from the south side.

Sayad Seráj-ud-dín, Giláni, died on the 10th Moharram 1140, A. H. (1727 A. D.) People of the neighbourhood relate various stories regarding the miracles of this saint, and it is said that the voice of *Kalima*, "*La Ilaha Illallaho*" (there is no God but God) is heard coming out of tomb at night. The mausoleum, indeed, is a place of great interest, and the surrounding neighbourhood is full of architectural remains of much beauty and elegance.

23.—The Shalimar Gardens. Three miles north-east of Lahore is the renowned and delightful garden of Sháh Jahán, the Shalimar, or "House of Joy," most appropriately called the Versailles of the Panjáb. It is a magnificent remnant of Moghal grandeur, in form an oblong parallelogram, surrounded by a high wall of brick work, 1,200 paces in length and 800 in breadth, with three successive terraces, raised one above the level of the other by a height of 12 or 15 feet, the whole area of the garden covering 80 acres more or less. A canal, brought

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* Mian Karím Bakhsh of Baghbanpura, an aged gentleman of 80, informs me that Nazar Muhammad, a descendant of Mír Niamat Khán was his class-fellow. Nazar Muhammad was father-in-law of Hakím Syad Hákam Sháh of Lahore, who left two sons, Syad Abbas Ali, a Munsiff in the Panjáb, and Syad Dilawar Ali Sháh, an Extra Assistant Commissioner.



SHALAMAR FIRST SOTRY

from a great distance, intersects this beautiful garden and discharges itself in the middle terrace into a large marble basin : from this basin and from the canal rise 450 fountains which throw up water that is subsequently received into marble tanks, the profuse discharge of water in this way serving to render the atmosphere deliciously cool and pleasant. On the upper terrace is a substantial pillared marble kiosk, or arcaded pavilion (Baradari)* open on all sides, and rendered delightful by a string of *jets d' eau* in front, and some on the lower terraces, which play over a cistern crossed by narrow marble bridges in miniature. In the centre is a reservoir, bordered by an elaborate coping, and a cascade falls into it over a slope of white marble screen corrugated in an ornamental carved diaper. Down this the water ripples into a pond below, whence, falling into another reservoir, it passes to the extremity of the garden. The fountains, when playing, not only add to the picturesqueness of the scene, but have the effect of sensibly diminishing the heat. Pavilions and other buildings are scattered about in various places. The alcoves and summer-houses are of marble and red stone, and tastefully designed.

The marble Baradari.

The cascade.

The garden is well stocked with magnificent fruit trees and flowering shrubs. There are beautiful groves of lemon and pomegranate trees. The avenues of oranges are laden with such an abundance of large fruit, in their season, that the branches seem ready to break under the weight. The fine tall mango trees are in

Fruit trees.

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* Zeb-ul-nissa, the talented daughter of Aurangzeb, used to sit in this marble pavilion and enjoy the scene of the waterfall. Here in her shady retreats, surrounded by the Royal Princesses, and attended by a host of damsels, all in the bloom of youth, she composed her sweet and charming odes, the lovely scenery and the beauties of nature all round being specially adapted to her vivid imagination and poetical genius. Here the ladies of the King's *Harem* walked free and independent. Here the songs of the northern lands of the Panjáb, of the hills of Kashmír and the vale of Cábul were sung by the female attendants, and country dances held to amuse the Royal visitors. Once, seated on a golden chair. Zeb-ul-nissa as she beheld the water-fall in full play, composed the following unrivalled quatrain *extempore*.

اي آبشار نوحه گر از بهر کيستي
چين بر جبين فگنده زاندوه کيستي
ايا چه درد بود که چون ما تمام شب
سر را بسنگ مي زدي و مي گريستي

"O waterfall ! for whose sake art thou weeping ?
"In whose sorrowful recollection hast thou wrinkled thy brows ?
"What pain was it that impelled thee, like myself, the whole night,
"To strike thy head against stone and to shed tears ?"

Abdul Hamíd, *Láhori*, informs us in the *Bádsháhnáma* that Sháh Jahán laid out these gardens with the object that they might serve as a place of refreshment and recreation for the Royal family, and that the use of tents, which invariably filled a large space whenever the Royal ladies accompanied him on excursions of pleasure, might be avoided. No egress was allowed to men on the occasion of Royal visits, and strict *Parda* (or seclusion of the female sex) was observed.

flourishing condition, and yield delicious fruit, which is hawked for sale in the streets of Lahore. As aptly remarked by a recent traveller, ' outside all is glare and dust ; within all is green foliage, white marble, cool reservoir, and rippling cascade.'

Scenes in the garden.

The garden has become the favourite resort of the European community of Lahore and Mian Mir for *fetes*, picnics and other parties of various kinds. The grounds are, on such occasions, artistically laid out with walks, flower beds and promenades ; the fountains play ; the branches are tastefully formed into graceful arches over the walks. The illuminations have a most admirable effect on the luxuriant foliage of the mango and orange trees, and their bright reflections in the watery sheets below spread like so many transparent mirrors, constitute a magic scene. The *chateau* glittering with colored lamps, seems like a fairy palace—the trees, the lakes, the paths, the roofs of the marble structures, all shimmering with variegated lights. The fireworks, diffused in most singular lights and colors, float the garden in an ocean of flame.

The garden has five splendid cupolas of red sand-stone at the angles, from which a fine view of the surrounding country is obtained, especially to the south-east, in which direction are the village Baghbanpura and the old ruins.

Date of foundation.

The gardens, or the royal pleasure grounds of Shalimár, were laid out in the sixth year of Sháh Jahán's reign, or in 1634 A.D.,* after the plan of the royal gardens in Kashmír, by orders of the Emperor, under the management of Khalilulla Khan. The canal, or Hasli, to irrigate the gardens was broúght from Madhupur, at the expense of two lakhs of rupees. It was the combined work of Ali Mardán Khán, the great canal engineer, and Mulla Ala-ul-Mulk. The cost of the gardens and the buildings attached to it

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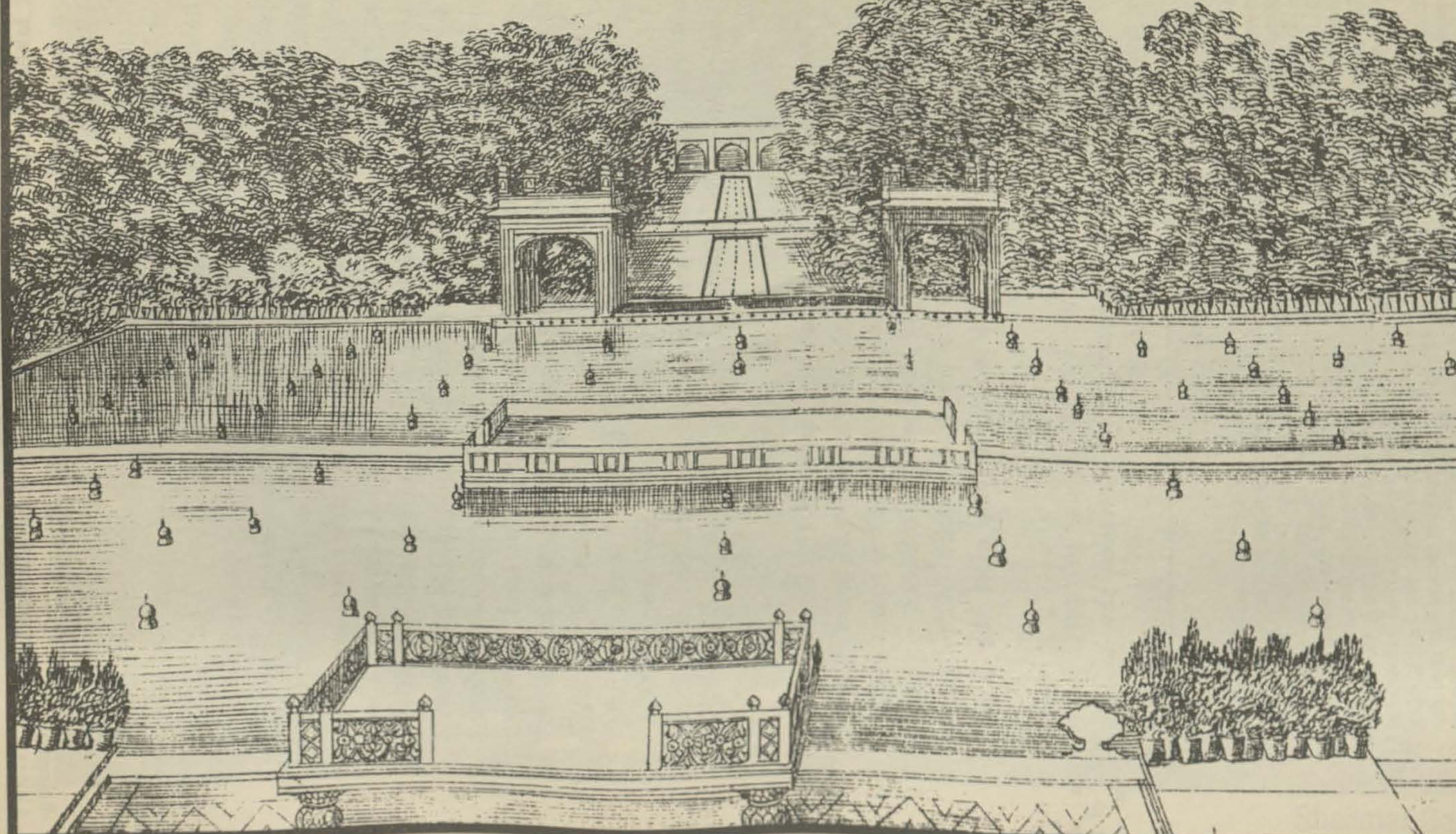
* The following chronogram of the foundation of this garden was presented to the Emperor by a poet of his Darbar :—

چون شاه جهان بادشاه حامي دين
آراسته شالہ مار باطرز متين
تاريخ بناي اين ز رضوان جستم
گفتا کہ بگو نمونہ خلد برين

" When Sháh Jahán the King, Defender of the Faith,
Laid out the Shalimár in a becoming style,
I asked the date of foundation from the door-keeper of Paradise,
He answered, sayfng, ' This is the specimen of the highest Paradise.' "

The numeral value of *Namuna Khuld i-Barin* نمونہ خلد برين is 1047, which corresponds to 1637 A.D. This probably represents the date of the final completion of the garden.

SHALAMAR SECOND STORY



was six lakhs of rupees, and they were laid and constructed in one year, five months, and four days.* Mulla Abdul Hamíd, *Lahori*, in his excellent work the *Badsháhnáma*, gives the following interesting particulars of the first State visit of the Emperor to these gardens. "It having been represented to His Majesty that the gardens, the management of which had been entrusted to Khalilullah Khán, had been finished, the royal astrologers were ordered to fix an auspicious hour for the visit of the august sovereign. Accordingly, the 7th of Shabán 1052 A. H. was fixed as the date of the royal visit. His Majesty honored the gardens with a visit on that day, and was highly pleased with the scene he witnessed. The *omerahs* and grandees of State offered their congratulations, while all joined in prayers for the duration of the Imperial grandeur. Multitudes of intelligent and wise men who were present before His Imperial Majesty, and who had seen Rúm, Irak and Mawar-un-Nahar, represented to him that a garden such as this had never to this date been constructed, or seen, or even talked of by any body." "So many edifices," adds Abdul Hamíd, "were constructed in this garden, that, whenever it pleases the Emperor to pay a visit to it with the Royal Harem, who remain with him at Lahore the capital (*Dar-us-Saltanat*), the necessity of pitching tents is avoided."

Cost of building.

Emperor's first formal visit to the gardens.

In the second storey, towards the east are, the Royal Bath-Rooms. These consist of four arched chambers, with beautiful reservoirs, which can be heated by fire placed outside the rooms to the east. The chambers and reservoirs have been maintained in perfect preservation. It is said, several hundred maunds of fuel was required to warm the Baths, which are constructed after the Turkish fashion.

The Royal Bath-Rooms.

The garden is divided into two divisions, the first being called Farah Bakhsh, and the second, which includes the middle and the third terraces, Fyz Bakhsh.†

The divisions of the garden.

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* *Badsháhnáma* of Mulla Abdul Hamíd, *Lahori*.

† *Chishti* and some other writers of modern times have maintained that the garden was originally divided into seven divisions, representing the seven degrees of the Paradise of Islám. Of these, it is said, five have been destroyed, and three only are included in the present area. The compiler of the Panjab *Gazetteer* (page 185) has also fallen in the same error. The garden never had seven storeys, and no mention whatever of such storeys exists in contemporary histories. It is extremely unlikely that five storeys of the garden should have utterly vanished, and no traces whatever been left of them if they had had any real existence. Equally the story of Sháh Jahán having a 'wondrous dream' in Shahdara, of a garden like that of Paradise, 'bright with fruits of gold, marble fountains, cool pavilions, and every variety of foliage,' is fabulous. The description of the garden by the historians of Sháh Jahán, who have even given the number and description of the trees planted in it (omitted by me in my description for the sake of brevity), is



Shalimar Garden

It's treatment by the Sikhs. During the troublous days of Ahmad Sháh, the Sikhs laid their ruthless hands on this magnificent garden, and robbed it of much of its decorative works. A costly pavilion of agate was removed by Lahna Singh, one of the three rules of Lahore, and sold for Rs. 21,000 to stone-polishers in the city. Ranjit Singh barbarously defaced the gardens by removing a large portion of the marble embellishments, to decorate his new constructions at the favorite religious capital of Amritsar, and the contiguous fortress of Govindgarh. The marble pavilions, by the central reservoir, were used in adorning the Ram Bagh of Amritsar, and, in their stead, structures of brick and whitewash were substituted.

The name Shalimár. It cannot be exactly ascertained at what time the garden came to be called "Shalimár," its present designation. In the *Badsháh-náma* of Mulla Abdul Hamíd, *Lahori*, written by orders of Sháh Jahán, and in the *Ma-asir-i-Alamgiri* of Muhammad Sáki Mustaid Khán, written in the time of Sháh Alam, successor of Aurangzeb, the garden, in connexion with royal visits, is called Farah Bakhsh. The first mention of the name "Shalimár" that we find, is in the works of the historians of Nádir Sháh, but how the name came to be adopted is not clear.

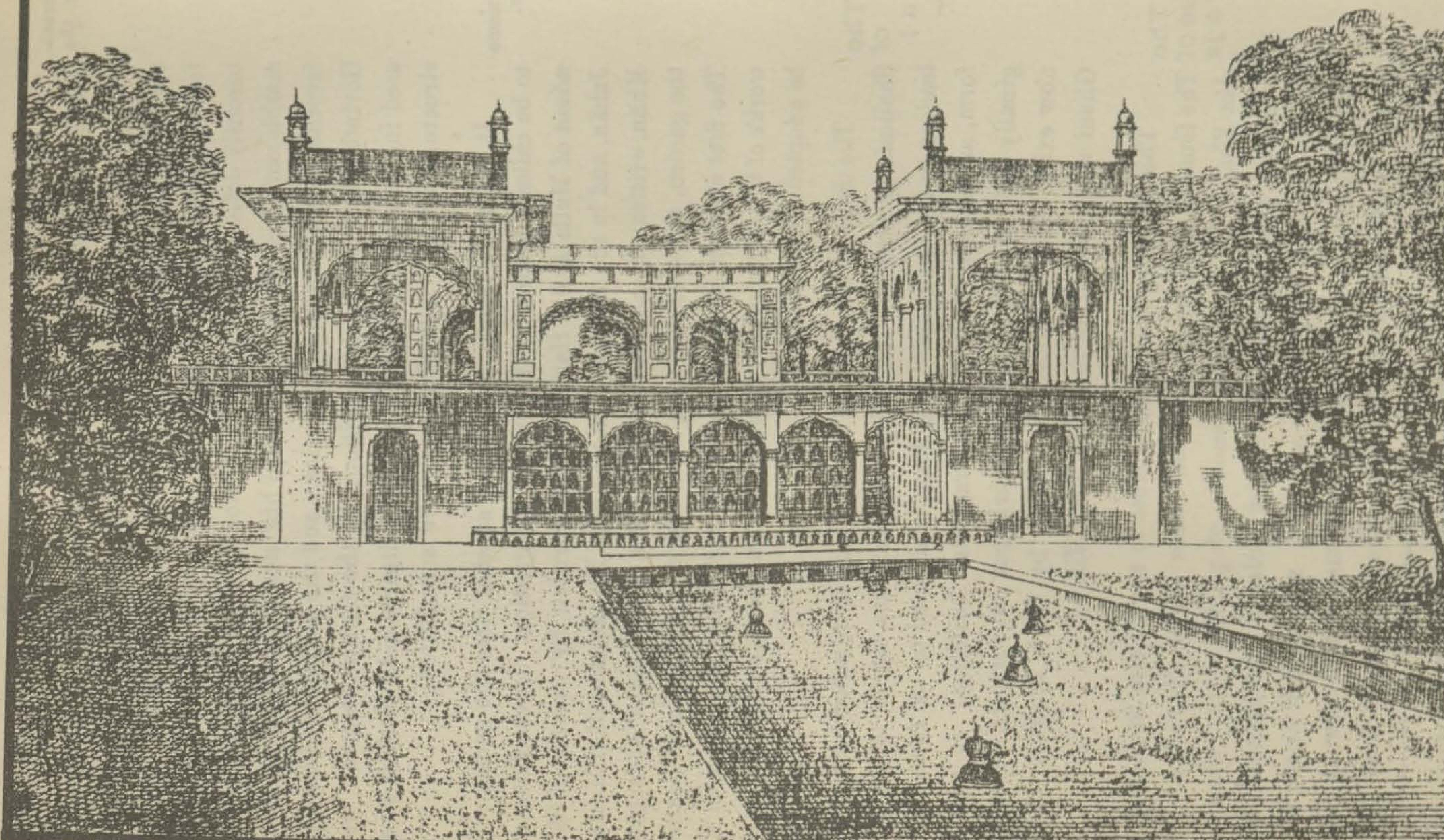
24.—The tomb of Abdul Ghani. The dome of the tomb of Abdul Ghani is situated between the Shalimár gardens and the village Bághbanpura, north of the road leading to the Shalimár. The dome is situated on a raised platform, and is supported by a quadrangular building. It was originally covered with blue *Kansi* work, but only small traces of it now exist. The *Maqbara* was built by Dárá Shekoh. Abdul Ghani was a *khalifa* of the saint Mian Mir.

25.—The mosque of Khwaja Ayaz. This old mosque is situated close to the village Bághbanpura. The founder was Khwája Ayaz, an *omera* under Nawab Ali Mardán Khán. He was superintendent of public works when the Shalimár gardens were laid out by order of the Emperor Sháh Jahan. He also constructed a garden, which still exists, to the east of Shalimár, within a walled enclosure, and is now in possession of the Sindihianwala Sardars. The mosque has three arches

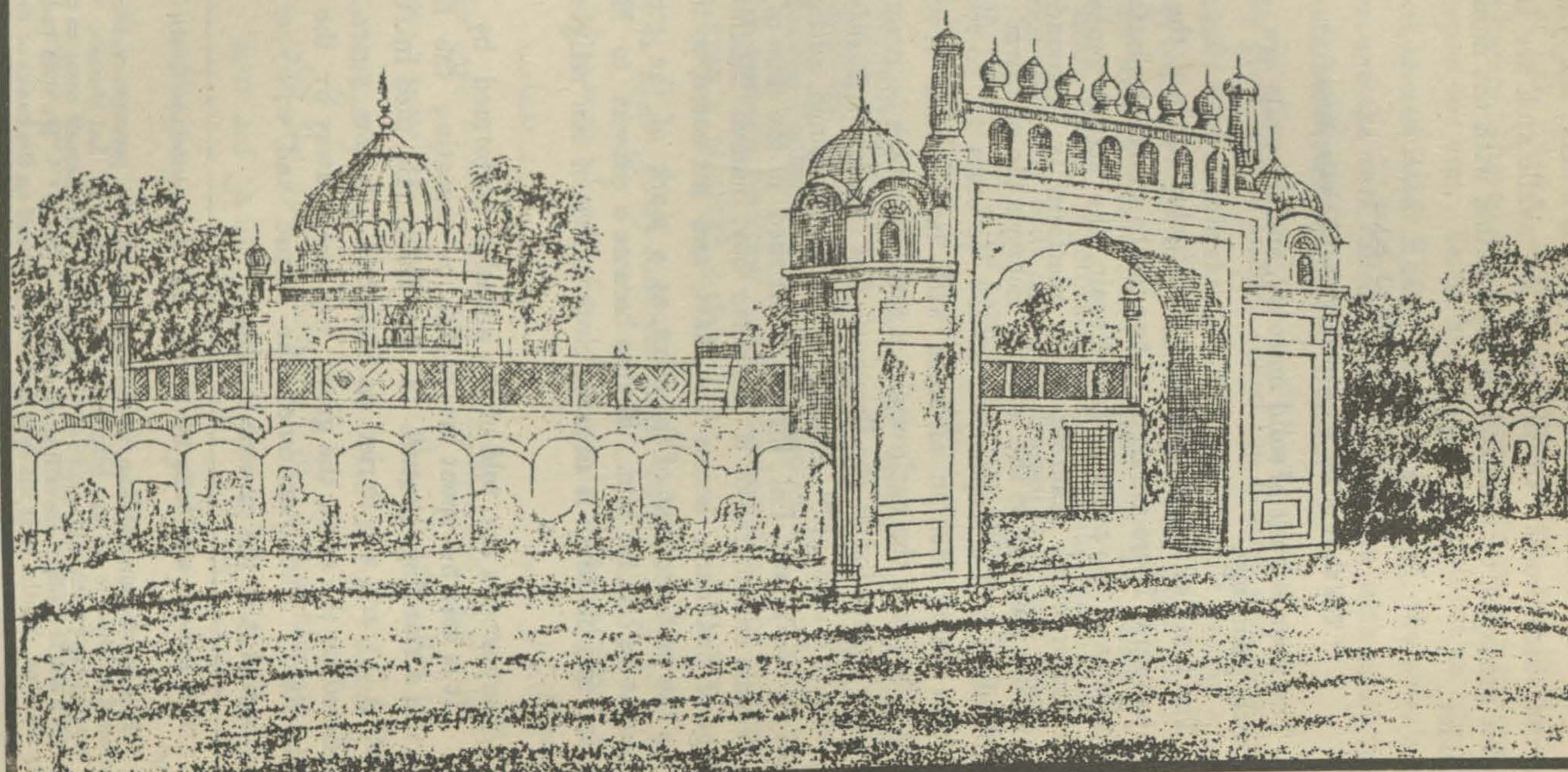
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so full, that it is not likely that if this famous garden had owed its origin to it, the fact, most significant as it would seem to be, would have been omitted altogether by them in a notice of it in their works, so full of interesting information regarding the origin of the gardens.

SHALAMAR THIRD STORY



TOMB OF MADHO LAL HUSAIN



and three fine domes. In the court-yard is a tank, ten yards long and ten yards broad. On the top of the middle arch are inscribed Arabic passages, on a slab of marble, together with the name of the founder,

بندہ درگاہ خواجہ ایاز

"The slave of the threshold (of God) Khwája Ayaz."

The floor is built of solid masonry, and the walls are decorated with paintings.

26.—The tomb of Madho Lal Husain.

The tomb of this famous saint is situated north of the village Bághbanpura. There are signs of two tombs on a high platform, one of Madho, and the other of Lal Husain, the actual tombs being in an underground chamber. The platform is surrounded by a wall with a gateway to the south. Between the platform and the surrounding wall is a space left for the devotees to go round, the platform being lined on all sides with lattice work of red sandstone. North of the enclosure is a tower in which is reverentially kept the impression of the Prophet's foot (*Kadam-i-Rasul*), and to the west is a mosque.* According to Pir Mahomed, author of the *Haqiqat-ul-Fuqara*, Lal Husain flourished in the time of Akbar. He became enamoured of a Brahman boy, named Madho, of the village of Sháhdara, across the Rávi, and his name, to this day, forms the prefix to that of the saint, as a mark of the strong attachment he had for him. Madho became a convert to Mahomedanism, and his tomb is situated close to that of his religious preceptor.†

Many stories are told of the miracles performed by Lal Husain. It is said he spent his nights in repeating the Korán by heart in a standing posture in the Rávi. He died in 1008 A.H. (1599 A.D.), and was buried at Sháhdara. A few years after, as predicted by the saint, the grave was swept away by the overflow of the Rávi. Madho exhumed the corpse, and, with due formalities, buried it in the present locality.

* This mosque was built by Morán, the Muhammadan Queen of Ranjit Singh.

† It is related that Madho, in conformity with the precepts of his religion, expressed a desire to go on a pilgrimage to the Ganges. Lal Husain, who could not bear to part with him, said:—"The Ganges will herself come to thee; why then take the trouble of travelling such a long distance?" He then bade the boy close his eyes. Madho shut his eyes and found himself on the banks of the Ganges. He enjoyed a bath in the company of his parents, who had already gone there in fact. On re-opening his eyes he found himself in his home again. The parents, on their return from the Ganges, confirmed the fact of Madho having bathed along with them on the banks of the river on the appointed day. Madho was so much affected by this miracle that he forthwith repeated the Mahomedan confession of faith and became a Musalman. Thenceforward he was called Shaikh Madho.

Dárá Shekoh, in his learned work, known as *Shathiat-i-Dárá*, writing of Lal Husain, says that Prince Salem and the ladies of Akbar's harem believed in his supernatural powers and entertained great respect for him. Salem had specially appointed an official of the Court, named Bahár Khán, to keep a diary of the saint's proceedings, and the work called *Baharia* is replete with much interesting information regarding Lal Husain.

The Basant and Chiraghán fairs.

Two great fairs of Lahore, called the *Basant* and *Chiraghan*, are annually held at this shrine. The people still retain a recollection of the festivities and gaieties that took place at this spo during the time of Ranjit Singh, in honor of the *Basant*, which simply means spring, when the luxurious Mahárája, all his chiefs and troops and every body else were dressed in yellow attire. The Mahárája, when paying his respects to the shrine, made an offer of Rs. 1,100 and a pair of shawls of yellow colour.

The mosque of Nawáb Zakaria Khán.

To the west of this shrine is the mosque of Nawáb Zakaria Khán, Governor of Lahore during the reign of Mahomed Sháh. The following Persian verses are inscribed on the front arch in blue letters of enamelled pottery work, showing that the mosque was built in 1144 A. H. (1731 A. D.)

خواست در دورشاه ملك پناه　　شاه هندوستان محمد شاه
عالم و عادل و سخي زمان　　در صف معرکہ چو شیر ژیان
زبده بارگاه او نواب ۰　　ذکریا خان صوبہ پنجاب
بدخواهش اگرچہ جمشیداست　　لرزه درتن فتاده چون بید است
نیك نام آنکہ نیك نامي او　　همچو بوئي گل است درهر سو
چاه و مسجد زخود بنا کند　　عالي و خوب و خوشنما بکند
محض بهر خدا کند این کار　　تانمازي شود نماز گزار
باز هرچہ ثواب زان آید　　بسوي باینش کند عاید
یا رب از فضل خود نگاهش دار　　از شکستن تو در پناهش دار
کرد احداث مسجد محکم　　نیز خوش دور چاه مستحکم
نزد درگاه صاحب عرفان　　واقف سر حضرت رحمان
آن کہ معروف شد بہ لال حسین　　خاك نعلین اوست سرمہ عین
کرد معمار چون بصد تدبیر　　مسجد و چاه زانکو تعمیر
سال تاریخ او چنین آمد　　مسجد نیك..................

تاریخ

چو این سجده گه از پئي خاص و عام
بنا یافت از مرور نیك نام
ز تاریخ او هر که جوید شمار
بداند هزار و صد و چهل و چار

"In the time of the king, the asylum of the country,
"Muhammad Sháh, the king of Hindustán ;
"The learned, the just, the benevolent of the age,
"In the field of battle like a fierce lion,
"The most distinguished of His Majesty's court,
"Nawáb Zakaria Khán, Viceroy of the Panjáb,
"Whose ill-wisher, even if he is Jamshed,
"Is trembling, through fear, like a cane ;
"And a man of such great celebrity that the fame of his virtue
"Has spread in all directions like the scent of a flower ;
"Built, at his own costs, a well and a mosque,
"Lofty, splendid, and imposing.
"Merely in the name of God has he constructed this edifice,
"That the devotees might perform their prayers in it,
"And future reward resulting from such prayers
"Be bestowed on its founder.
"O God ! protect it with Thy grace !
"And preserve it from destruction !
"He built this substantial mosque,
"Together with a fair well,
"Close to the mausoleum of the Holy Saint,
"Possessing the knowledge of the mysteries of God,
"He who is known under the title of Lal Husain,
"The dust of whose shoes is as antimony for the eyes.
"When the mason, built with unique skill,
"This mosque and well,
"The date of the foundation was—
"'The good mosque (illegible).'"

Another chronogram.

"This place of private and public worship
"Was founded by the chief of virtuous fame.
"Whoever should desire to know the date of its foundation,
"Let him be informed that it is *one thousand one hundred and forty four.*"

In the middle of the arch is the inscription :—

بسم اله الرحمن الرحیم

افضل الذکر لا الہ الااله محمد الرسول اله و به نستعین

"Commence in the name of God the Merciful and Forgiving. There is no God, but God, and Mahomed, the Prophet of God. And from Him do we implore assistance !"

27.—The mausoleum and garden of Nawab Mian Khan.

This handsome mausoleum is situated west of Mauzah Bhogiwal. Nawáb Mian Khán was the son of Nawáb Sa'adullah Khán, Prime Minister of Sháh Jahán. He died in 1082 A. H. (1671 A. D.), during the reign of 'Alamgir, and was buried here. The family resided at Chiniot (where the picturesque mosque of Sa'adullah Khán is the object of greatest interest to the travellers), and as that part of the country abounds in black stone, that stone is extensively used in both the mausoleum of Mian Khán, and the buildings of the garden attached to it. These fine edifices of Mian Khán at Lahore cost lakhs of rupees, and they were in a flourishing condition to the end of the Moghal period. Ranjit Singh divested them of all their valuable stones. The garden was made over to Suchet Singh, and came to be called after his name. He built the walled enclosure which now surrounds it. For a time it was in possession of Shaikh Imam-ud-din, who carried away as much stone as he could to build his *haveli* in the city. During the British period it was sold to Nawáb Ali Raza Khán, who has made additions to it.

Among the old buildings of this garden are a fine gateway with many beautiful arched chambers, a large tank with a waterfall or cascade, a spacious summer-house (*Báràdari*), with vaulted roof of solid masonry work, and two mosques opposite each other with graceful domes, long reservoirs of water running between both the mosques. The mosque to the east was presumably intended for the ladies, and that to the west for the nobles of State. The tomb of Mian Khán is situated in a *Báràdari* of black stone, surrounded by a high platform of the same material, which is reached by a flight of steps. The sarcophagus of marble was destroyed by Rája Suchet Singh, but the mark of the tomb still exists.

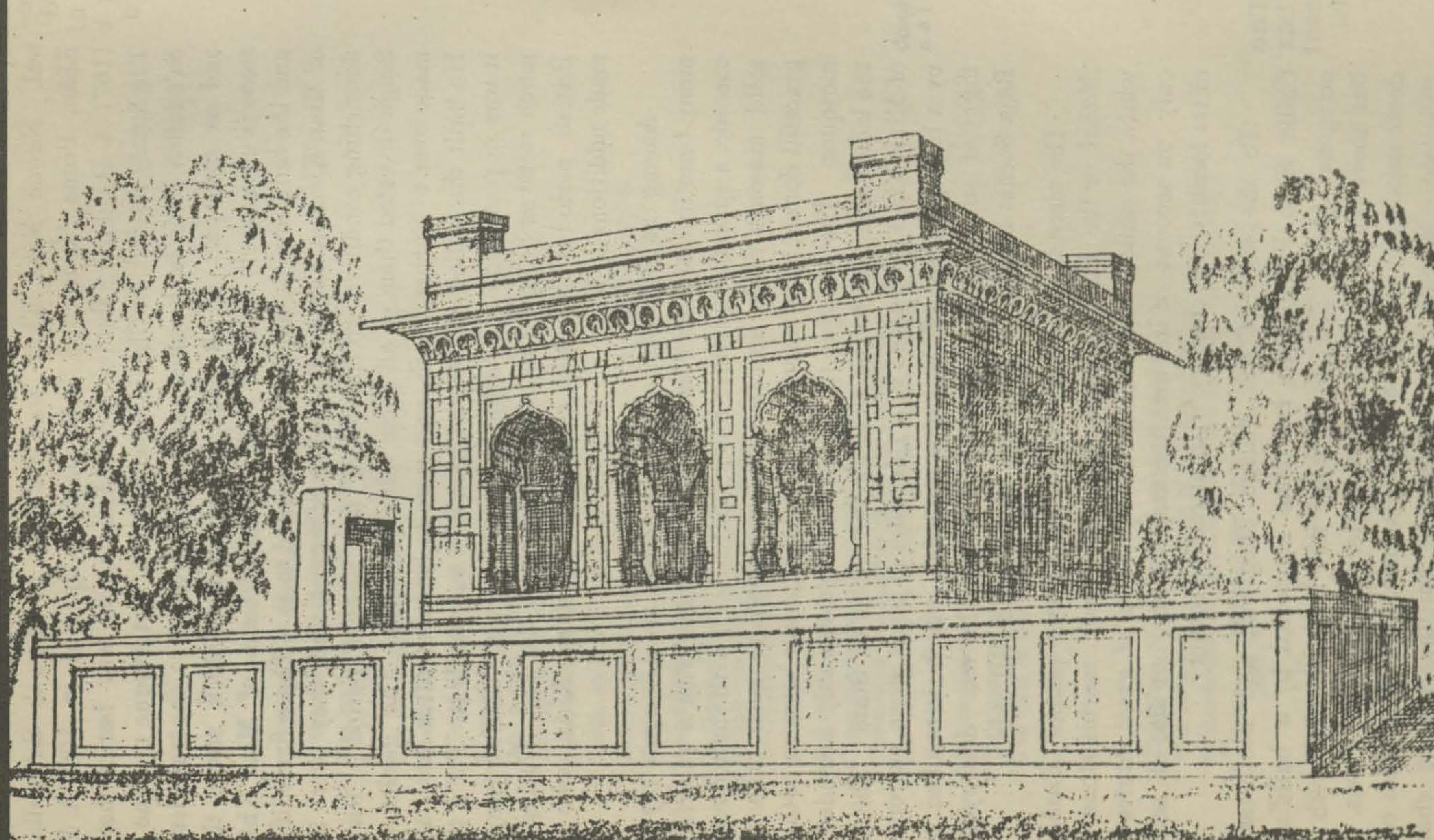
The tomb of Mian Khán.

The place is up to this time called by the people *Mushki de Mahal*, or the black palaces, from the black marble stone with which the edifices were built. The place is of great interest, not only on account of its architectural beauty, but also on account of its locality in a country with attractive scenery.

28.—The Gumbaz of Rasul Shahis.

To the west of the village Bhogiwal, and north-east of Chilla Sháh Badr Diwán, is a dome supported by a building of octagonal form. The dome itself now looks black with age, but above the arches the glazed pottery work still exists. The dome stood originally on a raised platform, of which traces can be still seen. Beneath this platform is an underground chamber where were interred the remains of the personage in whose honor the edifice is raised. His name cannot be ascertained, but the

MAUSOLEUM OF NAWAB KHAN



dome is called the *Rasúl Shahyun ka Maqbara*, because of the followers of that sect having located themselves there during the time of the Sikhs.

There is a dome in the compound of the North-Western Railway station, north of the station itself, on a raised spot of ground. Here was kept what was believed to be the impression of a foot of the Prophet Mahomed, and the place was consequently called *Kadam Rasul*, and held in great reverence by the Mahomedan community. The dome, together with a tank and well (since destroyed), adjoining it, was constructed by a merchant named Ghulam Rasúl, at a cost of Rs. 7,000, in 1030 A. H. (1620 A. D.), or during the reign of Jahángir. Outside the dome was the tomb of Haji Jamiat, the hereditary guardian of the place, whose disciple Ghulam Rasúl was. The tombs of Haji Jamiat and Ghulam Rasúl and others in the vicinity of the place have been all demolished, and the dome having been sold to the authorities of the Railway Department, the sacred stone bearing the impression of foot has been removed by the descendants of the hereditary guardians. 29.—Kadam Rasul.

The dome was originally surrounded by a walled enclosure, south of which, over the gateway, was inscribed in letters of enamelled pottery work the following Arabic passage :—

انہ مسعود و من مسعود الي ابنہ سالم الي ابنہ مسلم و من مسلم
الي ابنہ عاقل و من عاقل الي ابنہ جوهر و من جوهر الي ابنہ
باقر و من باقر الي ابنہ اسعد و من اسعد الي ابنہ نصیر و من
نصیر الي ابنہ طاهر و من طاهر الي ابنہ طیب و من طیب الي
ابنہ مجیب و من مجیب الي ابنہ حبیب و من حبیب الي ابنہ
جمال

meaning :—

"He was Masúd and his son was Sálim, son of Mosallam, son of 'Akil, son of Jouhar, son of Békar, son of As'ad, son of Nasír, son of Táhir, son of Tyab, son of Mojib, son of Habíb, son of Jamál."

The above is the pedigree of Haji Jamál, and it was engraved on the top of the gateway, apparently to remove any doubt as to his being the hereditary guardian of the place.

Over the arch towards the east was inscribed in yellow letters of enamelled pottery work :—

بسم الہ الرحمن الرحیم السلام علي رسول محمد و الہ و اصحابہ

"Commence in the name of God, the Forgiving and the Merciful. Peace be on Mahomed, the Messenger of God, and on his offspring and companions."

The above inscriptions are given in the work of Chishti, who saw them.* They show that the sacred stone was originally brought from Mecca by Masúd, and that the hereditary guardian of it at the time of the construction of the dome was Haji Jamál, a descendant of Masúd. This Jamál had performed the pilgrimage to Mecca seven times, and had shown the sacred temple to his disciple, Ghulam Rasúl, in a dream which led the latter to become a *faqir* himself, and from the money received from a debtor of his, he raised the present mausoleum.†

30.—The Tahli Sahib.

This sacred place of Sikh worship is situated south of the Lunatic Asylum, close to the station of the North-Western Railway. In a walled enclosure are a number of sacred buildings.

The Samadh of Báwá Sri Chand.

By far the most important is the *Samadh* of Bawa Sri Chand, son of Bawa Nanak, the founder of the Sikh religion and sect. His descendants are called Nanak Shahis, and he founded a sect called the *Udasis*. The followers of this persuasion wear a *langot*, or a sheet of cloth, between their legs, bind their hair turban-wise round their heads and put a blanket on their shoulders. The *Samadh* is of an octagonal shape, and surmounted by a dome. South of it is fixed a flag twelve yards long, covered throughout with a cloth. The *Samadh* was originally small, but it was enlarged and beautified by Jamna Dás, a *Mahant*, in 1890 Sambat (1834 A. D.).

The Samadh of Nág Deota.

Next to it is the *Samadh* of Nag Deota, or the serpent deity, which is also worshipped. In one of the rooms the *Granth*, or holy book, is kept.

The Samadh of Diwán Bhawáni Dás.

There is also the *Samadh* of Diwán Bhawáni Dás Peshawaria, commonly known as the *Kubba Diwán*, or Diwan the hump-backed. He was the first man who, having come from Peshawar, arranged the Persian Office of Mahárája Ranjit Singh, and introduced a regular system of public accounts. The place is called Tahli Sahib, because of the existence here of an old *shisham*, or Tahli tree, believed to have belonged to the time of Bawa Sri Chand. It is also an object of worship by the pious, being associated with the memory of no less a personage than the son of the founder of the Sikh sect.

31—Buddhu ka Ava.

The lofty brick-kiln of Búddhú, known as *Búddhú ka Avá*, or *Pazava*, is situated about three miles from Lahore, to the south of the road to Shalimár. Búddhú, son of Súddhu, was a potter of the time of Sháh Jahán. Súddhú, who flourished in the time of Jahangir, under orders of the imperial authorities, constructed

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* *Tahqiqat-i-Chishti*, page 236.

† *Ibid*, pp 327—28.

a number of kilns, in the vicinity of Lahore, to supply burnt bricks for the Royal edifices, as well as the palaces of the *Omerahs*, at Lahore, the principal of these being the palace of Abul Hassan *Asif Jah*, brother of Núr Jahán, which cost twenty-two lakhs of rupees. It is said that the fire in this kiln, known after the name of Búddhú, was extinguished, in consequence of the curse of a *faqir*, named Abdul Haq, a disciple of Mian Mir, who, on a cold, wet day, when it was raining heavily, came to the kiln to warm himself and was refused the indulgence by Búddhú's servants, who had the insolence to turn out the holy man from the spot. The incensed *faqir* cursed Búddhú, who afterwards expressed penitence, but the offence was too grave to be forgiven, and the kiln remained unserviceable ever after.

The curse of a Faqir.

On the top of this kiln General Avitabile, the French Officer of Mahárája Ranjit Singh, built a beautiful summer-house, but no trace of it is now left. It was also here that Mahárája Sher Singh and Rája Hira Singh, each in his turn, collected the Khalsa troops to lay siege on Lahore.

Historical associations.

32.—The dome of Khan-i-Dauran.

The dome of Khan-i-Daurán is to the south of the *Búddhú ka Avá*, or *Pazava*, quite close to the kiln, and on the south of the road leading from the Delhi gate to the Shalimár. The dome, which stands on a platform of masonry, is of peculiar construction, the building itself being of quadrangular form, with an arched entrance on each side. Above the quadrangle is an octagon, from the top of which springs a dome covering the whole structure. The dome is partially covered with blue glazed pottery work, and the arches are decorated with paintings of different colours, but only faint traces of these decorations are now visible.

The outer corners of the quadrangle, as well as marks of pillars round the platform (six of such being still visible on each side), show that there were vaulted chambers round the mausoleum, which must have been of much greater size than at present.

The dome was constructed by Khán-i-Daurán as a burial place for his wife, and, he himself dying afterwards, his son buried him here close to the tomb of his wife. He died in 1053 A. H. (1643 A. D.). His titles were *Yamin-ud-daula Khan-i-Dauran Bahadur Nusrat Jang*, and he held the rank of 7000 personnel and 7000 horse.* He fought gallantly in the Deccan, where he suppressed the rebellion of Jhajar Singh Bundela, and defeated

* *Badshahnama*,

Raja Nur Singh Deo, whose wife, Rani Parbati, was wounded by a dagger during the war.*

33.—The old Badshahi well.

The site of the domes of Abul Hasan Khan and his wife Mukhduma Begam.

Mid-way between the Shalimár garden and the Amritsar railway road, and to the south-west of the mausoleum of Nawáb Ali Mardán Khán, is an old well, almost as large as a tank. The well is so wide that several Persian wheels can be worked together at it. A little above the surface of the water is seen a window, now closed, which communicated with an underground chamber connecting the well with the mausoleum of Abul Hassan Khán, to the garden of which it was originally attached. The dome of Makhduma Begam (lately demolished) was close to this spacious well.

The dome was embellished with glazed pottery work, and stood on four arches. According to the *Khulasat-ul-Tawarikh*, Makhduma Begam was a woman of literary attainments and a poetical turn of mind. She was the wife of Abul Hasan Khán,† whose fine mausoleum, said to have cost ten lakhs of rupees, was close by. It was partially destroyed by lightning during the reign of Mahárája Sher Singh, but has been quite recently completely demolished for the sake of the bricks. The mausoleum in which Mukhduma Begam rested was built by her during her own life-time. Out of respect for the memory of her husband, she built it smaller than the magnificent edifice which she raised to his memory. It is said that the lady, acting under the advice of her son, Shaista Khán, had appointed one thousand 'Hafizes' of the Kurán to repeat the sacred text at the tomb of her husband. According to the *Tahqiqat-i-Chishti*, Hafizes used to attend the tomb until the time of Khán Bahádur, Viceroy of Lahore, who himself furnished them with food. In the time of Mahomed Sháh, Hámid Kari‡ was the manager of the alms-house attached to this mausoleum.

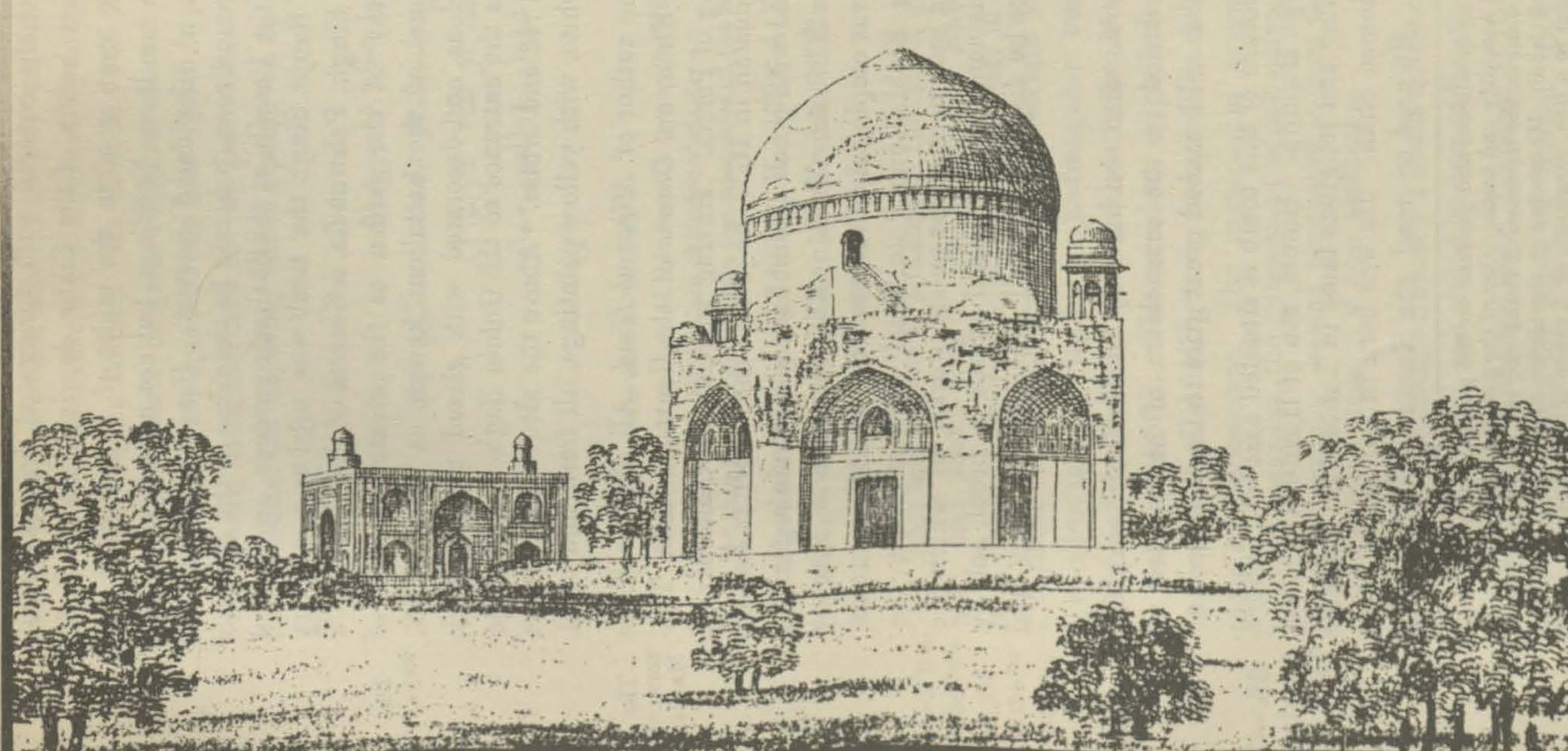
34.—The tomb of Ali Mardan Khan

Immediately opposite the Gulabi Bagh gateway, on the left of the road to the Shalimár gardens, is the imposing tomb of Ali Mardán Khán the great Canal Engineer, who constructed the canal whereby the waters of the Rávi were conducted to Lahore for the irrigation of the country between that city and the Himalayas. The tomb, which is octagonal in shape, attracts attention by its height, and is surrounded by a platform, three feet in

* Under the directions of Khan-i-Daurán, Rani Parbati and other wounded women were raised from the ground and carried to Firozjang. Both Jhajar and Bikramjit, his son, were slain on battle-field (1635 A. D.). Khan-i-Daurán rode to search for their bodies, and, having found them, severed their heads and sent them to the Emperor. His Majesty ordered these heads to be hung up over the gate of Sehúr.—*Badshdhndmd*.

† He was an Omerah of Sháh Jahán's Court, and must not be confounded with Abul Hassan Asif Jah, brother of Núr Jahán.

‡ *Vide* Article No. 35.



MAUSOLEUM OF ALI MARDAN KHAN

height. It was entirely covered with variegated and red sandstone, but the ruthless hands of the Sikhs deprived it of all its ornamentation. The tomb stood in the midst of a luxuriant garden, furnished with handsome buildings, but not a vestige of these now remains, except a dilapidated gateway. Beneath the central dome is an underground room, wherein lie the ashes of the designer of the Versailles of the Panjáb, as the Shalimár gardens are called. During the reign of Ranjit Singh the tomb was used as a military magazine by Gulab Singh, Pahwandia, a General of the Mahárájá's army, and the gateway of the garden as the private residence of Gurdit Singh, Colonel of the battalions known as *Misárnwáli.* The gateway is spacious, and decorated with glazed pottery work of beautiful colors as the entrance to the Gulabi Bagh. The facade has alcoves, painted red and white. Above the alcoves the colors are deep blue and white, with yellow paintings, all fresh and vivid.

The gate-way.

According to the author of *Mirat-ul-Hind,* Ali Mardán Khán was son of Ganj Ali Khán, an *Omera* of the Court of Sháh Thamasp, the Safvi King of Persia. Having surrendered Candahár to the Emperor of Hindustán in 1637, he joined the Court at Lahore where he was received with great distinction, and made a grandee of the first class. In 1639, Ali Mardán Khán was made Viceroy of the Panjáb. He was employed in various wars and other duties. "He excited," says Elphinstone "universal admiration at the court by the skill and judgment of his public works, of which the canal, which bears his name at Delhi, still affords a proof, and by the taste and elegance he displayed on all occasions of show and festivity."*

The ancestors of Ali Mardán Khán

The Premier noble died, on his way to Kashmír, on 16th April 1657, and was buried in the mausoleum of his mother at Lahore: his death, it is said, caused great grief to the Emperor. †

His death, 1657.

The walled enclosure of this tomb is situated east of Lahore, two miles from Pajawa Buddhú. Hámid, son of Husn-i-Alam, was a man of great learning and religious fame in Lahore, in the time of the Emperor Mahomed Sháh. He was born in Lahore in 1071 A. H. (1660 A. D.). He used to read the Kurán in a beautiful

35.—The tomb of Hamid Kari.

* He bestowed numerous edifices and gardens on the public, and left behind him many monuments of liberality and taste. One of the gardens, thickly shaded with cypress trees, he laid out in the environs of Pesháwar, and another at Nimla, eighty miles south-east of Cabul. He erected in the centre of the city of Cábul four spacious market-places in a line, consisting of a range of apartments on each side of two floors. The intermediate space between the ranges is covered by an arched roof, each bazar being separated by an open square, supplied by fountains of water—*Forster.*

† *Sháh Jahánnámá* of Mahomad Saleh, *Lahori.*—For further particulars regarding this *Amir,* see the Chapter on the reign of Sháh Jahán, pages 53, 55 and 58.

musical voice, on which account he was called *Qári* (or reader of Kuran). He was a disciple of Maulawi Tymúr, a famous learned man of his time in Lahore. He died in 1166 A. H. (1752 A. D.). The school in which he gave religious instruction to his pupils, was held in the mosque built by him close by, which still exists with a well, baths and cells for the *Darweshes*. On the arches of this mosque, the following verses giving the date of its foundation are inscribed :—

خداوند را شکر دارم بیاد
چه خوش مسجد از دست مسکین نهاد
خرد گفت از سال تاریخ آن
ز آفات دوران زوالش مباد
۱۱۴۱

"I have to offer thanks to God,
"For his having enabled this humble person to build a mosque ;
"Reason said for the date of its foundation,
"'May it never suffer from the calamities of the world !'"

The last verse gives 1141 A. H. (1728 A. D.), the date of the foundation of the building. The works of Hamid Qári are *Malfuzat* and *Risala Hurmat-i-Haqqa*.

36.—The mausoleum of Khan-i-Khanan. This mausoleum is situated to the south of the road to Shalimár, and south-west of the garden of Nawáb Mahábat Khán, on a platform of brick-work, now, however, in a decayed condition. The dome, which is decorated with porcelain work of blue and yellow color, is supported by a quadrangular building, each side of which is provided with an arched entrance, with an arcaded niche on either side of it. The corridors, or galleries, are supported by buttresses of solid brick-work, and give the edifice a graceful and pleasing appearance. The mausoleum originally stood in the midst of a garden, the gateway of which existed until lately ; but Shera, a zemindar, having purchased it from Government, dismantled it, and no trace of it now remains.

His ancestors. Khán-i-Khanán, surnamed *Yamin-ud-daula*, who lies buried beneath this dome, was the elder son of Nawáb Qamr-ud-din Khán, the Minister of Mahomed Sháh, Emperor of Delhi, who was killed by a cannon ball in the battle of Karnál with the Abdali Ahmad Sháh.* His younger brother was Nawáb Moin-ul-Mulk, commonly known by the title of Mir Mannu, the vault of whose tomb

* *Vide* my History of the Panjab, p. 212.

is close to the Panjáb North-Western Railway station. He was created Khán-i-Khanán by Ahmad Sháh, the Moghal Emperor of Delhi, son and successor of Mahomed Sháh. He came to Lahore to settle a dispute between his own sister and Khán Bahádur, to whom she was married, but died at Lahore in 1192 A. H. (1778 A. D.) and was buried here.

37.—The dome of Nawab Sadiq Khan.

This dome is situated on the bank of Shalimár road to the south, opposite the premises of Bághbánpura Middle School. The dome stands in the centre of a platform of solid masonry, and is supported by a quadrangular building, surmounted at the corners by small towers.

His ancestors.

Nawáb Sadiq Khán was a native of Tehran, and was the father of Nawáb Jáfar Khán, the high vault of whose mausoleum is to the east of the village of Garhi Sháhu. Sadiq Khán died in 1029 A. H. (1619 A. D.) and was buried here.

A new well has been dug to the east of this mausoleum, which is at present in the occupation of Qalandar Sháh, a *faqir*, originally a resident of Meerut.

38.—The garden of Mahabat Khan.

This nice little garden, surrounded by a high wall of masonry, is situated to the west of the Shalimár gardens and south of the village Bághbánpura. The old gateway is on the west, and additions have been made to the upper storey of it by the Parsi merchants of Bombay who are the present owners. The new gateway is to the north. To the east and south are rooms and chambers, built of substantial brick-work. To the south is also a small mosque with a reservoir in its court-yard ; and a well, which is, however, not now in working order.

His ancestors.

The garden was built by Mahábat Khán, surnamed *Khán-i-Khanán, Yamin-ud-daula*. His original name was Zamáná Beg, and he was son of Ghyur Beg of Cábul. Jahangir writes of him in his autobiography : " Zamáná Beg, son of Ghayur Beg, had gained the dignity of 500, by serving me as an *Ahadi* (or exempt of the guard) when I was still Crown Prince. He now (on my accession), having received the title of Mahábat Khán and a *mansab* of 1500, was nominated Paymaster of my household."

In the seventeenth year of the reign of Jahángir, he was appointed Commander-in-Chief of the Indian Army, with a *mansab* of 7000, and sent against Sháh Jahán whom he defeated near

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* *Wakiat-i-Jahángiri.*

Allahabad. Núr Jahán, who had herself selected Mahábat to act against Sháh Jahán, to advance the interest of Shahr Yár, her own son-in-law, became jealous of Mahábat's power; but the latter seized the Emperor's person. The Empress joined her royal husband in his captivity, but finally succeeded in her plot to obtain his release. Subsequently to these proceedings, Mahábat was sent as Viceroy of the Deccan, where he besieged and captured Daulat Abád.

His death, 1634.

Mahábat Khán died in 1634. At his death he held the dignity of *Khán-i-Khánán*, and was head of the military administration. Sháh Jáhán made provision for Mahábat's eldest son, who ultimately rose to the Governorship of Cábul and to bear his father's title.*

Mahárája Ranjit Singh gave the garden to Faqir Aziz-ud-din, who looked well after it. On his death, Faqir Charágh-ud-din, his heir, sold it to Jahángirji & Co., Parsi Merchants, who have neglected it.†

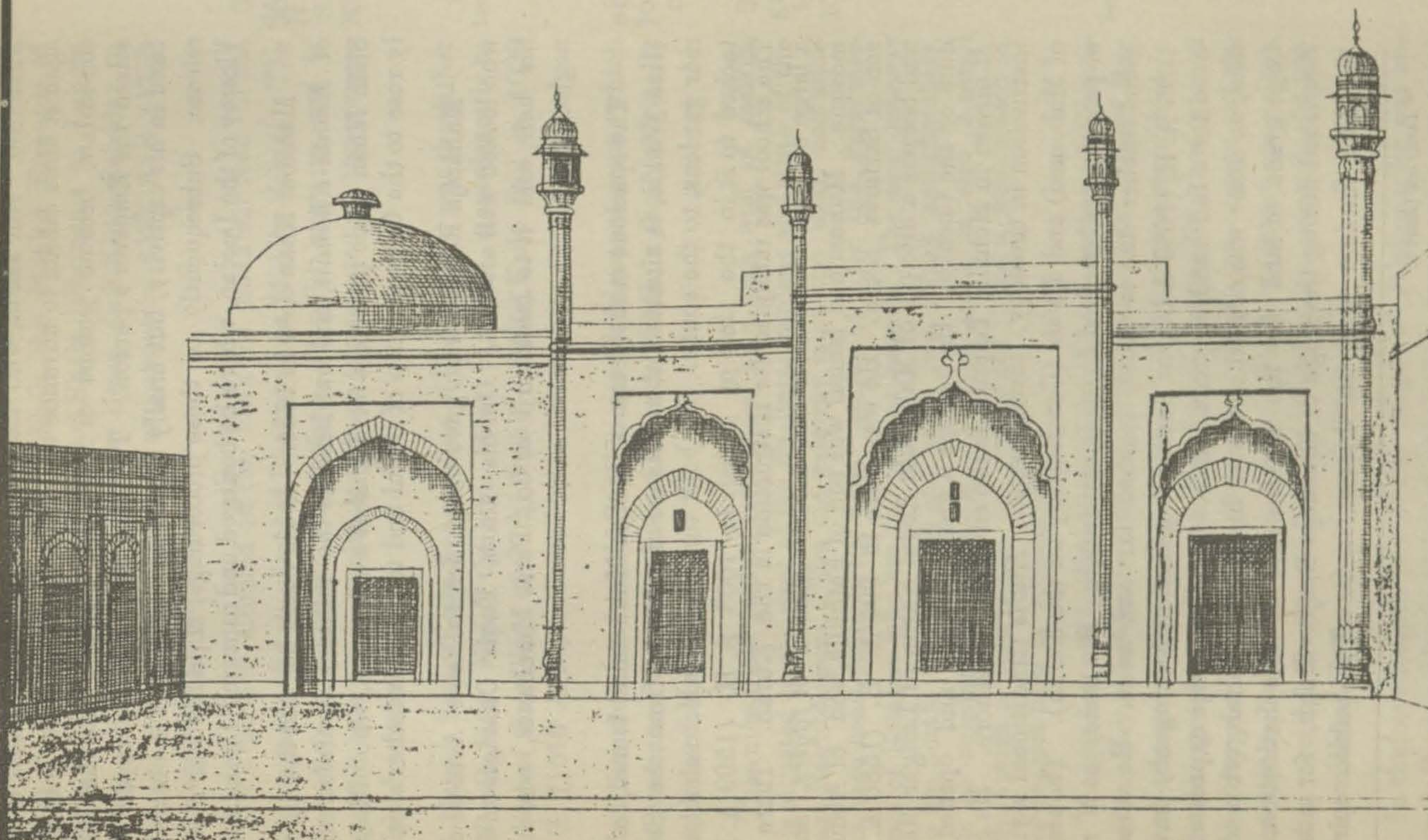
39.—The tomb of Mian Wadda.

The spacious mausoleum of Shaikh Muhammad Ismail, *alias* Mian Wadda, is situated at a distance of one mile from the Shalimár gardens, to the south. He built the *Madrasa*, or school, attached to it in the time of Akbar, in 1008 A. H. (1599 A. D.). The school was intended for instruction in the Kurán. There are a large number of cells for the accommodation of *faqirs*, and a mosque. Muhammad Ismail was son of Fathulla, son of Abdulla. son of Sarfaráz Khán. He was born in 995 A. H. (1586 A. D.) and became a disciple of Makhdum Abdul Karím of Langar Makhdum on the Chenáb. He became a great scholar, and opened his *Madrasa* in Mohalla Telpura, in the environs of Lahore. He gave instruction in theology, jurisprudence, *Hadis* (traditional sayings of Mahomed) and *Tafsir* (Commentary on the Kurán). Thousands of people were benefited by this institution. His fame, as a religious teacher and moralist, reached far and wide. He died in 1095 A. H. (1683 A.D.), or during the reign of Aurangzeb, having lived for a full hundred years. According to a desire expressed by him, no dome was constructed over his grave. Aurangzeb made a large grant of land for the maintenance of this institution. It flourished during the reign of Mahárája Ranjit Singh, for most of the Sikh Sardars took an interest in it. The public spirited--

* *Israr-al-Omera.*

† In the midst of the garden, on a spacious platform, is a grave which both Chisti and Sarwar ascribe to Mahábat Khán. But Mahábat Khán, shortly before his death, had been sent to the Deccan, and died at Búrhánpúr, of fistula, with which he had long been afflicted. *Vide* Sir Henry Elliott's, Historians of India, p. 45, Vol. VII, and *Badshâhnâma* eighth year of the reign of Sháh Jahán.

MAUSOLEUM OF MAIN WADDA



Mahomed Sultán, late contractor, whose name, as an architect and founder of the magnificent *serae* outside the Delhi gate, will be long remembered, made a grant of land out of Rakh Jallo for the maintenance of this school, which still maintains a large number of *Darveshes* and blind men who receive instruction in the Kurán. In front of the southern gateway the following chronology is inscribed :—

شنو تاریخ آن دریاے معني
کہ عمرش گشت در عشق خدا صرف
دل و جان کرد قربان الهي
کہ اسماعیل ثاني بود بے حرف

"Hear the date (of death) of that ocean of wisdom
"Who spent his whole life in the love of God ;
"He sacrificed his heart and soul in His cause,
"For he was without doubt a second Ishmail."

To the north of the North-Western Railway station is the quarter known as the Naulakha. Houses of European gentlemen, mostly *employés* of the Railway Department, have sprung up in this quarter where at one time flourished a palace and garden founded by Prince Kámrán, the brother of Humáyún, when Viceroy of Lahore. The Prince gave the first impulse to the architectural embellishment of Lahore by building this superb palace, which extended from the suburbs of Nowlakha to the Rávi, which at that time flowed below the city walls. The palace was subsequently occupied by Asif Khán. One of the gateways of this garden, embellished with enamelled pottery work, survived until lately ; but it has now been demolished. 40.—The Nowlakha.

The place is called Naulakha, because the founder is said to have expended nine lakhs of rupees in building the edifices which existed in it. It was within the limits of Naulakha that an event of no small historical significance to the Panjáb took place, inasmuch as the old *Lahore Chronicle* English Press and journal was founded here in 1849.* The first English Press in the Panjáb founded here, 1849.

* The *Lahore Chronicle* was the first English Newspaper and Press established in the Panjáb. It was started in 1849 by Munshi Muhammad Azím, father of the author. This enterprising and public spirited man, acknowledged as the father of the Press in the Panjáb, received his education in the old Delhi College, under the popular Principal, Mr. R. Taylor. Conceiving for the first time, the idea of establishing an English Press in the then newly conquered Province of the Panjáb, he went to Agra, and entertained a very extensive establishment, chiefly from the *Secundra Orphan Press*, consisting of Europeans, Eurasians, Bengalis, &c., Mr. Henry Cope having taken up the duties of editor to the new journal. The *Lahore Chronicle* was a powerful organ for many years, and, having changed hands, was sold by the new proprietors to the owners of *Indian Public Opinion* in 1865. This latter organ, after some years of existence, was amalgamated with the *Civil and Military Gazette* which has developed into a real power, and a power for good into the Panjáb,

41.—The dome of Mahmud Shah.

The dome of Sheikh Mahmúd Sháh is situated on the right side of the old road to Shalimár, on the north, just opposite the tomb of Ghore Sháh. The Sheikh had many disciples at Lahore and Amritsar, and died at Lahore on 17th Jamadi-ul-Awal 1283 A. H. (1866 A.D.) There is an underground chamber beneath the floor of the dome, wherein are interred the remains of the venerable Sheikh. The dome was built by his disciples during his own life-time, and on his death the coffin was deposited in the ground. To the south of the dome, in the same court-yard, is a large mosque, with a spacious court-yard and a well. This was an ancient mosque, but it has been repaired by the disciples of Mahmúd Sháh.

41.—The tomb of Ghore Shah.

The tomb of Ghore Sháh, or the Horse Patron Saint, is on the old road to Shalimár, opposite the dome of Mahmúd Sháh. His real name was Baha-ud-dín, a Bokhari Sayd. His grandfather Sayd Usman settled in Lahore from Uch. He being afflicted with palsy, his hands and feet trembled ; hence he was called Jhúlan Shah,* or the Sháh who shakes like a swing. His tomb is situated in the fort of Lahore. On his death he was succeeded in the saintly office by his son Mahomed Sháh. The latter had a son Baha-ud-dín, who, after the title of his grandfather, came to be called Jhúlan Sháh. This Jhúlan Sháh is credited with having been a born *Wali*, or saint. While yet a child, five years of age, he manifested much skill as a rider. He was fond of riding, and any disciple who presented him with a horse got whatever he wanted through the blessings of this "born *Wali*." His fondness for horses reached such a pitch that, if a man presented him with even a toy horse, he secured the desire of his heart. Sayd Mahomed Sháh, on becoming informed of the extravagant display of the saintly power by his child, was very angry, and, calling him to his presence, upbraided him for daring to disclose the mysteries of the universe and the wonders of creation at so tender an age. He cursed him, and poor Jhúlan died immediately. He lived only five years, and was buried where his tomb now is. A mosque with a well and rooms is attached to it. People present the tomb with toy horses, thousands of which are heaped up on the walls enclosing it. The boy saint died in Rabi-ul-Awal 1003 A. H. (1594 A.D.). An annual fair is held at this tomb.

43.—The tomb of Shah Bilawal.

The tomb of Sháh Bilawal is situated one *kos* east of Lahore, close to the garden of Rája Diná Náth. His remains originally lay beneath a high dome on the banks of the Rávi ;† but on

* Sháh, literally means 'king.' It is an appellation usually given to a Sayd, or descendant of 'Ali.

† Here now exists the Baradari of Mahárája Ranjit Singh, where Sher Singh was shot dead by the Sindhianwalia Sirdars. The place has been always called

account of the encroachments of the river, which had swept away a portion of the enclosure, Mahárája Ranjit Singh ordered them to be disinterred and buried in some more convenient locality. Faqir Aziz-ud-dín was entrusted with the duty, and thousands of the Mahomedans took part in the burial of the saint after the lapse of more than two centuires from his death. The box containing the body was found suspended to the roof by an iron-hook, fastened to a chain of the same metal. On its being opened, the body was found in a state of perfect preservation. "The appearance of the body," observes Rai Kanhya Lal, "had not at all changed. It seemed as if the man had just expired." The Musalmans, after saying the prayers over the body of the saint, buried the box in its present locality.*

His ancestors.

Sháh Bilawal was a native of Shekhúpúra, twelve *kos* from Lahore, and died at Lahore, where he had subsequently settled, in 1046 A. H. (1636 A. D.) at the advanced age of seventy. According to the *Mahbub-ul-Wasilín*, a work devoted to the life of this saint, his ancestors were residents of Herat, and his father, Sayd Usman, and grandfather, Sayd Isa, were brought to the Panjáb by Humáyún, when that Emperor re-conquered India, with the aid of troops furnished by Sháh Thamasp of Persia. The fort of Shekhúpúra, with the adjoining tract, was given as *jagir* to the Sayd. Sháh Bilawal, on settling at Lahore, became a disciple of Sheikh Shams-ud-dín, *Qadri*, and a tutor of Maulvi Abul Fateh. He became famous throughout the land for his great learning and piety and had numerous followers. He used often to repeat the following verse :

His acquirements.

زندگي مقصود بهر بندگيست
زندگي بے بندگي شرمندگيست

meaning,

" The object of life should be devotion (to God)
" A life without devotion is a shameful life."

In his boyhood he often repeated the following verse of *Nam-i-Haq* :—

يا الهي بده تو توفيقم
راه بنما بسوے تحقيقم

" O God ! grant me thy grace !
" Guide me to the path of righteousness !"

" Sháh Bilawal," and the mark of the old grave can still be seen beneath a large tree opposite the Baradari.

* *Tárikh-i-Panjab, by* Ráe Kanhya Lal, page 233.

Sháh Jahán, during his stay at Lahore, the city of his birth, was a constant visitor to Sháh Bilawal, and held him in much esteem. The saint maintained a large alms-house, and thousands of needy people were daily fed by his generosity and public spirit.

44.—The dome of Parwez.

There is a high dome to the west of the village of Khwája Saíd. It stands on an eminence in the midst of cultivated fields on a circular platform resting on another platform of octagonal shape, of the height of a man. The dome rises gracefully from an octagonal base, supported by arches. It was decorated with marble and other precious stones, but Ranjit Singh divested it of its costly materials, which he took to Amsitsar to embellish the *Darbár Sahib*, or Sikh temple.

The Parwezabád.

In the time of Sháh Jáhán, a market flourished at this place, which was called Parwezabád. The spot is still known by the old inhabitants as Parwezabád.

The dome is known as the Maqbara of Prince Parwez, second son of Jahángir, and both Chishti and Mufti Ghulám Sarwar ascribe it to that Prince. But Parwez died of *delirium tremens* in 1036 A. H. (1626 A. D.) in Burhánpúr (Deccan). The Emperor heard this news at Cábul, on his deliverance from captivity through the unwearied exertions of his faithful wife Núr Jahán, and Sháh Jahán became the most probable heir to the Crown.*

I think it probable, judging from the fact that the place is still called Parwezabád, that this is the burial-place of Parwez's two sons who, we are informed, were murdered at Lahore along with the other Princes of royal blood, by order of Sháh Jahán, on his accession to the throne, " their bodies being buried in a garden at Lahore."†

The dome of Ahmad Ali Sháh.

This dome is situated to the west of Mauzah Khwája Saíd in a traveller's stand, known as *Mastán ka Takia.*‡ Beneath the dome lie the remains of Syad Ahmad 'Ali Sháh, the *Mahavat*, or elephant driver of Prince Parwez. It was the customary with the

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* See the *Iqbálnáma Jahángiri* and Keene's History of India, p. 181.

† *Vide* my History of the Panjáb, page 166. The dome has been recently repaired at the cost of Government.

‡ Ayub Sháh, ex-king of Cábul, entertained great respect for this Fakir Mastán, whose right hand was devoured by a lion kept by Ranjit Singh in the upper storey of the Sháh 'Almi Gate.

Mahomedan kings and princes to have for their *Mahavat* a Sayd, in consequence of his reverence as the descendant of 'Ali, no other caste being considered eligible to occupy a place in front of a prince in preference to a Sayd.

45.—The Hujera of Mir Mahdi.

To the north-west of the village of Khwája Said, quite close to the village, and between the Gumbaz of Parwez and the tomb of Ahmad 'Ali Sháh, is a high platform on which is the grave and mosque of Mir Mahdi. There are several graves on this platform, but the largest one to the south is that of Mir Mahdi. The mosque consists of a single high arch, to the west. On the top of it is inscribed, in raised letters, the *Kalima* and the following Arabic passage :—

اللهم صل علي محمد و علي ال محمد بعد دمن قعد و قام

"O God, shower blessings on Mahomed and on the descendants of Mahomed as many times as thy creatures have stood and sat down."

The place was previously used as the *Idgah* of the inhabitants of the village and the neighbourhood, but is now deserted as such.

Nothing is known as to the antecedents of Mir Mahdi ; but the arch of the mosque is imposing, and the flowers worked on it, contribute much to its beauty and elegance. The building apparently belongs to the time of the early Mahomedan Emperors.

45.—The dome of Khwaja Said's daughter.

To the north-west of the village of Khwája Said is a quadrangular dome, on a raised platform. On each side of the walls supporting the dome, were latticed work of red sand-stone, parts of which still exist. The dome seems to have been wholly covered with stones, which the Sikhs ruthlessly carried away. Beneath the dome is a *pacca* tomb, said to be that of the daughter of Khwája Said, after whose name the village is called.

47.—The Shahid Ganj.

The *Shahid Ganj*, or "place of martyrs," is situated east of the Landa Bazar, outside the Delhi Gate, close to the Sultán's *serae*. The place was originally named the *Ghora Nakhas*, or the horse-market. But when, during the viceroyalty of Yahya Khán, Diwán Lakhpat Rae, in avenging the death of his brother Jaspat Rae, inflicted a severe chastisement on the Sikh insurgents near Emanabad, and brought back with him many prisoners to Lahore, their heads were here struck off without remorse. In memory of this event, the spot was called *Shahid Ganj*. The chief martyr was Bhai Tárú Singh, who, though offered pardon if he relinquished the faith of the Gúrú and embraced the religion of the Prophet, preferred

The Samádh of Bhai Tarú Singh.

death to apostacy. He was murdered with great tortures. The Sikhs erected a shrine to his memory. Another *Samadh* marks the spot where Bhai Dhanna Singh was murdered. The spot of the execution of the Sikhs is indicated by a high dome, adorned with a golden pinnacle, and here all their corpses were buried. There are rooms and cells, and a *Mandar*, or temple, attached to the institution, which is highly respected by the Sikhs. In a room by the roadside a large copper pot is filled with liquid prepared from *Bhang*, which is distributed gratis to the people of Sikh persuasion.

The *Samadhs* of Bhai Mani Singh and Gulzar Singh.

In this enclosure are also the *Samadhs* of Bhai Mani Singh and Bhai Gulzar Singh, both faithful followers of Gúrú Gobind Singh, and constant attendants on him. Mani Singh was a poet of the Panjábi language, and he composed the *Granth* of Gobind Singh in beautiful verse. They were both residents of Anandpur Makhowál, where the *Gúrú* usually lived, and had come on a visit to the Darbar Sahib at Amritsar, when they were seized by the king's officers and brought to Lahore, where they were publicly executed on the 5th day of Safar 1140 A. H. (1727 A. D) during the viceroyalty of Mir Mannu.

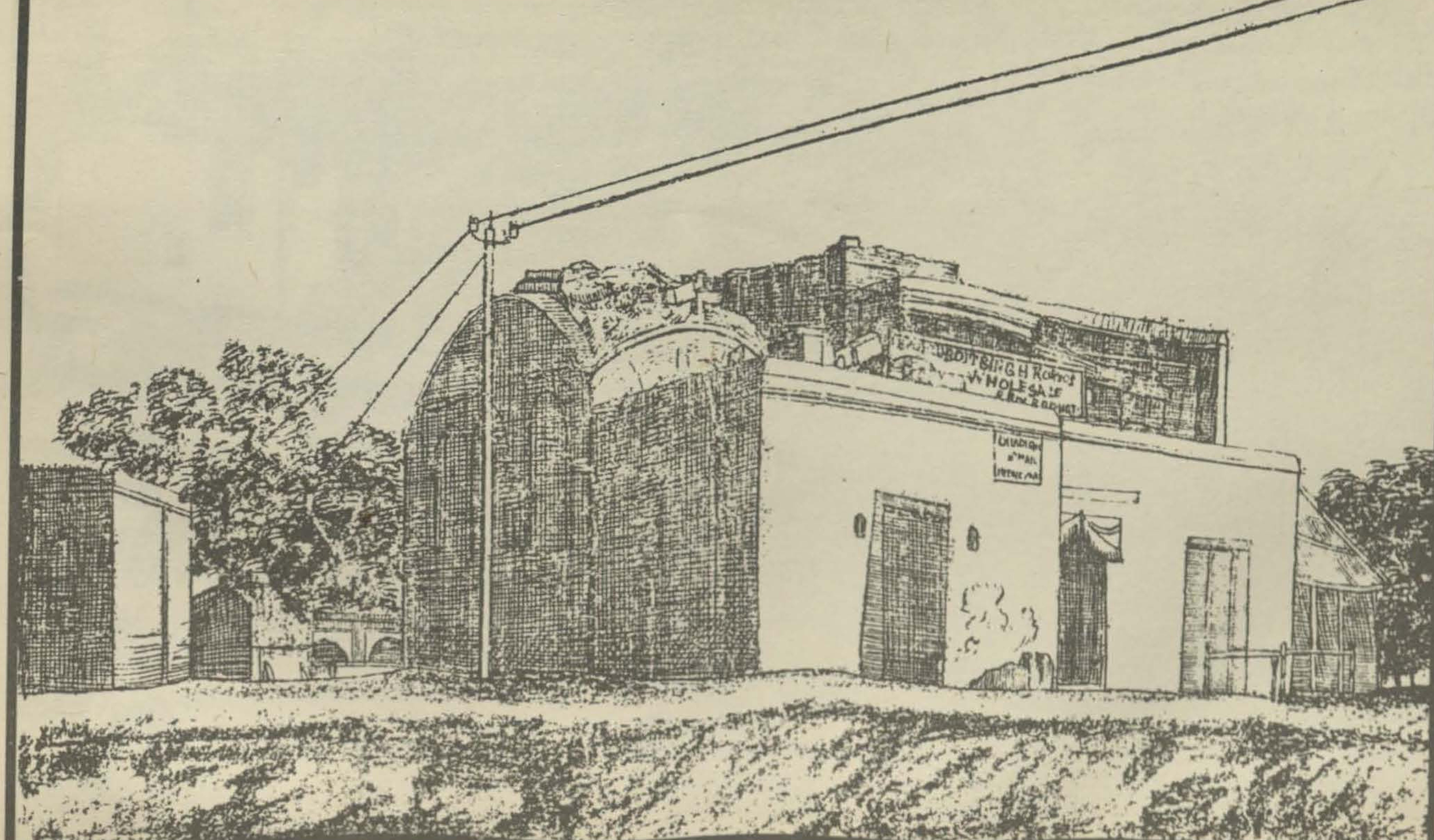
Ranjit Singh's respect for this institution.

Mahárája Ranjit Singh entertained great reverence for this place of martyrs. He was in the habit of paying visits to it, and had made grants of land in the districts of Lahore and Amritsar for its maintenance. It was the practice to place Rs. 100 every night below the pillow of Ranjit Singh, which were distributed as alms to the poor every morning through Bhai Rám Singh. Out of this hundred, five rupees a day were sent to *Shahid Ganj*, as a contribution for the cost of *Bhang*, and, in addition to it, twenty-five rupees were daily sent by the Mahárája for the alms-house.

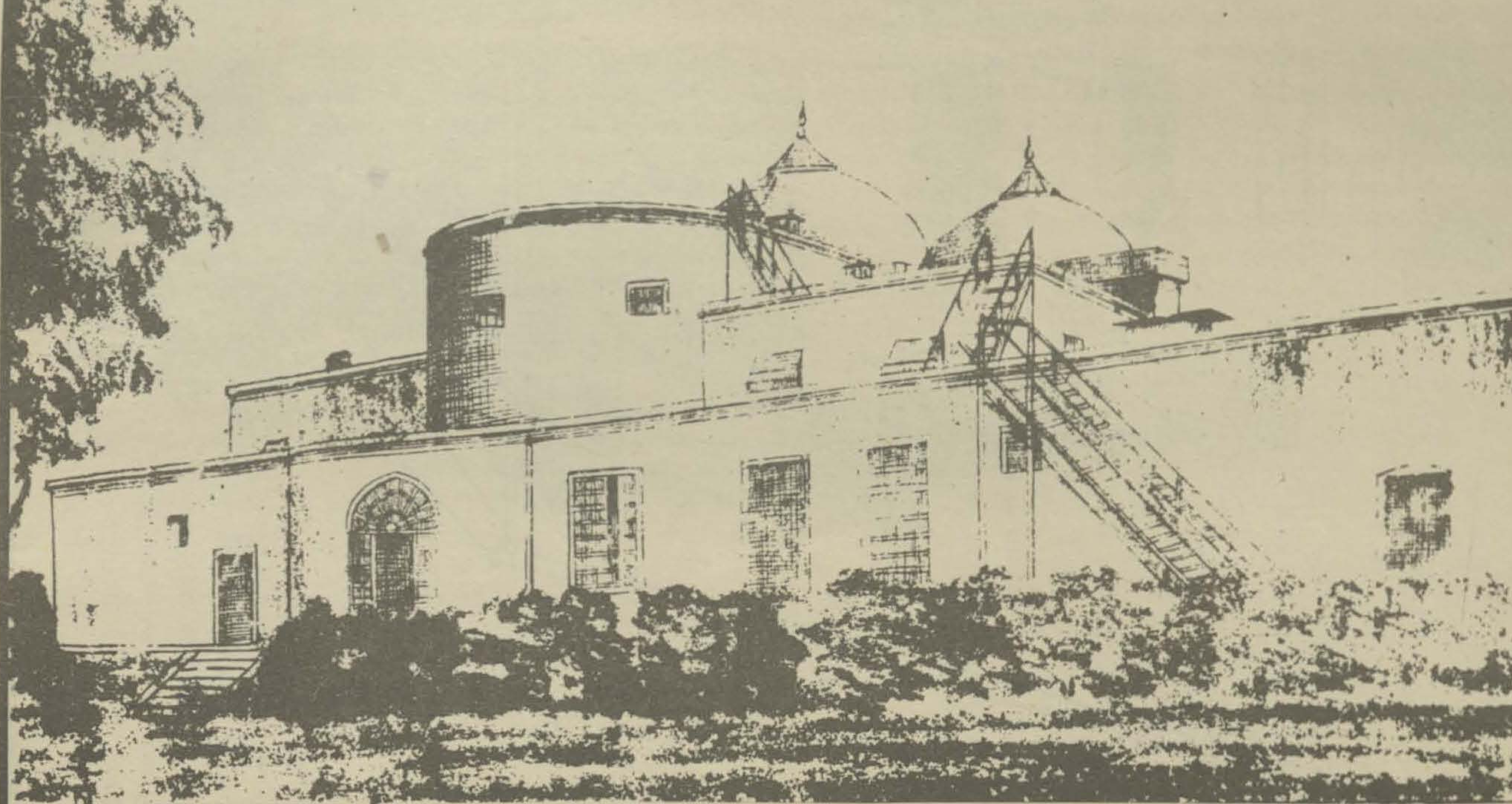
48.—The tomb of Mir Mannu.

The tomb of Mir Muín-ul-Mulk, commonly known as Mír Mannu, Viceroy of Lahore, during the invasion of the Panjáb by Ahmad Sháh Durráni, is situated in *Shahid Ganj*, close to the Railway station. Mír Mannu treated the Sikhs with great severity, and his memory is detested by them. During the ministry of Rája Hira Singh, the Sikhs, on information supplied by a *Sanniasi fakir*, opened the underground chamber where the remains of Mír Mannu are interred, in the belief that the corpse of the deceased lay in a gold box. But they were disappointed, as, beyond burnt bricks, nothing was found. The last resting place of the once dreaded governor of Lahore is now occupied by wine merchants, the name of whose firm appears prominently on a large board affixed to it.*

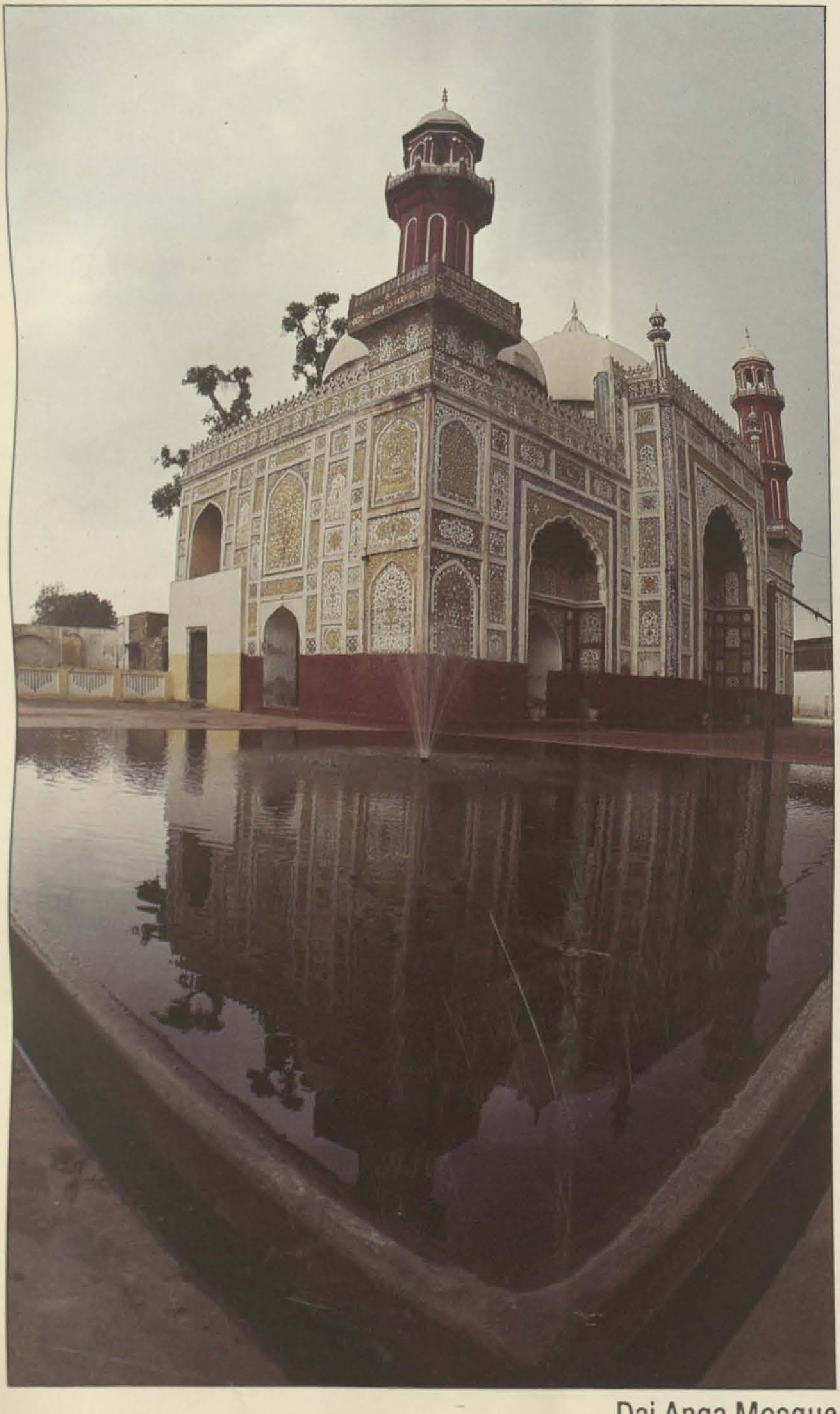
* "Gurdit Singh & Co., General Merchants and Rum Agents."



TOMB OF MOIN UL MULK



MOSQUE OF DAI ANGA



Dai Anga Mosque

The building has twelve arched gates, eleven of which are now, however, closed. The central dome still exists, as also some of the arched rooms.

Anga was the wet-nurse of the Emperor Sháh Jahán. The Masjid known after her name is situated at the station of the Panjáb Northern State Railway. It is a splendid mosque, and was used as the private residence of Mr. Henry Cope, late editor of the old *Lahore Chronicle* Newspaper and Press. He sold it for Rs. 12,000 to the late Panjáb and Delhi Railway Company. When the Railway came under the direct management of the State, the house was transferred to Government, and, considerable additions having been made to it, it is now used as the office of the Traffic Manager, Panjáb Northern State Railway. Two of the minarets of this mosque still stand, and are covered with *Kansi* glazed pottery work. The domes of the mosque are bulb-like. Passages from the Koran, on the walls inside, are preserved along, with beautiful enamelled work in yellow color. 49.—The mosque of Dai Anga.

Anga, in Urdu, means wet-nurse. The real name of Anga was Zeb-un-Nisa. She was the wife of Morád Khán, a Moghal who was *Adawlati* or Magistrate of Bikaner during the reign of Jahángir. He had a son, Mahomed Rashid Khán, who was one of the best archers of the time. He was killed in the action with Dárá Shekoh. Anga, in her old age, expressed a wish to go on a pilgrimage to Mecca, and the Emperor Sháh Jahán provided her with suitable means to perform the holy pilgrimage. Before leaving India she built this mosque in 1045 A. H. (1635 A. D.), being the eighth year of the reign of Sháh Jahán. It was one of the most frequented mosques during the Moghal period, and the income from extensive landed property bequeathed by the founder for its maintenance enabled it to maintain its flourishing condition as a place of worship for a long time. Ranjit Singh, on coming to power, used it as a powder magazine, as he did many other mosques and mausoleums, until Mr. Cope, on the annexation of the Panjáb, used it as his residence, with the sanction of the British authorities. An account of the founder, 1635 A.D.

The *Kansi* work preserved on some of the walls in the interior of this mosque is a most beautiful and perfect specimen of the art of enamelled tiles. The passages from the Koran are written in bold Arabic characters of the most chaste penmanship. On the top of the central hall is inscribed, in Arabic, the Mahomedan confession of faith,

لا الله الا الله محمد الرسول الله

"There is no God but God, and Mahomed, the Prophet of God."

Below this, is the passage :—

الله محمد ابوبکر عمر عثمان علي حسن حسین

"God, Mahomed, Abubakar, Umar, Usman, Ali, Hasan and Husain."

To the right of the western hall of the side chamber, south of central hall is this inscription :—

باهتمام خود مقبول باتمام رسیده

"Completed under the personal superintendence of Maqbul."

To the left is the inscription ;—

کتبہ ابراهیم سنہ ۱۰۴۵

"Written by Ibrahim, 1045."

50.—The mausoleum of Maulvi Nizam-ud-din. This fine *Maqbara** is situated on an eminence to the west of village *Shahu-ki-Garhi*, on the road leading from the Delhi Gate to Mian Mir, just on the bank of the road. The dome is a splendid one, supported by a quadrangle with three arched entrances on each side, the middle one being large and the side ones smaller.

Opposite the *Maqbara* to the west are the ruins of a platform (in the form of one solid block)† on which was the tomb of Mái Másuma, a disciple of Maulvi Nizám-ud-dín. East of the mausoleum was a platform three feet high, with underground chambers, in one of which was the grave of Mussammat Kher Kadam, a slave-girl of the Maulvi, but it has been destroyed now.‡

People suffering from warts, or fleshy excresences, are said to recover by making a vow to the saint to offer a broom and a wreath of flowers. The offering is still made by the people, and hence the saint is called *Pir Mokka*, meaning a saint who cures people suffering from warts. The saint died on 10th Saffar 1117 A. H. (1705 A. D.), or two years before the death of Aurangzeb.

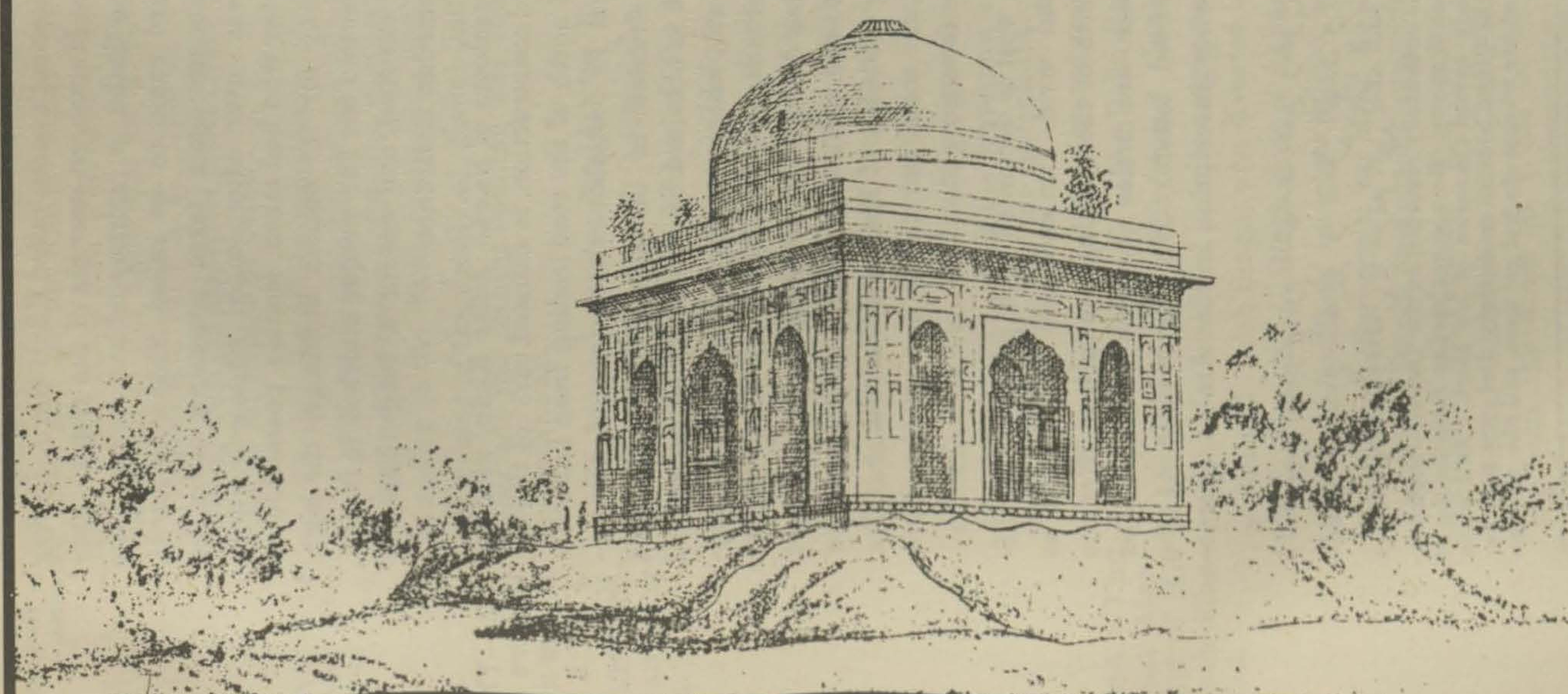
51.—Garhi Shahu. This *Garhi*, or fortress, is situated on the Mian Mir road, opposite the mausoleum of Sayd Ján Mahomed Hazúri, on the north. The founder was Abul Khair, a learned man of Bokhara who settled in Lahore in 1036 A. H. (1626 A.D.) during the reign of Sháh Jahán. He died in 1719 A. D. at the advanced age of about one hundred years, and was buried here. He founded a college here for Arabic learning, surrounded it with a high wall, and built in it rows of fine cells for the accommodation of students and tutors. These cells, or rooms, are roofed with solid masonry, and are sub-

* It is also called the Shekhanwala *Maqbara*.

† Such is the solidity of the Moghal buildings that the hammer of the destroyer has no effect on them, and the bricks cannot be separated from the lime without being broken in pieces.

‡ Nûr Ahmad, *Chishti*, who claims to be a descendant of Maulvi Nizám-ud-dín, saw this platform in 1867.

MAUSOLEUM OF MOULVI NIAZ-UD-DIN



stantial works, which exist to this day. In connection with this college, he built the mosque, to the immediate south of the *Garhi*. The place was, after the founder's name, called Khair Garh. During the early Sikh period, the Mussalman *omerahs* of the *Garhi* having deserted the place, one Sháhú, a highway robber, usurped the *Garhi*, which thenceforward came to be called *Sháhú-ki-Garhi*. On Sháhú's death, the place was again taken possession of by the Mahomedans, but it was ever after called *Sháhú-ki-Garhi* from the name of the robber who had taken forcible possession of it. The place is interesting for its ancient buildings, the high walls which surround them and the fine mosque attached to it. It is situated on the bank of the road, and was for a long time the seat of a flourishing Mahomedan institution. Its original name.

52.—The Hujera of Nawab Jafar Khan.

The *Hujera*,* or mausoleum of Nawáb Jaffar Khán, which is of quite peculiar style and construction, is situated east of the village of *Garhi Sháhú*, and north of the road leading from Lahore to Mian Mir. It stands about 15 feet above the surface of the surrounding country, and is situated in the midst of the cultivated lands. Access to the tomb is obtained by a flight of steps, nine of which still exist to the south, where the entrance of the upper storey is, the lower two or three steps having fallen down. It is, consequently, not without some difficulty that one can reach the top of the building. The walls to the north and east fell down from the effect of heavy rain during the reign of Mahárája Sher Singh. The adjoining lands being low, the tomb was raised one storey above them, to prevent the floods damaging it.

The large arch to the west is decorated with paintings of different colours, still fresh and vivid. On each side of this arch as well as to the north and south of the building, are arches, over the corners on each side of which are circles in which the *Kalima* is beautifully inscribed in raised letters. Over the middle of the western arch is the following inscription in the Arabic characters :—

انماتوفون اجورکم یوم القیامته فمن زحرخ عن النار فمامتاع الحیوة
الدنیا الا متاع الغرور و دخل الجنته و دخل علیها زکریا المحراب
وجد عندها رزقاقال یا مریم انی لك هذا هو قالت من عندالله

"Verily your deeds shall be bountifully rewarded on the Day of Judgment. Worldly eminence is but a bubble of vanity. He who got freedom from the fire of hell and entered Paradise certainly gained the desire of his heart. And when Zakaria had an interview with the Virgin beneath an archway and saw with her provisions in abundance, he asked her whence she had got them, and she answered God had given them to her."

* *Hujera* in Persian means a building, mosque, or mausoleum without roof on open ground.

In the court-yard of the mosque are the tombs of Nawáb Jaffar Khán and his son Kázim Khán. According to the *Mirat-ul-Hind*, Jaffar Khán held a *Mansab* of 7000 during the reign of Sháh Jahán. His father was Sadiq Khán Tehrani,* and he died on 7th Ramzan, 1070 A. H. (1659 A. D.), the year when Dárá Shekoh, after his disastrous retreat from Sindh, was murdered, by order of Aurangzeb at Delhi.

The Bhurewala† Maqbara.

To the west of the mausoleum of Nawáb Jaffar Khán is a raised platform, beneath which is an underground chamber, wherein are interred the remains of Maulvi Sadiq Ali, *Gujrati*, and of his wife. According to the *Sháh Jahánnáma* of Mahomed Sáleh, Sadiq Ali was a tutor of the family of Nawáb Jaffar Khán and Khalil-ullah Khán; and the present building was constructed to his memory by the Nawáb.

53.—Makan Bangla.

The dome known as Bangla (or Bungalow from its resemblance to a thatched house) is situated north of *Bhura* or the tomb of Maulvi Sadiq Ali, and east of the Multán Railway line. The lower portion of it is octagonal in form, but the dome supported by the walls is longitudinal and sloping on either side, giving it the form of a Bungalow. According to the *Sháh Jahánnáma*, this is the tomb of Motiá Begam, the daughter of Nawáb Khalil-ullah Khán, Governor of Lahore during the reign of Aurangzeb. She was a learned lady, and, she having died a virgin, her father erected a monument over her remains to commemorate the memory of his able daughter. No trace of the grave now exists, and the mausoleum is used by the zemindars for agricultural purposes.

54.—The old Masjid of Kasab Khana.

This old mosque is situated south of the dome of Nusrat Khán, and on the bank of the Delhi Railway line. The high arches are covered with a lofty dome. In the time of Ranjit Singh, the mosque was used as a powder-magazine, and was in the occupation of General Gulab Singh, who divested it of its beautiful tank and other buildings. In the time of Akbar a very populous *mohalla* called the *butchers' quarters* existed here. The mosque was built by the *mohalla* people in 1060 A. H. (1649 A. D.), when Sháh Jahán sent Prince Aurangzeb to recover Candahar, which had been retaken by the Persians. The year is also memorable in history, as that in which Prince Aurangzeb professed to be desirous of retiring from the world to a life of religious contemplation. The

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* The dome of his tomb is situated to the south of the road from Lahore to Shalimár opposite the Baghbánpura Middle School. *Vide* Article No. 37, page 155 *ante*.

† *Bhura*, in Panjabi, means an underground chamber, The tomb being situated in underground chamber, people of the neighbourhood call it *Bhura*.

Emperor dissuaded him, unconscious of the future of the dangerous young man. The tomb of Ján Muhammad, the first *Imam* of this mosque, who was a famous and learned man of his time, is close by, to the north, in a walled enclosure. Ján Muhammad was a disciple of Maulvi Muhammad Ismail, *alias* Mian Wadda, and the mosque is at the present moment in the charge of the hereditary guardians of the shrine of Mian Wadda.

An old well exists to the east of the mosque, which has, however, been abandoned now as a place of worship.

55.—The mausoleum of Nawab Bahadur Khan.

This imposing mausoleum is situated north of the Amritsar Railway line, close to the mausoleum of Nusrat Khán, about three miles east of Lahore, on the Railway iron-bridge. The arches are surmounted by a lofty dome, which stands in the centre of a wide platform of octagonal form, sixteen yards long on each side. The building is one of the old edifices of Lahore, and, when a Cantonment was established at Mian Mir, it was used by military officers as a theatre. It is now utilized as a store-house of the Railway department. The exterior of the dome was embellished with marble, which was, however, removed by Ranjit Singh. Two different flights of steps lead to the upper storey, from which a very fine view of the surrounding country is obtained. The edifice has recently been repaired at the cost of Government.

Muhalla Ganj.

According to the *Mirat-ul-Hind*, Nawáb Bahádur Khán was an *omerah* of Akbar's Court, and, having died in 1010 A.H, (1601 A. D.), or the year of the conquest of Khandesh by Akbar, was buried here. Muhalla Ganj, of the old city of Lahore, flourished at the place where the tomb now is.

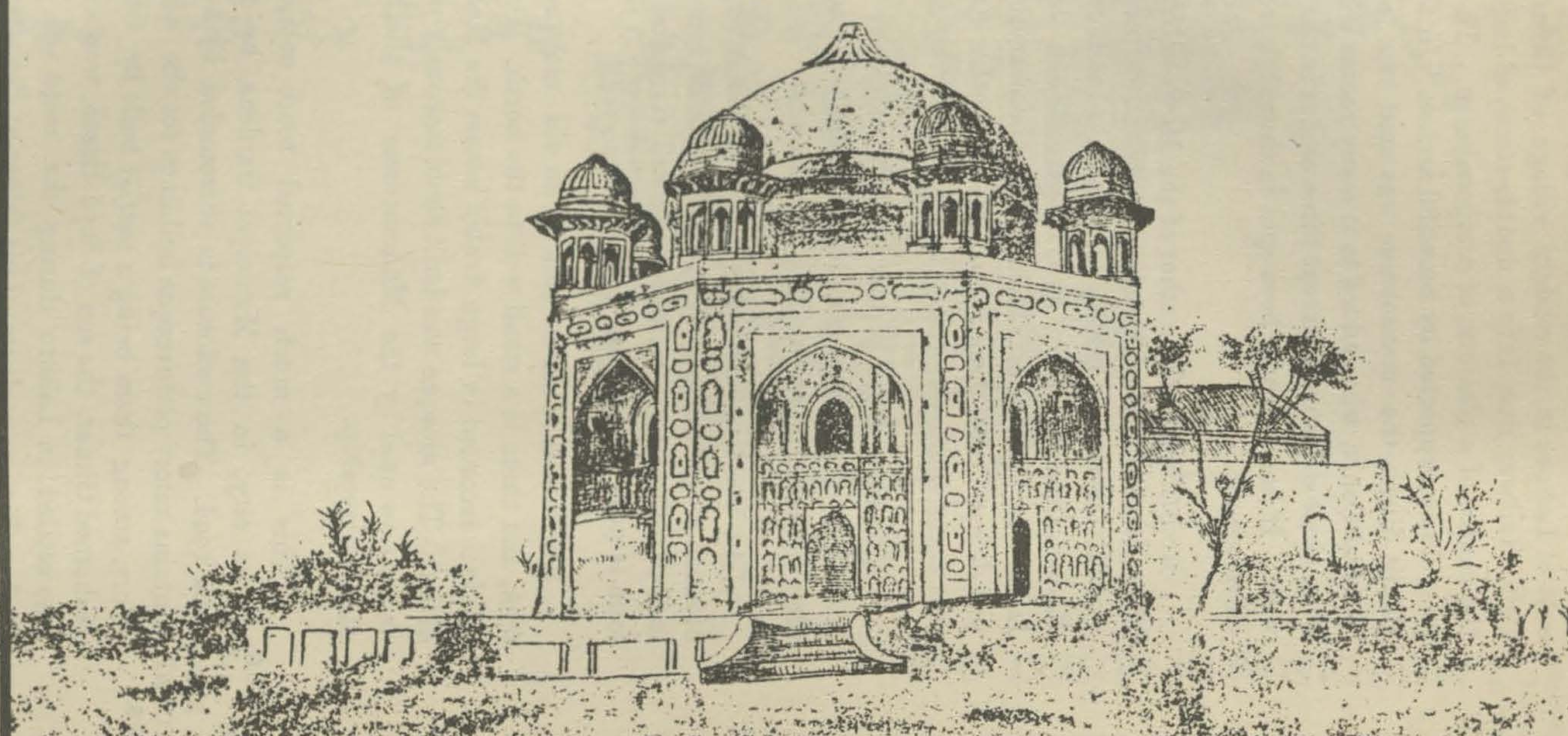
The building is of octagonal form, with high arches on each side, and surmounted by turrets with cupolas. The platform, which is spacious, is in perfect preservation. Some additions have been made to the mausoleum to the east, where the old arched entrance is still to be seen.

56.—The dome of Sheikh Abdul Haq.

The dome of Sheikh Abdul Haq, the *fakir* whose curse is said to have led to the extinction of the kiln of Búddhú, the potter,* is situated to the south of the mausoleum of Bahadur Khán. It rests on a quadrangular structure, with an arched entrance on each side. The dome was built by Búddhú on the demise of the *fakir*, the date of which is not known, and on that account some people erroneously ascribe the tomb to Búddhú himself.

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* *Vide* the account of Búddhú's kiln or Búddhú ka *Pazava or Ava*, at page 150 *ante*.



MAUSOLEUM OF NAWAB BAHADAR KHAN

57.—The mausoleum of Nasrat Khan.

This lofty and superb building is situated two-and-half-miles east of Lahore in the modern village of Chintgarh, north of the Delhi Railway line. It is a double-storeyed building, and stands in the centre of a platform of octagonal size. The upper storey has a lofty dome supported by beautiful arches. In the time of Mahárája Ranjit Singh, the mausoleum was used as a private residence by General Court, who added to it many rooms which have, however, been since destroyed, except three arches in the upper storey to the west. It has recently been put in thorough repair by the British Government.

According to the author of the *Mirat-ul-Hind*, Khwája Sábir, *alias* Nawáb Nusrat Khán (vulgarly called Nastar Khán), belonged to a distinguished family of *omerahs* and received the title of *Khán-i-Daurán* from the Emperor Sháh Jahán. He died at Lahore in 1070 A. H. (1659 A. D.), the year in which Dárá Shekoh was defeated and put to death by his brother Aurangzeb. The present mausoleum was raised to his memory by Aurangzeb.

The mausoleum is now vulgarly called by the people *Gumbaz Bijjar-wala*, from people of the *Bijjar* tribe having lived in it after the collapse of the Sikh Government.

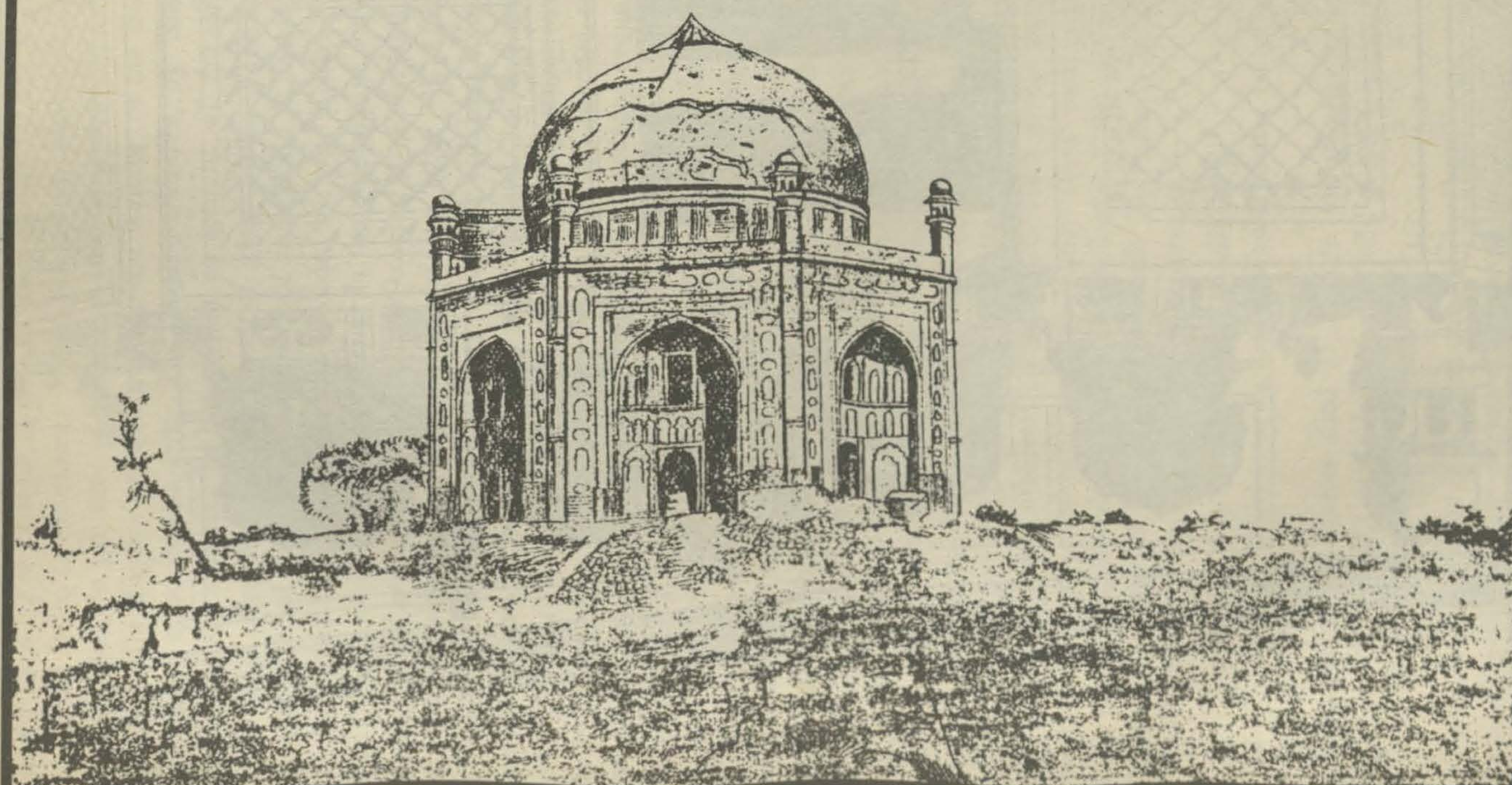
The building is of octagonal form and is surrounded by turrets of much elegance and beauty. The interior is decorated with paintings of different colors, which are still vivid and fresh. The platform is now partly dilapidated.

South of this mausoleum is an old mosque, with a spacious floor, and there is a small well to the north. Over the middle arch inside is recorded in large Arabic letters the Mahomedan confession of faith. The mosque was built simultaneously with the mausoleum, and is now used by the Mahomedans of the neighbourhood as a place of worship.

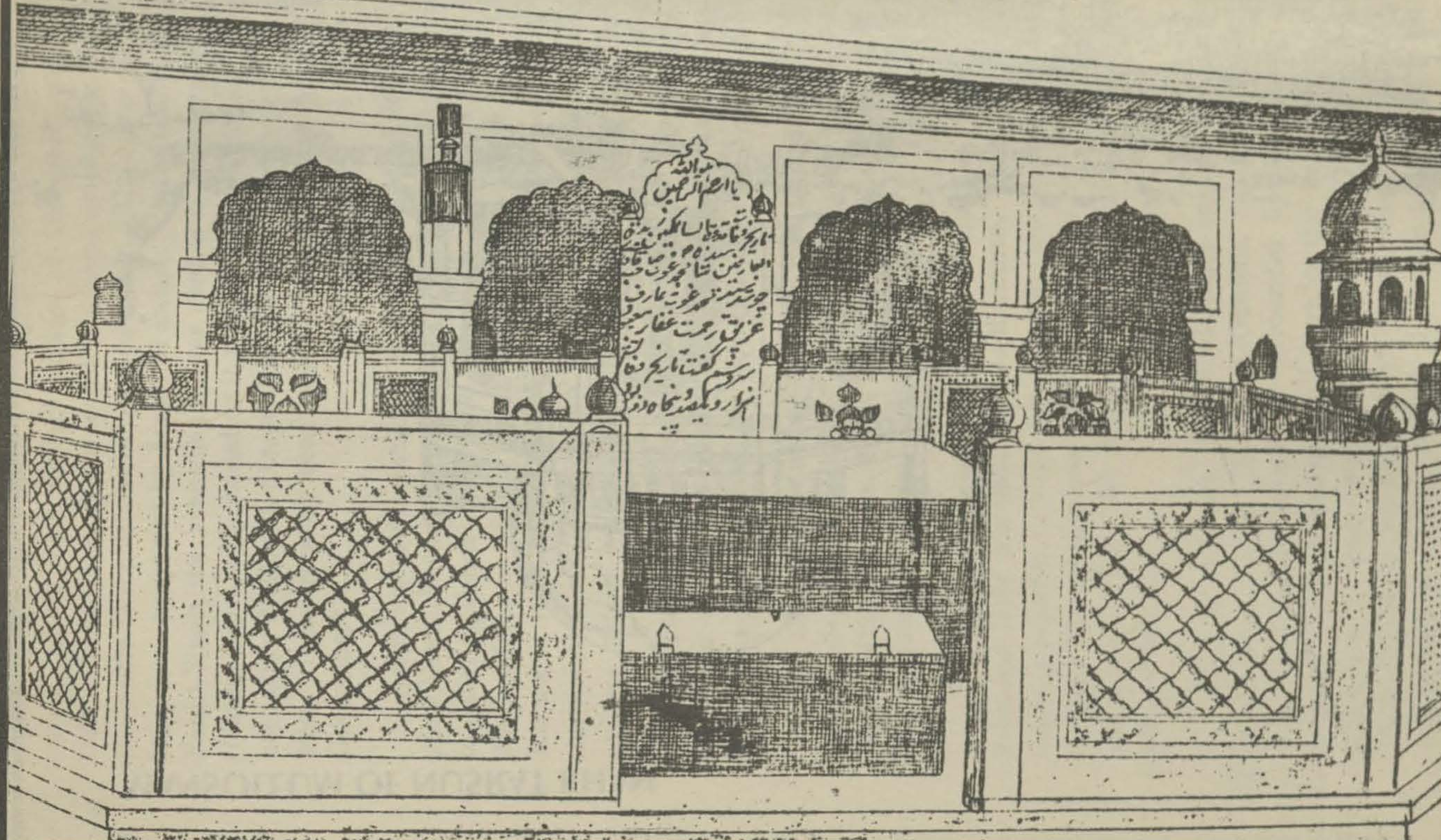
58.—The tomb of Shah Mohammad Ghaus.

This is a much respected tomb outside the Delhi Gate, of the city, in the Municipal Gardens, by the side of the circular road. The enclosure is surrounded by a masonry wall and contains many picturesque buildings for the accommodation of visitors, among them being a *masjid* built by Ghulam Nabi. Sháh Mahomed Ghaus, the son of Sayd Hasan, was a native of Peshawar, who settled in Lahore during the reign of Emperor Mahomed Sháh. The mausoleum of his father at Peshawar is much respected by the people. He had travelled through the whole of India, and, after settling in Lahore, attracted a great number of followers.

MANSOLEUM OF NUSRAT KHAN



THE TOMB OF SHAH MOHOMED GHOS



The memory of this saint, as a lineal descendant of Hazrat Ghaus-ul Azam *Piran-i-Pir Dastgir*, is held in great esteem by the Mahomedans from Delhi to Peshawar. Where the tomb of the saint now is, there existed, in the time of Aurangzeb, the spacious house of Fidai Khán, His Majesty's foster-brother, the builder of the Bádsháhi mosque, opposite the fort. The *Risala-i-Ghausia*, by Sháh Mahomed Ghaus, in which he has written an account of the saint Mian Mir and other holy men, is a work of great merit. The following account of the miraculous power of this saint is narrated by the people of Lahore, and has been recorded by both Maulvi Núr Ahmad *Chishti* and Mufti Ghulam Sarwar in their respective works.

The site of Fidái Khán's palaces.

It is said that Kanwar Naunihal Singh, on coming to power, ordered a wholesale clearance of the suburbs of the city. M. Allard was entrusted with the duty, and every house or building around the city walls had, in pursuance of the orders passed, to be demolished. The work of clearance was commenced in earnest, and many buildings were destroyed. According to the plan adopted, the shrine of Mahomed Ghaus was also to be levelled with the ground. The Mahomedan population of Lahore felt the greatest anxiety on the subject, but no heed was paid to their earnest appeals to the Sikh Court. It happened that, during the course of the night, the morning of which was to witness the demolition of the shrine, Kharak Singh died, and, as his son, Naunihal Singh, was returning, after performing the father's funeral ceremonies, from the river side, he, too, met a violent death through his head being smashed by the accidental fall of a portion of the ponderous gate of the Hazuri Bagh upon it. Mian Udham Singh, his companion, son of Raja Guláb Singh, was also crushed to death at the same time by the same accident. The sudden death of the would-be destroyer at such a moment saved the shrine from destruction, and the people attributed the accident to the curse of the saint, for, according to the belief of the Mahomedans, holy men are ever alive. They are informed in their holy scriptures :—

Alleged origin of Hazuri Bagh incident.

ان اولیا الله لا یموتون بل احیا ولکن لا تشعرون

"Verily, the friends of God never die, but they are ever living, though people cannot perceive them."

Sháh Mahomed Ghaus died at Lahore towards the close of 1152 A. H. (1739 A.D.), and a large fair is held at his tomb on the day of his anniversary.

59.—The serae of Mahomed Sultan.

This extensive *serae* is situated outside the Delhi Gate. Sultán, a Kashmíri, by caste, worked as a manufacturer of soap in the time of the Sikhs. He was also an expert in the art of wrestling. During the time of the British he became a contractor for Public

Works, and his gains from this source were enormous. He became a man of much wealth, and from Sultán, the *Kashmiri*, came to be called Mahomed Sultán, the contractor. He was the destroyer of numerous old buildings and mausoleums, and the builder of edifices as numerous as those he demolished. Among his works of destruction may be mentioned a great portion of the palaces of Pari Mahal and Rang Mahal in the city, and the magnificent mosque of Sitara Begam, *alias* Kudsia Begam, the Consort of Prince Dárá Shekoh, opposite his *serae* to the east. This majestic mosque, a perfect triumph of architectural art, was two-storeyed. The chambers of the lower storey, which were intended for the accommodation of students and learned men, were works of great solidity, combined with elegance and beauty. The mosque was converted into an English house, and was for a long time the residence of Mr. O. Welby, the Manager of the old *Lahore Chronicle*. It then became the property of some railway official, from whom it was purchased by Sultán, who, however, demolished it for the sake of its bricks.* The Mussalmans maintain that Sultán's subsequent misfortunes date from his destruction of the 'house of God,' for he became reduced in circumstances and died soon after.

The mosque of Sitara Begam.

The Chauk Dárá.

At the place where Sultán's *serae* now is, stood, in the time of Aurangzeb, the palaces of Dárá Shekoh, and the great market called *Chauk Dárá*. Sultán, having, soon after the annexation of the country, purchased the site from the Government, dug up the ground, which proved a mine of *pacca* bricks, the foundations of the palace of Dárá Shekoh. With these bricks he built the *serae* and the Landa Bazar, with all its rows of shops, and with the same material he built, in the *serae*, a fine house for himself and a mosque. This *serae*, from its vastness, and the benefits it has conferred on the people, and for the spacious streets and shops attached to it, has gained an undying fame for Sultán. In the latter part of his life he became involved in debt, and all his extensive property was mortgaged to the Maháraja of Jammu for seven lakhs of rupees. It is still under mortgage to the Maháraja. Sultán left no issue.

60.—The Masjid of Amir Khan.

This masjid is situated to the south of *Shekhán-wálá-Maqbara*, on the road leading from the Delhi Gate to Mian Mir. Amir Khán, the founder of the mosque, is said to have been an *Amir* of Akbar's time. His tomb is situated in the courtyard of the mosque.† The mosque has an elongated dome with a

* On the site of this mosque has been now built the Railway Technical School.

† Close to it to the east is the tomb of a Maulvi of Cábul who died comparatively late and was buried here.

circular dome on either side of it. The courtyard is of solid masonry. The mosque is now used as an *Idgah* by the residents of the village of Garhi Sháhu.

61.—The tomb of Syad Jan Muhammad Hazuri.

This is situated west of the village of Garhi Sháhu, on the side of the Mian Mir road. The walled enclosure has two domes in the form of a *Bárádari*, or twelve-arched gateway. There is also a large mosque attached to these mausoleums. The dome close to the eastern wall contains the tombs of Mahmúd *Hazuri* and his son Sháh Núr-ud-dín, and in the other dome are those of Saiyad Ján Muhammad *Hazuri* and his son Syad Sarwar Din. The family resided originally in the Ghor hills. They settled subsequently in Uch, and came to Lahore during the reign of Sháh Jáhán. They were called *Hazuris*, because it was believed that their disciples were quickly admitted into the presence of the Prophet. The following chronogram is inscribed on the eastern wall of Syad Ján Muhammad's tomb :—

جہان معني و جان محمد　　که از عشق محمد گشت محمود
خرد از فضل حق تاریخ سالش　　وصال عاشق و معشوق فرمود

"Ján Muhammad of profound learning,
"Who was praised for his love of Muhammad,'
"(Having died), Reason said to Fazl Haq for the year of his death :—
"'The lover and the beloved have met together.'"

The date of his death, according to the above chronogram, is 1120 A.H. (1708 A. D.), or the date of the accession of Bahadur Sháh, the son and successor of Aurangzeb.

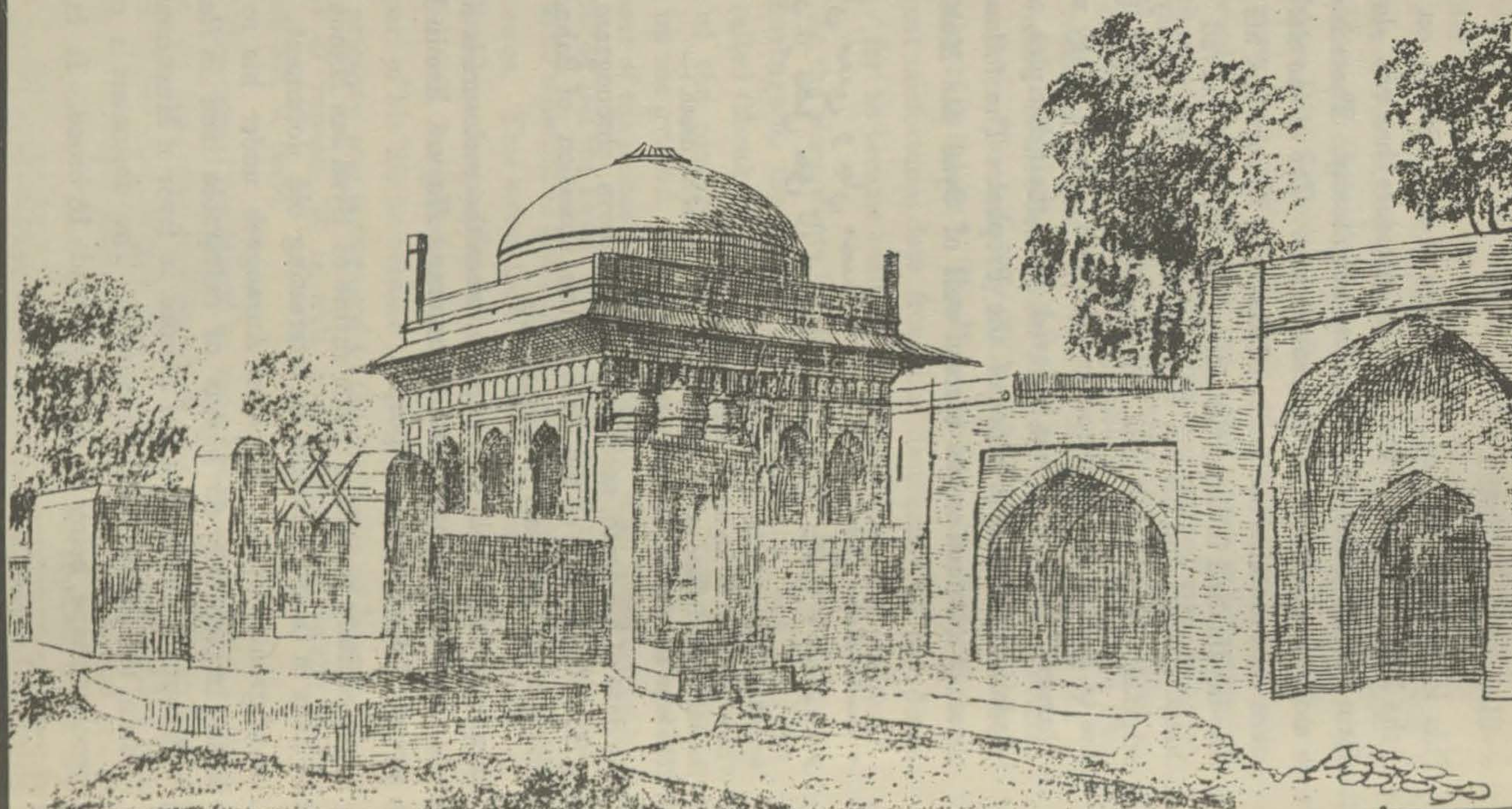
An annual fair is held at this place, when the enclosure is illuminated. The descendants of Ján Muhammad *Hazuri* live in Lahore, and are respected by the people.

An old deed.

The hereditary guardians of the shrine of Syad Jan Mahomed *Hazuri* have in their possession an interesting old document. It is a *Sanad* granted by the Emperor Aurangzeb under his royal seal ceding in perpetuity 65 *bighas* of culturable land in *ilaka* Barhi* Sháhpúr in the environs of Lahore, in favor of Mussummat Núr Khatún, the widow of Jan Mahomed. The document is of a quite peculiar shape, being 36 inces long and 18 broad. It is as follows :—

* No place bearing that name now exists in the neighbourhood of Lahore. The words probably have referred to Bhera Sháhpúr included in the Lahore District in the time of Aurangzeb.

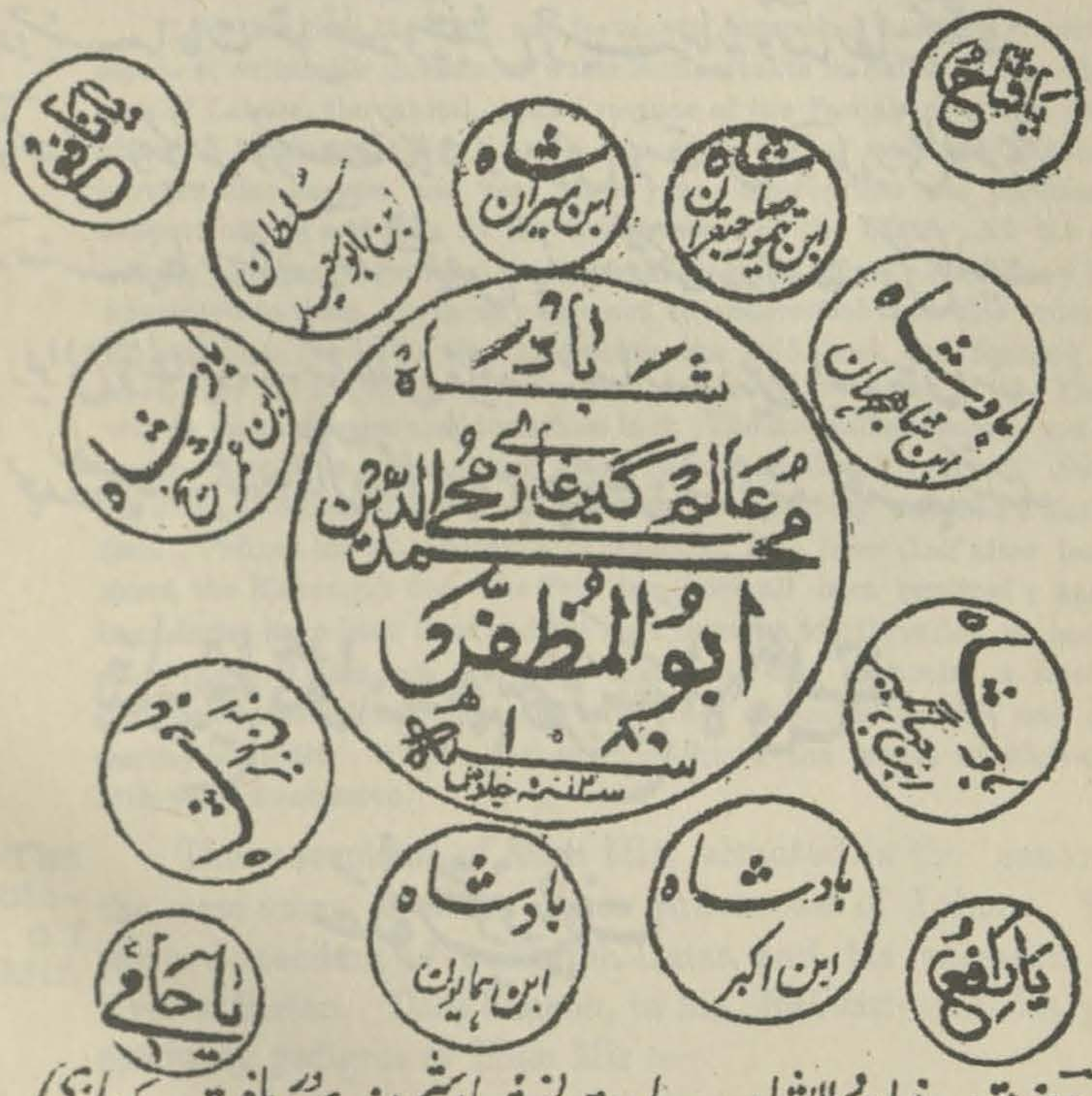
MAUSOLEUM OF JAN MOHOMED HAZURI



بسم الله الرحمن الرحيم

يا ايها الناس اطيعوا الله و اطيعوا الرسول و اولي الامر منكم

محي الدين اورنگزيب بادشاه



در ینوقت فرمان والاشان سعادت نشان شرف صدور یافت که مزارعی

شصت و پنج بیگه زمین افتاده لائق زراعت خارج از جمع از قریه شاه پور

مضافات صوبه پنجاب دار السلطنت لاهور از حریف انتهاکیل در وجه معاش مسماة نور خاتون
وغیره بموجب ضمن مقرر باشد که حاصلات آن را فصل بفصل و سال بسال صرف معیشت
خود نموده بدعای دولت ابد پیوند مواظبت نموده باشد. میباید که حکام
و عمال و جاگیرداران و کروڑیان حال و استقبال حکم والا استمرار دانسته زمین مذکور را پیموده چک
بتصرف آنها بازگذارند و اصلاً تغییر و تبدیل را در آن راه ندهند و طلب مال و جهات
و اخراجات مثل خلعه و پیشکش و جریبانه و ضابطانه و محصلانه
و مهرانه و پیکانه و دستکانه و ده نیمی و مقدمی و حق قانونگوئی
و ضبط مرسلانه بعد از تشخیص چک و تکرار زراعت و کل تکالیف
دیوانی و مطالبات سلطانی مزاحمت نرسانند و درین باب هر سال سند
مجدد طلب نشد و اگر در محلی دیگر چیزی داشته باشد اعتبار نکنند

بتاریخ دوازدهم شهر ربیع الاول سنه ۲

جلوس تحریر یافت

"I commence in the name of God, the Merciful and the Forgiving."

"O people of God ! obey thou God and obey thou the Prophet and obey him among you who may have authority over you."

Translation of Seal.

(Right upper corner) O Victorious !

(Left upper corner) O Profitable !

(Right lower corner) O Exalting !

(Left lower corner) O Helper !

(Middle.) The father of Victory Muhammad Mohy-ud-din Alamgir Badshah, *Ghazi*, 1080 A.H. 12th year of accession.

(Margin.) The son of Shah Jahan Badshah.
The son of Jahangir Badshah.
The son of Akbar Badshah.
The son of Humayun Badshah.
The son of Babar Badshah.
The son of Umar Shekh Badshah.
The son of Abu Sa'íd Sultan.
The son of Miran Shah.
The son of Tymur Shah *Sahib Qiran.*

"At this time the high and fortunate command has been received that 65 *bigahs* of culturable unassessed waste land, situate in Barhi Shahpur in the environs of Lahore, the capital of the Province of the Panjáb be given from the first *kharif* to Mussammat Núr Khatún, &c., as a help for maintenance that she may, harvest after harvest and year after year, appropriate the produce thereof to support herself and pray for the maintenance of the State. All the authorities, offices, jagirdars, karoris, at present holding these offices, or who may hereafter be appointed to them, are hereby enjoined to understand that this order has a permanent force ; and that after measuring the said land and forming boundaries of it, they are to put the above named persons in possession of it. They are in no way to make changes and alterations in it. The demand of revenue and dues and of expenses, such as on account of *Khala* (dress), *Peshkash* (present), *Jaribana* (Jarib due), *Zabitana* (Police), *Mohassilana* (tax or duty collector's due), *Mohrana* (seal), *Pekana* (arms), *Dastkana* (handicraft), *Dah Nimi* (half after ten), *Mukaddami*, the Kanungo's due, the Post due, have all been remitted ; and after the boundaries have baen fixed and the land brought to cultivation, no body is to demand the civil dues and the State taxes. In this particular a fresh authority shall be demanded each year, and any order contravening this one shall not be worthy of credit. Written this day the 12th of the month of *Rabi-ul-Awal* the 14th year of accession."

62.—The mausoleum of Mian Mir. The mausoleum of Mian Mir, situated in the cantonment of the same name, is about three miles east of Lahore. The saint was a descendant of the Caliph Umar, and his ancestors were natives of Sistan. Dárá Shekoh, in his *Sakinat-ul-Aulia*, gives the following pedigree of Mian Mir :—

KAZI SAIN DITTA

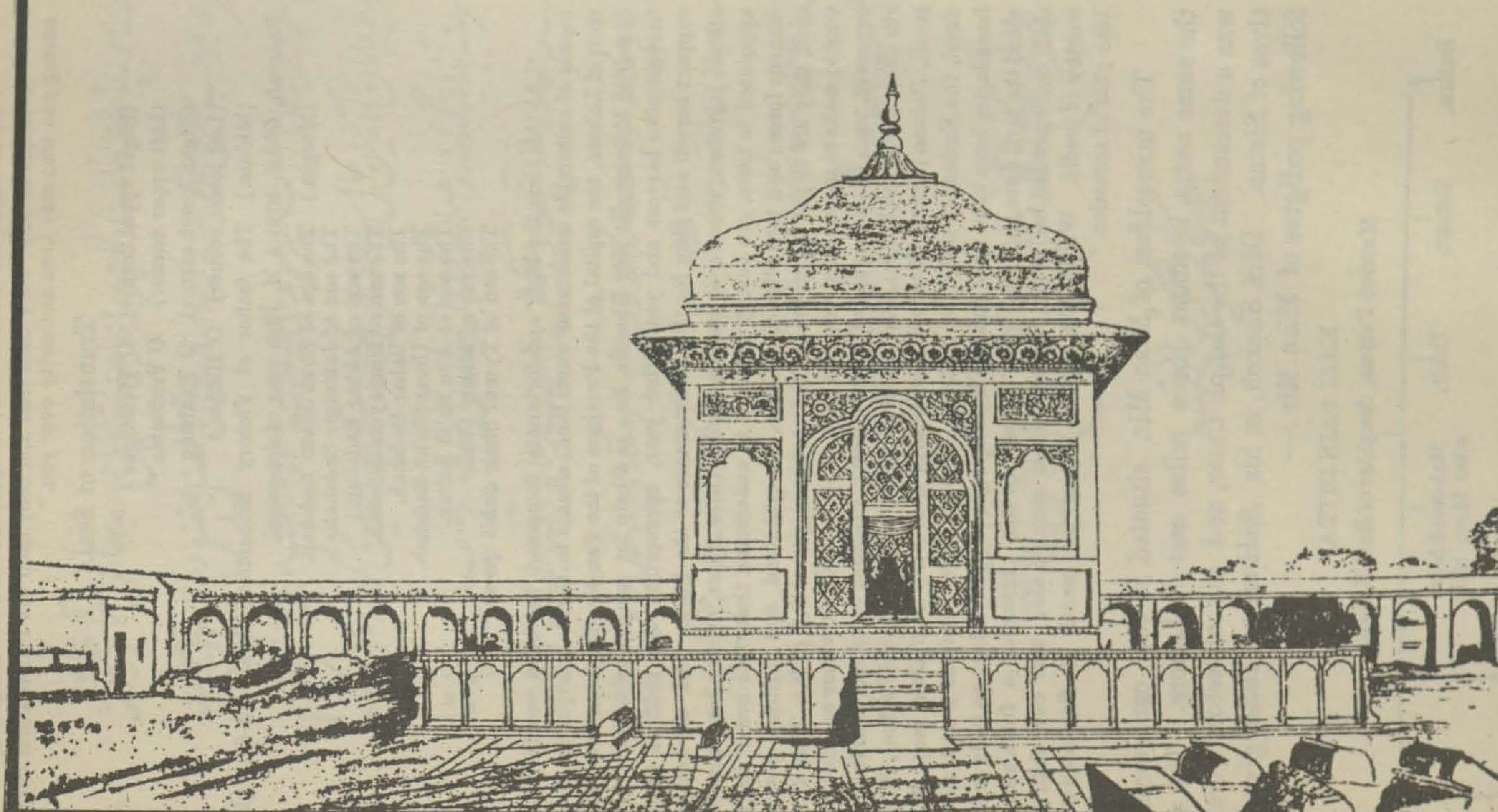
Married Fatima, daughter of Kazi Kadan,

Bullan. | Usman. | Tahir. | Mahomed Mir, *alias* Mian Mir. | Jamal Khatún. | Jaml Madi.

Jamal Khatún — Muhammad Sharif.

Jamal Khatún and Jaml Madi — Sisters.

MAUSOLEUM OF MIAN MIR



Mian Mir was born in Sistan in 957 A. H. (1550 A. D.), and died at Lahore in 1045 A. H. (1635 A. D.) at the advanced age of 88 years, having lived at Lahore for a period of about sixty years. Of his death Dárá Shekoh informs us in the *Sakinat-ul-Aulia* :—

وبتاريخ هفتم ماه ربيع الاول سنه ۱۰۴۵ هجري بروز سه شنبه بمحله
خافي پوره در حجره كه مسكن ايشان بود طاير روح مطهر ايشان از
قفس تقيد و وجود هوتي خلاص يافته بعالم اطلاق لاهوتي كه وطن
آن بود شتافت و قطره بحر شد

"And on Tuesday, the 7th of Rabi-ul-Awal, 1045 A. H. he breathed his last in the cell in which he resided in *Muhalla* Khafipura, his pure soul, having taken its departure from this bodily cage, has passed into the regions of the highest heaven, its real home, and thus become a drop in the ocean."

His practice of suspending the breath.

His longevity is said to have been due to his practice of suspending the breath to which he was accustomed, and it is said he used to respire only once or twice in the course of a night.* When he began to feel the weight of years, he breathed four times in the night. In piety, virtue, beneficence and learning he had no equal in the country in the age in which he lived. He had great respect for the saint of Gilan, the *Pir Dastgir*, and never mentioned his name without ablution.

The dome over the tomb is supported by a quadrangular tower rising from a large platform of marble, reached by a flight of steps of the same material. The courtyard is spacious and paved with red sand-stone. To the west of the dome, in the same courtyard, is a beautiful mosque, and to the south and east are chambers for the accommodation of the *Darveshes* and travellers.

Mahomed Sharif and Háji Mahomed.

Below the marble stairs are two isolated tombs, one of marble, and the other of solid masonry. One of these is that of Mahomed Sharif, son of Jamál Khátún, sister of Mian Mir, who became the first *Sajjada Nishin* after the death of the saint and died on 5th Rajab 1054 A.H. (1644 A.D.), and the other that of Haji Mahomed Sáleh who died a month after Mian Mir, or on 4th Rabi-ul-Awal, 1045 A.H. (1635 A.D.).

Mulla Sháh.

Prince Dárá Shekoh was the disciple of Sháh Mahomed, *alias* Mulla Sháh, a native of Badakshán, the disciple of Mian Mir. Mulla Sháh was a man of much piety, and was a great orator of his time, and a poet. Both Mian Mir and Mulla Sháh pre-deceased

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* *Habs dam*, literally 'drawing of breath" is a practice performed by *fakirs* as a religious act. This is esteemed a means of prolonging life on the principle that every man has a predestined number of inspirations to make, and the more slowly these are performed, the longer will be the period of his existence.

Dárá Shekoh, who constructed a spacious mausoleum over the remains of his *Pir*, Mullah Sháh, and had commenced building a more superb shrine over the remains of Mian Mir, when he was murdered at Delhi by his crafty brother, Aurangzeb. The costly stones which covered the tomb of Mulla Sháh, were all removed by Ranjit Singh.* The lower portion of the tomb of Mian Mir and of the mosque attached to it, covered with marble, is the work of Dárá Shekoh. The upper portion, built of masonry, is the work of Aurangzeb, who, with the materials collected by Dárá for the tomb of Mian Mir, and the construction of a road from *Chauk Dárá* to Mian Mir, built the Badsháhi mosque at Lahore, bearing his name. According to Dárá Shekoh, the saint was buried in the suburbs of 'Alam Ganj and Dárápur, described as half a *kos* distant from the town, but no vestige of urban habitation now remains here. Mulla Abdul Hamíd *Lahori* writes in his *Babsháhnáma* :—

قبر گرامیش در موضع غیاث پورست نزدیک بعالم گنج
دارالسلطنت لاهور

"His revered tomb is in the village Ghiaspur in the vicinity of 'Alam Ganj in the capital of Lahore."

The Budh fairs.

Besides the fair of the anniversary, other fairs are held at this mausoleum during the two months of the rainy season, on each Wednesday. They are called the *Budh* fairs.

The Sheikh's interview with Jahangir.

Speaking of the accomplishments of Mian Mir, Dárá Shekoh writes in the *Sakinat-ul-Aulia*: "Although my grandfather (Jahángír) put little faith in *fakirs*, he entertained the greatest esteem for Mian Mir *Bala Pir* (the high priest). He once invited the Sheikh and received him with great respect. The Sheikh had a long conversation with His Majesty, in which he dwelt chiefly on the instability of the world. The oration had such an effect on the Emperor's mind that he expressed a desire to become the Sheikh's disciple and abandon the world. The Sheikh, however, admonished him to continue in his worldly pursuits, observing that kings had been made for the protection of God's people, and that, in presiding over them, he was discharging an important duty entrusted to him by the Creator. The Emperor was much pleased to hear this, and said to the *fakir*, 'Tell me, O Sheikh ! if you want any thing ?' The Sheikh replied, 'I shall ask you one thing, will you promise to give it to me ?' 'Most certainly, I will grant it,' rejoined the Emperor. On this said the holy Sheikh, 'My only want is that Your Majesty would not give me the trouble of coming to you again.' With the assurance from the Emperor

* For further particulars about Mulla Sháh, see page 59 *ante*.

that he would be no more troubled to visit him, the Sheikh withdrew."

But the Emperor continued to submit his autograph letters to the Sheikh, of which Dárá Shekoh has inserted copies of two in his work already referred to. In these the *fakir* is asked for spiritual aid and for prayers in his behalf for the success of his arms in Kandahár.

The author of the *Bádshánáma* says : "His Majesty (Sháh Jáhán) used to say that, in his whole life, he had come across two *fakirs* having the knowledge of God—one Mian Mir and the other Shekh Mahomed Fazlulla of Búrhánpur. His Majesty felt the greatest reverence for both these saints." We have stated in the historical chapter of this work that Sháh Jáhán, while Emperor of Hindustán, twice paid a visit to Mian Mir, on his march to Kashmír and back. **Sháh Jahán's opinion of the Sheikh.**

In the *Sakinat-ul-Aulia* the following chronogram, composed by Mulla Fathulla Sháh, a disciple of Mian Mir, is given. It is also inscribed on the gate of the tomb :—

میانمیر سر دفتر عارفان   کہ خاك درش خاك اکسیر شد
سفر جانب شهر جاوید کرد   ازین محنت آباد دلگیر شد
خرد بهر سال و فاتش نوشت   بفردوس والا میانمیر شد

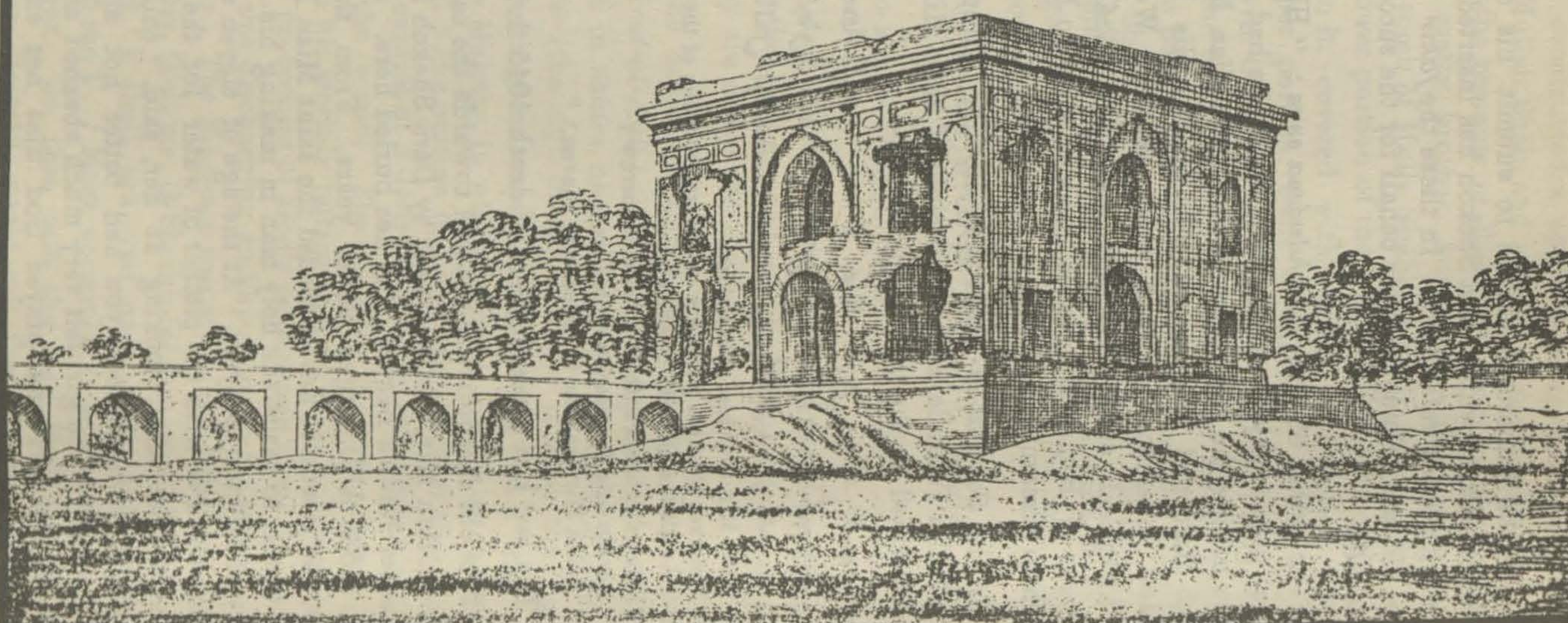
"Mian Mir, the chief of the pious,
"The dust of whose portals is envied by the stone of the alchemist,
"Travelled to the city of eternity,
"Being disgusted with this world of sorrow ;
"Reason said for the year of his death,
"'Mian Mir has gone to the highest heaven.'"

The last line gives the year of death 1045 A. H. (1635 A. D.)

63.—The Baradari of Nadira Begam.

This old *Bárádari* is situated towards the east of the mausoleum of Mian Mir, and was built by Dárá Shekoh in memory of his own sister Nadira Begam, who lies buried here. She died in 1042 A. H. (1632 A. D.), aged eleven years. From the age of eleven years, she is said to have attended the saint Mian Mir with a pitcher of water, to assist the holy man in making his ablutions, preparatory to offering prayers. At the age of eleven she was once attending the *Pir* with the pitcher of water for the afternoon prayers, when the saint, looking at her, said, "child, you are now growing into womanhood, you had better not appear before the public now." The girl felt very much abashed at the observation made by the *Pir*, and prayed God that her existence might be brought to a close. Her prayer, so the story goes, was accepted and she died the same night.

BARADARI OF NADIRA BEGUM



The *Báradari* stood originally in the midst of a large tank, and was reached by a bridge of masonry, supported by arches, thirty-one of which exist to this day to the east of the main building. There were fine gateways to the north and south, and a pavilion on each corner of the tank, traces of which still exist.

The tomb of Mulla Sháh.

Mulla Sháh, himself a disciple of Mian Mir, was the spiritual guide of Prince Dárá Shekoh. He was the son of Mulla Ahdi, and his original name was Sháh Mahomed. He was a native of Badakhshán, and had a great reputation for learning and sanctity. At an early age he visited Kashmír, and after staying there for three years, went to Agra. Having heard there the fame of the piety and the great attainments of Mian Mir, he travelled to Lahore, and became his disciple. He, like his *Pir*, Mian Mir, was unmarried, and never lighted a lamp in his house. His whole time was devoted to prayers; he slept but little, and practised *Habs dam*, that is, he had accustomed himself to hold his breath for hours together.

His tomb is situated in a central position of the present village of Mian Mir, west of the Multán Railway line. Dárá Shekoh embellished the tomb of his *Pir* with marble stones and other precious materials, the arches being of marble lattice work; but these were all removed by Ranjit Singh to decorate the Rám Bágh at Amritsar. The village, which is surrounded by high walls of solid masonry, was originally the garden attached to this tomb, with a splendid gateway to the north, which still exists. The quarters were known in old times as 'Alamganj. The garden was converted into a village by Mehdi Sháh, *Sajjada Nishin* of Mian Mir, about 125 years ago.

Mulla Sháh died in 1071 A.H. (1661 A.D.), the year when Aurangzeb had his brother, the unhappy Morad, executed in prison.*

The tomb of Khwája Behári.

Khwája Behári was a disciple of Mian Mir. The dome of his mausoleum is situated to the west of that of Mian Mir, on a high platform of bricks. The lattice work of this mausoleum, which was put up on all four sides, and was of red sand stone, as well as other costly stones, were removed by General Avitabile, the French officer in the employ of Mahárája Ranjit Singh, and used to adorn his residence in Lahore. At the commencement of the British rule it was used as a residence of an officer of the Public Works Department, but is now in possession of the *Sajjada Nishin* of the mausoleum of Mian Mir. West of it is an old mosque, recently put

* Bernier. Khafi Khán.

in repairs by the inhabitants of the neighbourhood, with the remains of an old reservoir to the east, which had been used for the ablution of the votaries in old times.*

64.—The tomb of Miskin Shah Amri.

This is situated west of the Cantonment and Church of Mian Mir, east of the Parade Ground, and south of the road leading from Mian Mir Railway station to the Cantonment. The dome of the tomb is in the centre of a platform of solid masonry. The walls were originally decorated with beautiful enamelled † pottery work but are now only covered with whitewash. The tomb is in the centre of the floor. The original name of Miskin Sháh was Mir Inayetullah. He was a disciple of the saint Mian Mir. He was a man of retired habits and lived in seclusion, and his *Pir* gave him the surname Miskin Sháh. Subsequently, he came to be called Amri, because none knew how he supported himself. When people asked his *Pir* what was the source of his maintenance, he replied that his disciple was *Miskin Amri*, namely, a poor man who was supported by the *amar*, or will of God, and that he stood in no need of help from men. He died in 1057 A. H. (1647 A. D.), and the present mausoleum was raised to his memory by Prince Dárá Shekoh.

65.—The mausoleum of Data Ganj Bakhsh.

Outside the Bhati Gate of the city, to the west, is the celebrated mausoleum of Data Ganj Bakhsh, or "the saint, the bestower of treasure." His real name is 'Ali Mukhdúm, Hujweri,‡ of Ghazni. His father's name was Usman, son of Ali Jaláli Ghaznavi, and he was a disciple of Sheikh Abul Fazl *bin* Hassan Khutbi. He followed the arms of Masúd, the son and successor of Mahmúd, to Lahore where he settled in 431 A. H. (1039 A.D.). Having lived thirty-four years in Lahore, during which time he conferred great benefits on the people by his learning and piety, he died in 465 A.H. (1072 A. D.), and was buried close to a mosque which he had himself built. The mausoleum was constructed by Sultán Ibrahim, a successor of Musúd. Ali Makhdum was an eminent scholar, and was the author of many books on theology and religion. Khwája Moin-ud-din, *Chishti*, the celebrated saint of Ajmere, passed forty days of seclusion and meditation at the tomb of Ali Makhdum, and after the period was over, he was, it is said, deeply affected by the graces

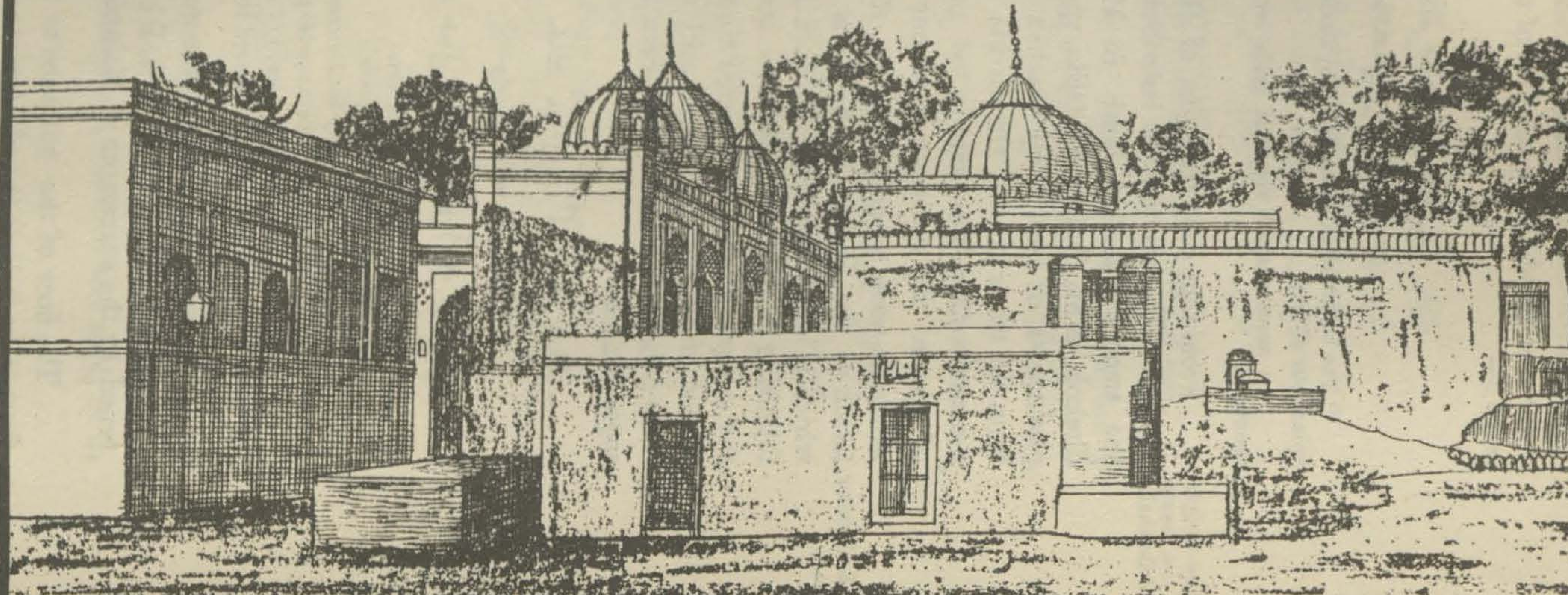
* For further account of Khwaja Behári *vide* page 60 *ante*.

† Chishti saw these enamelled pottery decorations in 1867, when he published his work.

‡ Hajweri is a *mahalla* or quarter of the city of Ghazni.



Data Ganj Baksh



MAUSOLEUM OF DATA GUNJ BAKSH

showered upon him at this holy place, and he repeated the following verse standing at the foot of the tomb out of respect for the saint :—

گنج بخش هر دو عالم مظهر نور خدا
کاملان را پیر کامل ناقصان را رهنما

"The bestower of treasure (Ganj Bakhsh) in both worlds, reflector of the splendour of God,

An accomplished spiritual guide for the learned and a guide for the ignorant."

The origin of the name Ganj Bakhsh.

From that date the saint of Ghazni came to be called Ganj Bakhsh. The couplet is inscribed over the gateway leading to the tomb. *Mauláná* Jámí, in his *Nafahát-ul-Uns* and Dárá Shekoh, in his *Safinat-ul-Aulia*, speak in high terms of the accomplishments of Data Ganj Bakhsh as a religious preceptor, and from the times of the Ghiznivide kings up to the present day his memory has been held in the greatest veneration by all classes of people. He was a great author of his time, and among other works he wrote a book called the *Kashf-ul-Mahjub*, or "The Revelation of the Hidden." A fair is held at the tomb each Friday, which is largely attended by both Mahomedans and Hindus. The following Persian inscription is inserted on one of the arches of the mosque, previously referred to, in which he had put up on his arrival at Lahore, and which still stands to the west of the tomb. Considerable alterations have been made to this mosque in subsequent times.

The Friday fairs.

خانقاه علي هجويري خاك جا روب از درش بردار
طوطیاکن بدیده حق بین تاشوي واقف دراسرار
چونکه سردار ملك معني بود سال وصلش برآمد از سردار

"The Khangáh of Ali of Hujver,
Gather up the dust of its portals
(And) use it as antimony to thy truth-seeking eyes,
That the mysteries of the knowledge of God may be revealed unto thee,
As he was the chief of the word of sanctity,
The year of his death is obtained from the word *Sardár* (chief)."

The numerical value of the word *Sardár* (chief) gives the date of his death, 485 A.H. (1072 A. D.) when the Panjáb was still governed by the successors of Mahmúd.

The floor of the entrance to the mausoleum, and the door-frames, as well as the platforms to the right and left of it, are of marble. This is the work of the Emperor Akbar. Over the entrance gateway is inserted a slab of marble on which the following verses

of the celebrated poet Mauláná Abdul Rahmán *Jami* are inscribed :—

هو العزيز
لااله الله محمد الرسول الله
این روضه که بالیش شده فیض الست
مخدوم علي راست که باحق پیوست
از هستي هست نیست شد هستي یافت
زان سال وصالش افضل امد از هست

" God is excellent,"
" There is no God but God, and Muhammad is the Prophet of God."
" This mausoleum, the foundation of which was laid through the bounty of God,
Is intended as sepulchre for Makhdum 'Ali, who has joined the Divine essence.
Having departed from this transient world, he obtained eternal life ;
Therefore the pre-eminent date of his death was found in the word *Hast* (ever existent)."

On the eastern side of the dome are written the following Persian verses :—

واه این گنبد فلک ثاني | که بجا روب او ملایک و حور
ایستاده بگیسوي مشکین | از پي عطر یافتند سرور
سال این گنبد معجر نو | از چراغ جمال یافت ظهور

" Oh what a fine tower resembling heaven,
To clean which angels and nymphs
Stand with their long musky side-lock,
Their hearts being refreshed with fragrance.
The year of the repair of this tomb
Is found in the word *Cherágh Jamál* (lamp of elegance.)

The words *Cheragh-i-Jamál* give 1278 A. H. (1861 A. D.) as the year of the repairs referred to.

On the top of the next arch is inscribed :—

همیشه باد خدایا کشاده این درگاه
بحق اشهد ان لااله الاالله

" O God ! may this temple ever flourish,
Through the grace of the (*Kalima*)—' witness that there is no God but God.' "

There is a small receptacle for water on the floor to the north of the tomb. The devotees take this water as a sacred object to their homes for the sake of obtaining benedictions, and apply it to their eyes to benefit their souls.

The quarters adjoining to the mausoleum of Data Ganj Bakhsh are still known as *Shish Mahal*, from the palace of mirrors which existed here in the time of the Mahomedan Emperors. The site of old Shish Mahal.

The mausoleum is highly popular with the residents of Lahore of all classes. The anniversary of the death of the saint is celebrated on 20th Safar, when a great fair is held at the shrine. Mahárája Ranjit Singh, who held the saint in great reverence, used to make an offering of one thousand rupees on the date of the *Urs*, or the anniversary of death. Mahárání Chand Kour, wife of Mahárája Kharak Singh and mother of Naunehal Singh, built a vaulted chamber in this mausoleum in 1895 Samvat, and Ranjit Singh himself had it periodically repaired.

Ancient objects. Among the most interesting objects of the mausoleum are the ancient manuscript Kuráns, presented by different Kings and Nawábs of Hindustán, which are preserved to this day, and are in the custody of the hereditary guardians of the shrine. Most of these are excellent specimens of the art of caligraphy.

The tomb of Mír Momin Khán. Close to the first entrance into the mausoleum, towards the right hand, is a high platform, on which is a solitary tomb of solid masonry. This is the tomb of Mír Momin Khán, Naib Názim of Lahore during the viceroyalty of Nawáb Khán Bahádur Khán. He was a Bokhari Syad, and received the title of Nawáb from the Emperor Mahomed Sháh. He entertained much respect for the saint Dátá Ganj Bakhsh, and made a will that his body should be interred at the place where the visitors to the shrine take off their shoes. The body was accordingly buried at this place. Some very fine houses, built by Mír Momin Khán, still flourish in the Mochi Gate quarters of the city, and towards the south of the Kashmírí Bazar.*

66.—The tomb of Nawab Imam-ud-din Khan This beautiful tomb is situated quite close to the mausoleum of Dátá Ganj Bakhsh. The sarcophagus is of pure marble, and the platform of the tomb, of the same material. Sheikh Imam-ud-dín was governor of Kashmír under the Sikhs, and fought on the side of the English in the battle of Multán. On the southern

* The name of Mír Momin is still remembered by the people as that of the last Mahomedan deputy governor of Lahore. He was a fine looking man, of pious disposition and highly respected by both the Mahomedans and the Hindus. It is related of him that once a beautiful Hindu damsel took a fancy for him, and, not succeeding in her overtures, she resolved upon expressing the desire of her heart personally to the Nawáb. With that object she stood waiting for him on the way by which the Nawáb used to pass daily on horse back. Presently she beheld him, she walked round the steed (as if to sacrifice herself for the welfare of the rider), and with a long sigh exclaimed, "Ah ! what a fortunate woman should I be if I were endowed with a son of your shape from your loins." The Nawáb, hearing this, forthwith dismounted, and, touching the feet of the *Khatrani* (or Hindu woman), said, "Here I am, treat myself as your own son, and your object is just now gained." The woman seeing the inflexible and pious attitude displayed by the Nawáb, had nothing further to say, but the latter ever afterwards treated her as his mother, showing her all the consideration due to a parent.

wall of the tomb are inscribed the following touching verses of the nightingale of Shiraz, as Sádi is called :—

دریغا کہ بے مابسي روزگار   بروید گل و بشگفد نو بہار
بسے تیر و دي ماہ اردي بہشت بیاید کہ ما خاك باشیم و خشت

" Ah ! without me in this world,
Many a flower will grow and many a bloom shoot out gay !
Many a month of *Tir*, *De* and *Urdi Bahist** will come,
When I shall be reduced to earth and clay !"

On the upper part of the sarcophagus the following chronogram is inscribed :—

چونکہ نواب شیخ امام‌الدین   شد ز دنیا و رو بخلد نہاد
گفت ھاتف ز سال تاریخش   احمد مجتبيٰ شفیعش باد

" When Nawáb Shaikh Imam-ud-dín
Departed from the world and made his way to heaven :
The invisible voice said for the year of his death—
' May Ahmad the chosen grant him salvation.' "

Beneath this is inscribed the verse :—

چون بخاکم بگزري دامن کشان   از سر اخلاص الحمدے بخوان

" When thou passest from my grave lifting the skirt of thy robes,
" Out of sincerity recite the Sura of *Alhamd* (for the benefit of my soul.)"

The wall to the south-west has the following inscription :—

از خامہ عفو آن خداوند غفور–کز صنع وجود بشر از خاك سرشت
بر تربت نواب امام‌الدین خان–آرام گہش بہشت تاریخ نوشت
کتبہ امام ویردي

" With the pen of pardon God, the forgiving,
Who, with His Wisdom, moulded the form of man with earth,
Has written on the sepulchre of Nawáb Imam-ud-dín Khán,—
' His resting place is Paradise,' as the date of his death,"
" Written by Mirza Imam Verdi."†

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* *Tir* is the fourth solar month of the Persian year.
De is the tenth of the solar year, when the sun is in the sign Capricorn, December, the beginning of winter.
Urdi, the second of the solar year, when the sun is in Taurus.

† Mirza Imam Verdi, a native of Kashmír, was famous throughout the Panjáb for his art of Persian Caligraphy. His equal in the art of elegant penmanship was Mír Mahomed, commonly known as Mír Panja Kash, of Delhi, who flourished

The tomb of Shaikh Firoz-ud-dín.

Close to it is the tomb of Sheikh Firoz-ud-din, younger brother of Nawáb Imam-ud-dín, and some time Wazir of Bhawalpur. The marble sarcophagus has the following inscription on it :—

شیخ فیروز دین چو از دنیا   رخت بربست ورو بخلد نهاد
گفت تاریخ رحلتش هاتف   سرور انبیا شفیعش باد
اگر بر سر خاك این ناتوان   بیائي باخلاص الحمد خوان
سنہ ۱۲۹۹ هجري المقدس

" When Sheikh Feroz Din, departing from this world,
Made his way to Paradise,
The invisible voice exclaimed for the year of his death,
' May the Head of the Prophets grant him salvation.' "

" When thou comest to the ashes of this weak man
Out of sincerity read the Sura of *Alhamd.*"

1299 A. H. (1881 A. D.)

The following is the inscription on the marble tomb of Nawáb Imam-ud-dín's wife in the same compound :—

چون مادر مشفقم از امر حي لایزل
بگذاشته دنیائي دون عازم سوئي عقبي شده
از بهرسال رحلتش محبوب باجان حزین
از حضرت روح الامین تاریخ راجو یا شده
جبرئیل برزد این ندا چون پاز دنیا بر کشید
جائي کنیز فاطمه در جنت الماوي شده
تاریخ بست و یکم شهر ذیقعده سنہ ۱۲۸۹ هجري

"When my affectionate mother, by the decree of Providence,
Having left this despicable world, made her way to the World of Eternity ;
Mahbub, for the year of her death, with afflicted heart,
Asked Gabriel for a date,
He replied, when she had departed from the world,
' The place for the maidservant† of Fatima is Paradise.' "

21st Zica'ada, 1289 A. H. (1872 A.D.)

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before the Mutiny. Both were complete masters of their art, and left hundreds of pupils. Their writings fetched high prices, and were much valued and admired. Nawáb Imam-ud-dín Khán had the Gulistán of Sa'adi written by Mirza Imam Verdi (who was in the Nawáb's employ) and it was a most perfect specimen of the art of Persian penmanship. It took the Mirza several years to write it and cost the Nawáb many thousand rupees.

* These excellent verses are the composition of Nawáb Ghulam Mahbub Subhani, son of Nawáb Imam-ud-dín Khán, a *Raes* and Honorary Magistrate of Lahore and a profound Arabic and Persian scholar.

† Namely, the deceased lady, who is compared here to a slave girl of Fatima, the daughter of the Prophet and wife of Ali.

67.—The Imam Bara.

This fine building is situated outside the Bhati Gate, and south of the mausoleum of Data Ganj Bakhsh. It is surrounded by a wall of solid masonry. Within this walled enclosure is a high dome, beneath which, in an underground chamber are *facsimiles* of the tombs of Hasan and Husain, the martyrs. On the tenth of Moharram of each year, the *Duldul*, or representation of the wounded horse of Husain, is brought here, followed by a large concourse of Mahomedans, chiefly of the *Shia* sect. The *Duldul* procession, before its arrival at this place, passes through the crowded streets of the town amidst great lamentations, and the bazars are filled on that day with men and women of all classes and creeds.

68.—The Chilla of Bawa Farid Shakarganj.

This sacred place of worship is situated on a high mound, west of the District Court. It is a place where Báwá Faríd Shakkar Ganj, the celebrated Pák Patan saint, passed forty days of seclusion and meditation. On the fifth of Moharram, every year, a large fair is held here, at which both Hindus and Mahomedans attend. An extensive Mahomedan graveyard existed at this place ; but the ground has been turned to good account ; the site of the old graves is now full of life, and magnificent English houses have sprung up.

Khwája Faríd was a disciple of Khwája Kutb-ud-dín, the saint of Delhi, (who lies buried close to the Kutb *Minar*) the disciple of the celebrated saint Moín-ud-dín of Ajmer. After wandering at many places, he chose Ajuddan, the modern Pák Patan, as the place of his residence, and on his death he was interred there.

Origin of the name Shakarganj.

Shakar Ganj in Persian means, " Mine of Sweet." The legend goes that, once upon a time, the saint, Báwá Faríd, asked a certain merchant, who was carrying bales of sugar on the backs of camels, for a small quantity of that article. The merchant replied that what was being carried was salt, not sugar. The merchant, on reaching his destination, found, to his great perplexity, that the sugar in the bales had been converted into salt. He lamented his perfidious behaviour towards the *fakir*, repaired to him forthwith and implored forgiveness. The Báwá, taking compassion on the merchant, said " let it be sugar," and the article forthwith became sugar. From that moment people called him Faríd *Shakar Ganj*, or Faríd " the mine of sugar."

Akbar's veneration for him.

Akbar had the profoundest respect for the shrine of Báwá Faríd, and during his stay in the Panjáb always went to Pák Patan to pay his benedictions to it. His tutor and General Behram

Khán, who was a good Persian poet, composed the following verses in praise of the spiritual power of the saint :—

کان نمک جهان شکر شیخ بحر و بر
آن کز شکر نمک کند و از نمک شکر
کان نمک و گنج شکر شیخ فرید
کز خرمن شکر کان نمک کرد پدید
در کان نمک کرد نظر کرد شکر
شیرین تر ازین کرامتش کس نشنید

"Mine of salt as well as of sugar, the Sheikh having in his command the sea and the land,
He who could turn sugar into salt, and salt into sugar ;
Mine of salt, the treasure of sweet, Sheikh Faríd,
Who from a heap of sugar turned out a mine of salt ;
Having (then) cast his eyes on the heap of salt, he turned it into sugar !
A miracle more sweet than this no body has heard."

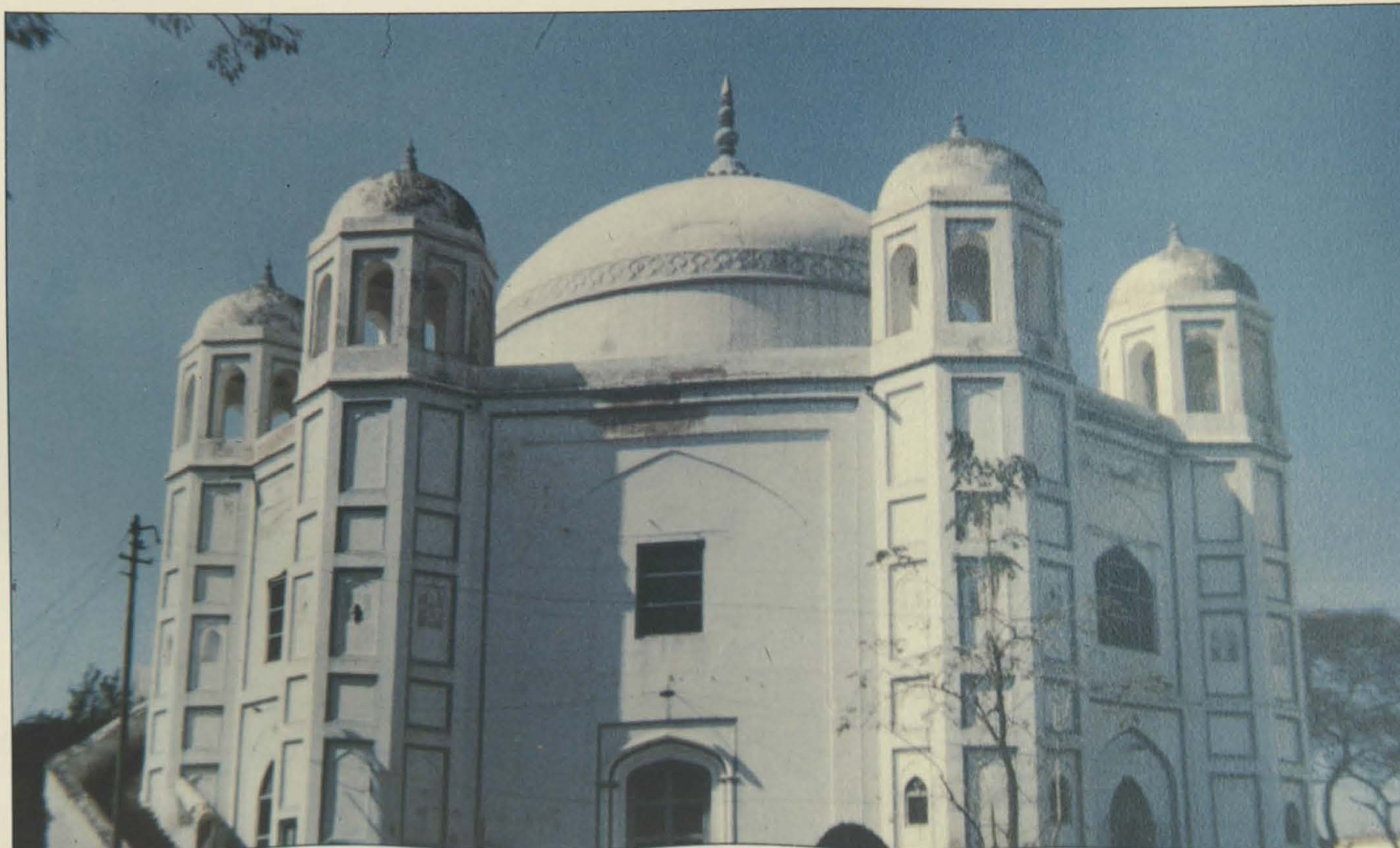
Anecdote. The Sheikh lived in the time of Sultán Ghias-ud-dín Ghori. According to *Akhyar-ul-Akhyár*, a certain man came to him and asked him to write a letter of recommendation in his behalf to the Sultán. The Sheikh complied with his request and wrote to the Sultán the following letter in Arabic ;—

رفعت قضيته الي اللهہ ثم اليك و ان اعطيه شيا فالمعطي هو الله و انت المشكور و ان لم تعطيه شيا فا لمانع هو الله و انت المعذور

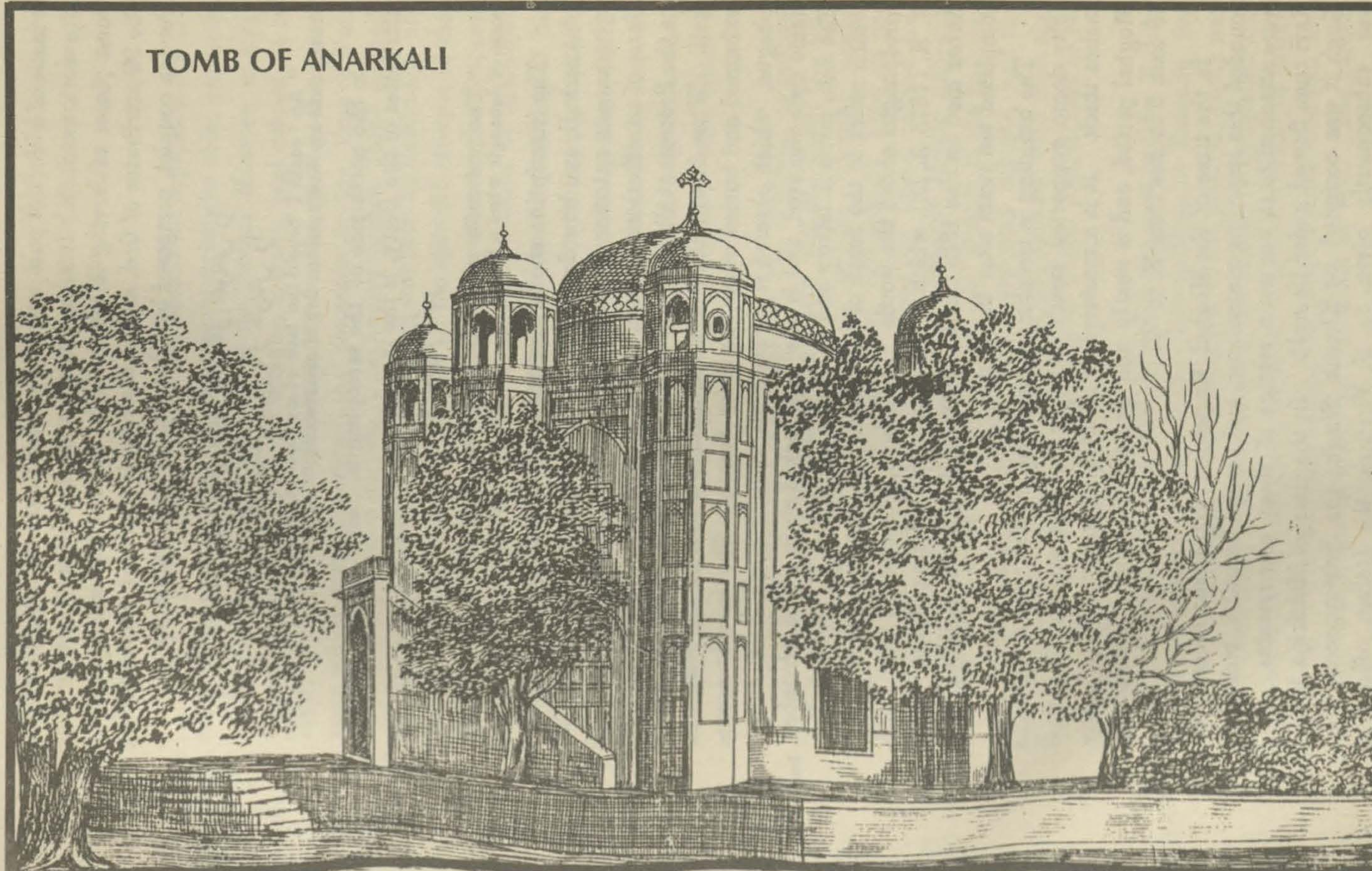
"I entrust his business to God and then to you. Should you grant his request, really the grantor is God, and you the means of obliging him. Should you not grant him what he wants, the prohibition must be from God, and you are, of course, to be excused."

Báwá Faríd died in 663 A. H. (1235 A. D.) during the reign of the Emperor Shams-ud-dín.

69.—The tomb of Anarkali. Anarkali (the pomegranate blossom), by which name the Civil Station is called, was the title given to Nadira Begam, or Sharf-un-Nisa, one of the favorites of the harem of the Emperor Akbar. One day, while the Emperor was seated in an apartment lined with looking glasses, with the youthful Anarkali attending him, he saw from her reflection in the mirror that she returned Prince Salem (afterwards Jahangir) a smile. Suspecting her of a criminal intrigue with his son, the Emperor ordered her to be buried alive. She was accordingly placed in an upright position at the appointed place, and was built round with bricks. Salem felt intense remorse at her death, and, on assuming sovereign authority, had an immense superstructure raised over her sepulchre. The sarcophagus



Anarkali's Tomb



TOMB OF ANARKALI

is made of a block of pure marble of extraordinary beauty and exquisite workmanship. It is, according to Mr. Eastwick, " one of the finest pieces of carving in the world." On the top are inscribed the 99 attributes of God, and on the sides is engraved the following Persian couplet, composed by Jahangir, her royal paramour :—

تا قیامت شکر گویم کرد گار خویش را
اه گر من باز بینم روي یار خویش را

" Ah ! could I behold the face of my beloved once more, I would give thanks unto my God until the day of resurrection."

On the north side of the sarcophagus, below the ninety-nine attributes of the Deity, is the inscription: –

مجنون سلیم اکبر

" The profoundly enamoured Salem, son. of Akbar," Salem being the name of Jahangir when a Prince.

The inscription shows how passionately fond Salem had been of Anarkali, and how deeply her death had grieved him. It is the spontaneous outcome of a melancholic mind, the irrepressible outburst of an affectionate heart. The building was until lately used as the Protestant Church, and known as St. James's Church, Anarkali. When it was about to be utilized as a Church, the body was exhumed and buried under one of its turrets. The marble sarcophagus, which covered it beneath the central dome, was at the same time removed, and is now kept locked up in a side chamber. The date given in letters and in figures is 1008 A. H. (1599 A. D.), which refers to the death of Anarkali. On the west side of the sarcophagus above the words " In Lahore, " is another, date 1024, A. H. (1615 A. D.), which is the date of the building of the tomb. Akbar died on the 13th October 1605, and thus the building was completed ten years after his death.

Date of building.

The building is circular in shape and roofed with a vast and lofty dome, supported inside by eight massive arches, 12 feet, 3 inches thick. It is a masterpiece of solid masonry work of early Moghal period, and is neatly and prettily fitted up. It measures 75 feet, 6 inches from E. to W.

In the time of the Moghal Emperors, extensive gardens surrounded this imposing mausoleum, and several beautiful buildings were attached to it, but not a vestige of them now remains. The Ravi then flowed under its walls. In the time of Mahárája Ranjit Singh it was occupied by Kharak Singh, the heir-apparent, but was subsequently given to M. Ventura, the Italian officer of the Sikh governemnt, who converted it into a private residence.

Adjacent to it was the handsome house of M. Allard, and in front of it, a parade ground intervening, were the lines of the Sikh regiments and battalions under the orders of the French officers previously named.

70.—The Baradari of Nawab Wazir Khan.

This superb edifice, with its four prominent cupolas and handsome arches, which may be appropriately styled the chief ornament of the Anarkali gardens, stands near the Central Museum and the General Post Office. It is picturesque, elegant, and refined in its style, and bears indubitable testimony to the good architectural taste which prevailed among the *Omerahs* in the time of Sháh Jahán. As the name implies, it has twelve arches, three on each side of the square plan. The *Báradari* was built by Hakím Ilm-ud-dín, *alias* Wazír Khán, the founder of the splendid mosque of that name in the town, and one of the ablest ministers of the Emperor Sháh Jahán. According to the *Sháh Jahán-náma* of Mahomed Sáleh, *Lahori*, when Wazír Khán had finished the building of his mosque in the town, he turned his attention to the laying out of a fine garden at this spot which he adorned with the present building. It was called the *Nakhlia* garden of Wazír Khán, from its containing a large number of date trees. Several of these trees are still prominent objects in the neighbourhood and afford a most agreeable sight.

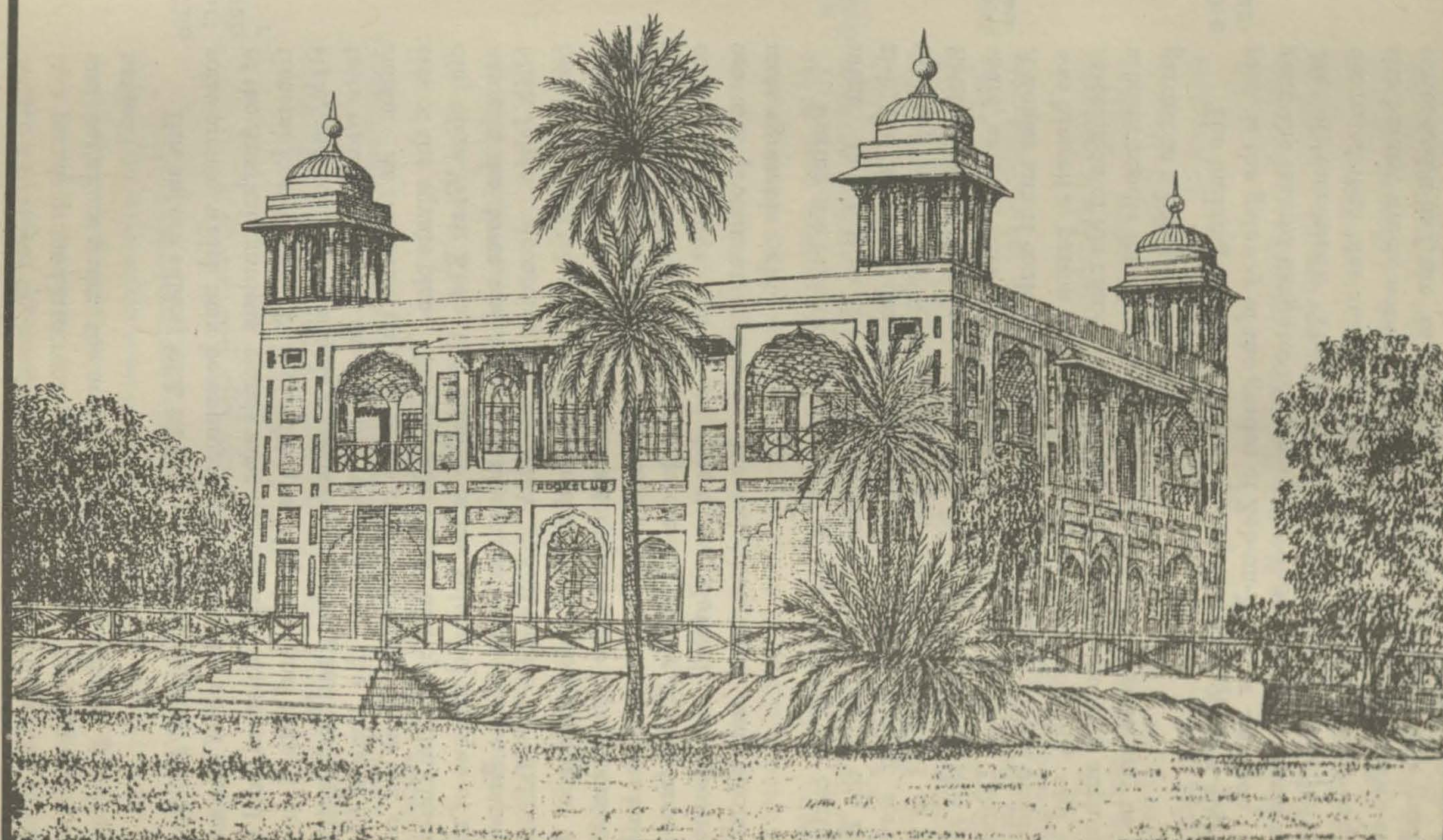
The Panjáb Public Library.

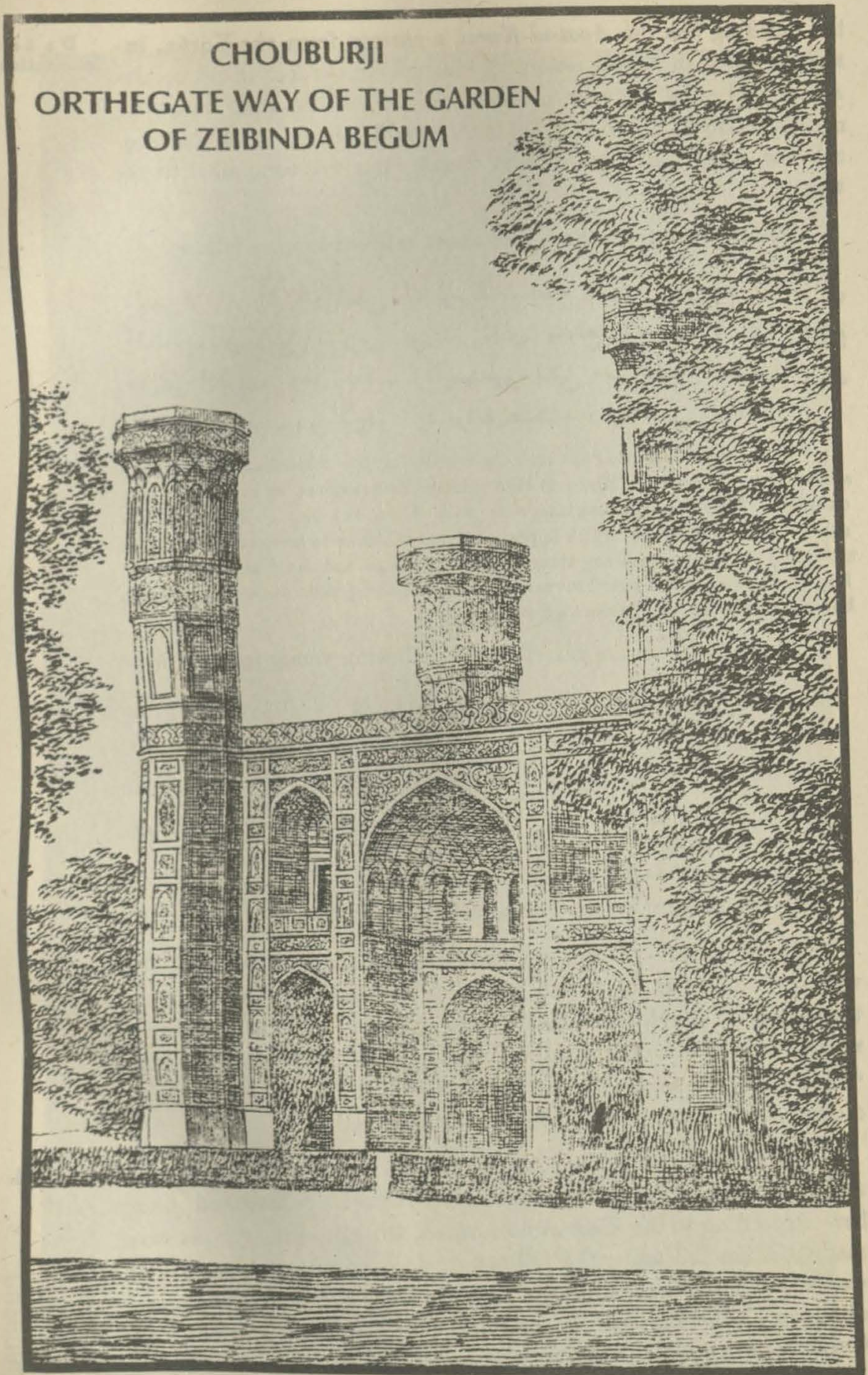
During the Sikh time it was part of the *Cháoni*, or cantonment. Before Mian Mir became a military station under the British, the soldiers' quarters were here, and the building served military purposes. Having then been successively used as the Settlement and Telegraph Office, it became the home of the museum, and has been finally utilized as the Panjáb Public Library. A nobler aim it could not have served. The founder of the building was himself a patron of learning and a profound scholar, and the association of his name with an institution pregnant with such significant results for the rising generation of the Panjáb may be regarded as a happy coincidence.

71.—The Chauburji.

The building known as Chauburji, on the west of the Multán road, is the gateway of the garden of Zeb-un-Nisa, or Zebinda Begam, the learned daughter of Aurangzeb, whose poetical name was *Mukhfi* (concealed). The outer walls are brilliantly enamelled and decorated with blue and green encaustic tiles and frescoes of exquisite beauty, which, notwithstanding the lapse of more than two centuries and a half, are as fresh and brilliant as ever. The garden originally extended from Nawán Kot to the city of Lahore on the west, but not a vestige of it now remains. The uppermost part of

PUNJAB PUBLIC LIBRARY





CHOUBURJI
ORTHEGATE WAY OF THE GARDEN
OF ZEIBINDA BEGUM

the building has the *Ayat-ul-Kursi*, a passage from the Korán, inscribed on it in Arabic letters of blue colour, worked in porcelain. At the end of it the year of foundation of the building is given, namely, 1056 A. H. (1646 A. D.) in the year following which Aurangzeb was sent on an expedition to Balkh, but was compelled to retreat. **Date of foundation.**

The passage from the Korán above referred to is as follows :—

اللهہ لا الہ الا هو الحي القيوم لا تاخذه سنتہ و لا نوم لہ ما في
السموت و ما في الارض من ذ الذي يشفع عنده الا باذنہ يعلم
مابين ايد يهم وما خلفهم ولا يحيطون بشي من علمہ الابما شاء وسع
كر سيه السموات و الارض ولا يوده حفظهما و هوالعلي العظيم

" God ! there is no God but He ; the ever-living, the self-subsisting : neither slumber nor sleep seizeth Him ; to Him belongeth whatsoever is in heaven, and on earth. Who is he that can intervene with Him, but through His good pleasure ? He knoweth that which is past and that which is to come unto them, and they shall not comprehend any thing of His knowledge, but so far as He pleaseth. His throne is extended over heaven and earth, and the preservation of both is no burden unto Him. He is the high and mighty."

Above the arch are inscribed the following verses in Persian :

بنا پذير شد اين باغ روضہ رضوان.............................
بگشت مرحمت اين باغ بر ميان بائي
زلطف صاحب زبيندہ بيگم دوران

" This garden, in the pattern of the garden of paradise, has been founded,
(The second line has been effaced)

" The garden has been bestowed on Mián Bái.

" By the bounty of Zebinda Begam, the lady of the age."

Three towers of this picturesque building have survived the wreck of time, but the fourth, to the north-west, with a portion of the wall on that side, has fallen down. On either side of the arches north and south of the middle arch, is inscribed the word اللهہ " God," in blue Arabic letters, enclosed by a circle. There has been a dome, but a great portion of it has disappeared.

Mián Bái was a favorite female attendant of Zebinda Begam, and when the garden was complete, the royal lady bestowed it on her. According to the *Sháh Jahán-náma*, the gift of the garden was made to Mián Bái under the following circumstances. The garden was laid out under the orders of Zebinda Begam, her favorite female attendant, Mián Bái, having superintended the construction of it. One day, as the garden was approahing completion, the Princess was on her way to it when she heard the people saying that the royal lady **Mián Bái.**



Chauburji

was going to see Miân Bái's garden. Seeing that the garden was already known after the name of her slave girl, she resolved then and there to make her a present of it. As she reached the garden and stepped into the gateway, Mián Bái came forward to receive her, made her obeisance, welcomed her and prayed for her long life. The prayer was a sign for the gift of the garden, and the Princess, as she had indeed already resolved, forthwith made a gift of it to Mián Bái. The fact of the gift is recorded in the Persian verses on the gateway. After this, the Princess commenced laying out her own garden on the site of the modern Nawán Kot, which, after her name, came to be called the garden of Zebinda Begam.

The house of Lord Lawrence.

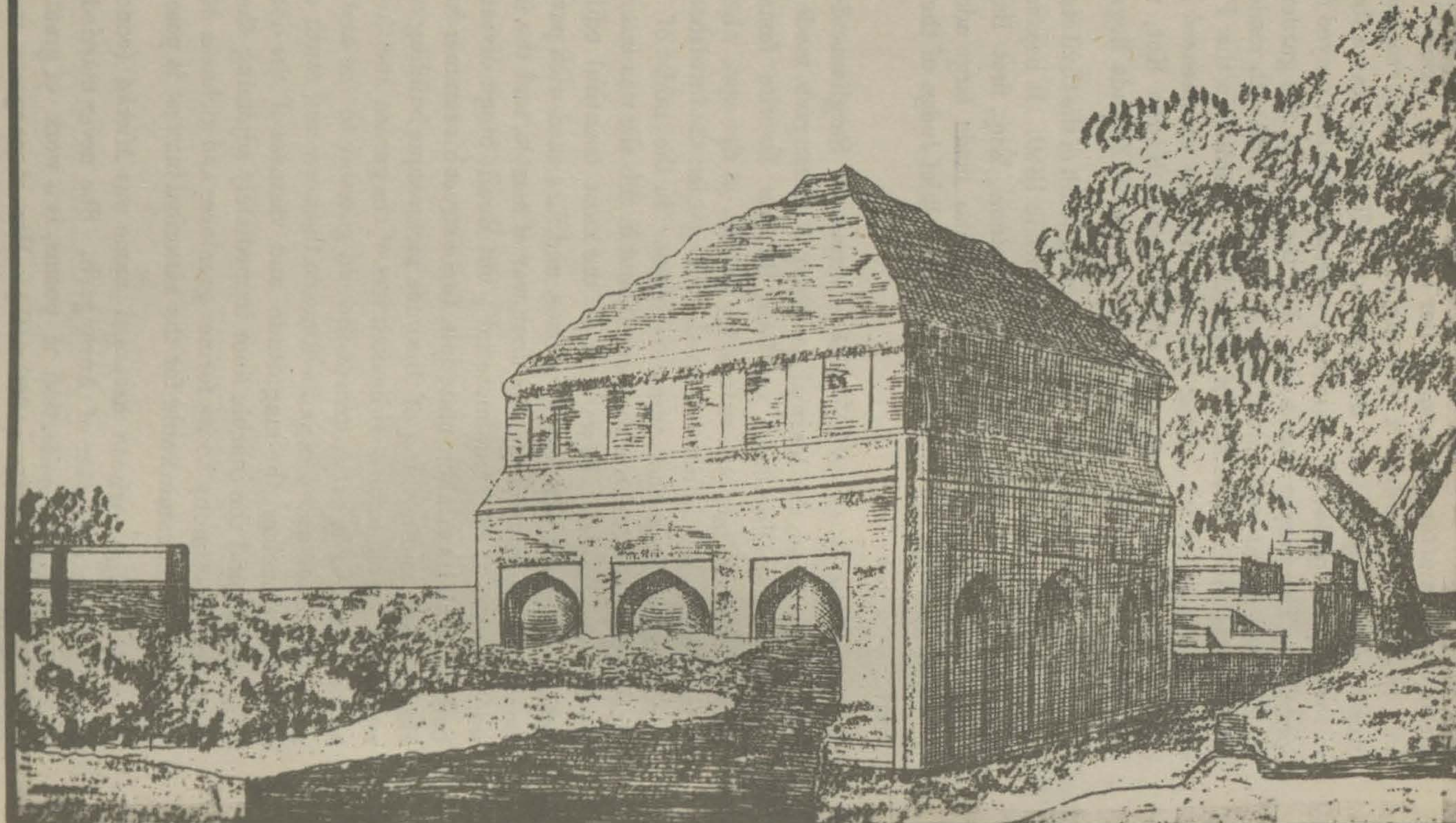
On the same road to the extreme north south of the Civil station is the spacious house built by Lord Lawrence in 1849. It became subsequently the property of Charles Boulnois, Esq., first Barrister Judge of the Chief Court of the Panjáb who made large additions to it, and then of Sir Meredith Plowden, Chief Judge of the same Court.

72.—The garden and tomb of Zeb-un-Nisa.

According to the *Sháh Jahán-nama* of Sargham-ud-daula, when Zeb-un-Nisa, the learned daughter of Aurangzeb, made a gift of her garden at Chauburji to Mián Bái, her favorite female attendant, she laid out an extensive garden at the spot where the village Nawán Kot is now situated. This garden she furnished with handsome buildings and summer-houses. In the midst of it she constructed a mausoleum for herself, and in this she was interred on her death at Lahore. It was one of the most beautiful edifices of Lahore, decorated with costly stones, and furnished with pavilions, fountains, and reservoirs. The floor was of marble, and the latticed windows were of the same material ; but Ranjit Singh divested the building of all its valuable materials, to construct his summer-house of Hazuri Bagh, and nothing of this once picturesque building now remains but the skeleton ; while no traces of the garden and the buildings attached to it exist, except the old gateway to the east of the walled inhabited quarters and a dome on the north and south corners of it. Nevertheless, the magnitude and vastness of the dome, its high arches, and the marble floor immediately adjoining the tomb, bear ample testimony to its former greatness and richness of style, and the place is remarkable for the historical interest it possesses.

Zeb-un-Nisa, whose assumed name was *Mukhfi* (concealed), was the eldest daughter of Aurangzeb. She never married. Her charming *diwan*, or collection of poems, is a work of great merit, She died in 1080 A. H. (1669 A.D.). Her chronogram was thus versified by a poet :—

MAUSOLEUM OF ZEBUN-NISA BUGUM



آه زیب النسا بحکم قضا ناگہان از نگاہ مخفی شد
منبع علم و فضل و حسن و جمال ہمچو یوسف بچاہ مخفی شد
سال تاریخش از خرد جستم گفت ہاتف کہ ماہ مخفی شد

"Ah! Zeb-un-Nisa, by the decree of Providence,
"Suddenly became concealed from the sight.
"A fountain of learning, virtue, beauty and elegance,
"She was hidden as Joseph was in the well.
"I asked reason the year of her death,
"The invisible voice exclaimed: 'The moon became concealed.'" *

The entrance to Nawán Kot is from a gateway to the north, which leads to a long bazar. But the old principal gateway of the garden, with vaulted chambers, balconies and windows, still in perfect preservation, is to the east. This exceedingly handsome gateway is an excellent specimen of the art of enamel tiling, stone carving and painting of the modern Moghal period, and proves to what perfection the art of architecture, in all its details, had then reached. The gateway has four elegant towers, one on each side, with a cupola and twelve arched columns supporting it. The floor of these towers is lined all rouud with latticed stoue-work, portions of which still exist. There is also a tower to the north and south of the garden, covered with work of enamelled pottery of exquisite beauty. All is now in the occupation of the zemindars who have made improper use of these handsome edifices.† An old gateway.

The village of Nawán Kot (otherwise known as the garden of Zebinda Begam) reached the height of its power during the ascendancy of the triumvir governors of Lahore—Sobha Singh, Lehna Singh and Gujar Singh, Bhangis. In 1810 Samvat, Mahar Mohkam Din, of the village of Ghullan, in Hujra Sháh Mukím, son of Mahar 'Azmatullah, came and settled here with his brothers, Mahar Shádí and Abdul Rahím. At the division of Lahore among the triumvirate governors, Nawán Kot, fell to the share of Sobha Singh with whose permission, Mahar Mohkam Din, in 1820 Samvat, built the present masonry wall around the village and the gateway to the north, which now serves as its entrance. Nawán Kot.

* The beauty of the original Persian chronogram ماہ مخفی شد (the moon became concealed) cannot be sufficiently expressed in English. It possesses rare excellence. مخفی *Mukhfi* was the poetical name of Zeb-un-Nisa and ماہ مخفی شد also means *Mukhfi* (who was like) the moon has departed. The words according to the value of letters give the date 1080 A. H. (1669 A. D.)

† These buildings the relics of antiquity and of the art of architecture possessed by the Moghals, are doubtless public property. The gateway of the garden of Zebinda Begam is a splendid monument of the Moghal period, and prompt steps ought to be taken to preserve it from utter destruction.

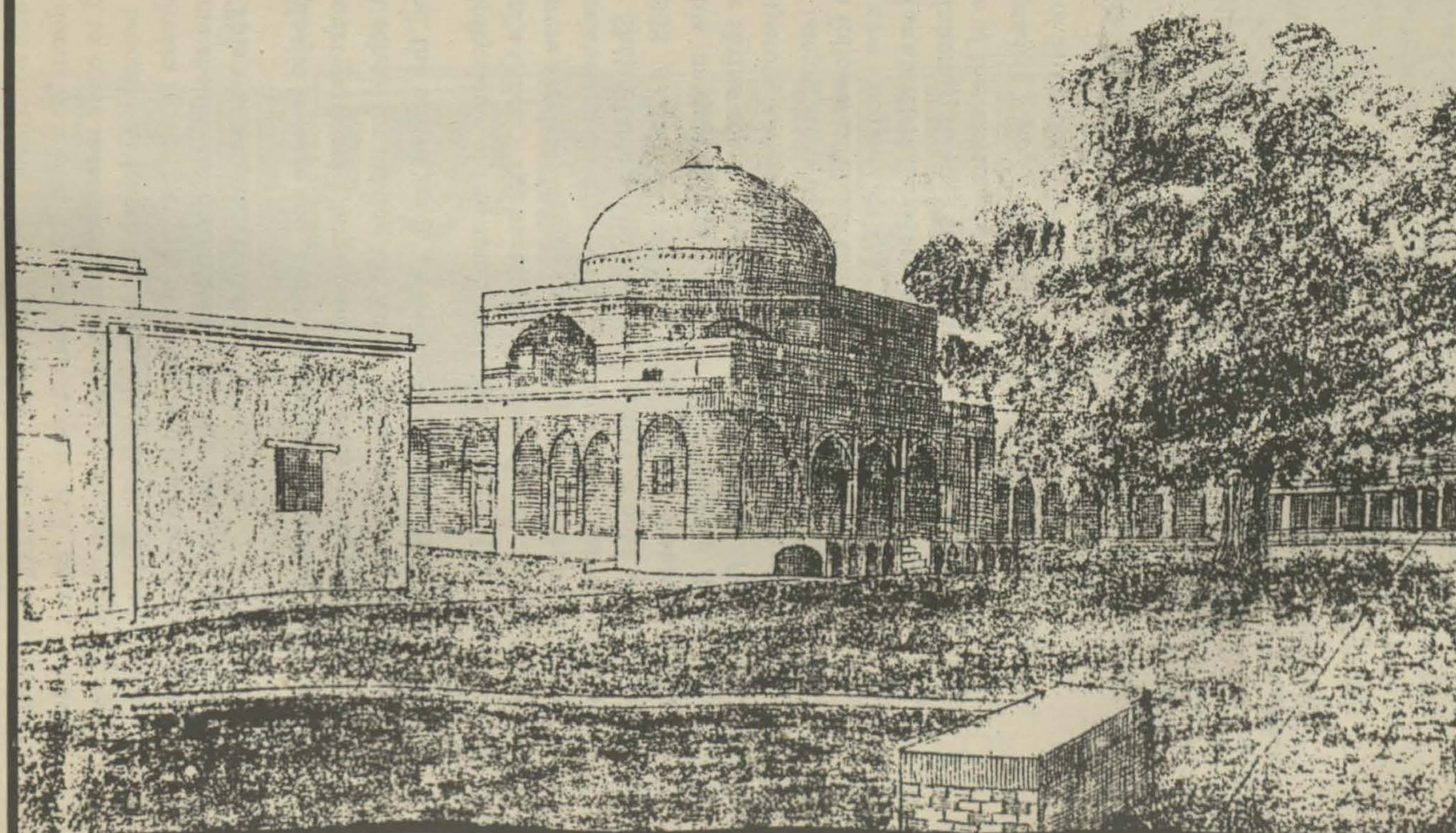
Sobha Singh himself contributed five hundred rupees towards the construction of the wall; but it must have cost a great deal more. Mohkam Dín was in high favour with Mahá-rája Ranjit Singh, and assisted him materially in obtaining possession of Lahore. The Mahárája used to call him *Bapu*, or father, but he soon fell into disfavour and was ruined. His issue still flourish in Nawán Kot.*

73.—The tomb of Shah Rustam Ghazi. To the west of Mauzah Nawán Kot, a small distance from the tomb of Zeb-un-Nisa, is a high mound, on which is situated the tomb of Sháh Rustam Ghází. He was a learned scholar and the tutor of Zeb-un-Nisa. He died in 1064 A. H. (1653 A. D.), or during the reign of Sháh Jahán, the same year in which Wazir Sa'a-dulla died. The mausoleum was built by Zeb-un-Nisa, of red sand-stone, which was, however, all removed by Ranjit Singh. There are two underground chambers beneath the solid platform of masonry work (now, however, in a decayed condition.) One of these underground rooms has recently been repaired by the zemindars. It contains two tombs, one of Rustam Ghází, and the other of his son. The other room also contains two tombs, one of Rustam Ghází's mother, and the other of his wife.

An old tank, now in ruins, still exists immediately to the east of the platform of the graves.

74.—The Nila Gumbaz. The Nila Gumbaz, or the blue tower, is a lofty and spacious dome surmounted by a cupola of porcelain. It is situated on the cross road leading from Anarkali to the Senate Hall. Beneath the roof of the vault are enshrined the remains of a Ghiznivide saint, named Abdul Razzak Makai, of Shabzwár, who, coming from Ghazni, settled in Lahore, in the time of Humáyun. The mausoleum was erected to his memory by his disciples, who also constructed the large mosque attached to it. The name of the architect, who was a pious man, is preserved. During the Sikh period the Masjid was used as artillery quarters, and in the commencement of the British period as a Mess house. But it was restored to the Mahomedans in 1856, and has been kept in good repair by the Mahomedan merchants of Anarkali, though the mausoleum itself has been very much neglected. The dome is situated in the *serae* of the late Sheikh Rahim Bakhsh, merchant.

* For further particulars regarding Mahar Mohkam Dín, see my History of the Panjáb, pages 348 to 351. Mohrán, the Mahomedan queen of Ranjit Singh, became jealous of the influence exercised by the Mahar over the Máharaja, and she was aided by the grandees of the Darbár in effecting his ruin. By orders of the Máharaja all the property of the Mahar was seized and appropriated to the State, "Even mice," says Chishti, "were let loose into the garments of his female relations and he was reduced to beggary." We know indeed very well how Ranjit Singh treated his "turband brothers" and his bosom friends.



NILA GUMBAZ

The saint, according to his will, was buried in the closet in which he was accustomed to say his prayers. The tomb remained without a dome for a long time, and the story is still current that a lion used to come there every Thursday and clean the place, using his tail as broom. At length the saint Mauj Daria, *Bokhari*, was seen in a dream by the guardian of shrine, and it was intimated that a large dome should be constructed over the remains of Abdul Razzák. This was accordingly done.

The Masjid is large and commodious, and provided with a spacious court-yard and a large reservoir for the ablution of the devotees. A school for reading the Korán is attached to it. Both the mosque and the school are in a very flourishing condition.

75.—The tomb of Shah Chiragh.

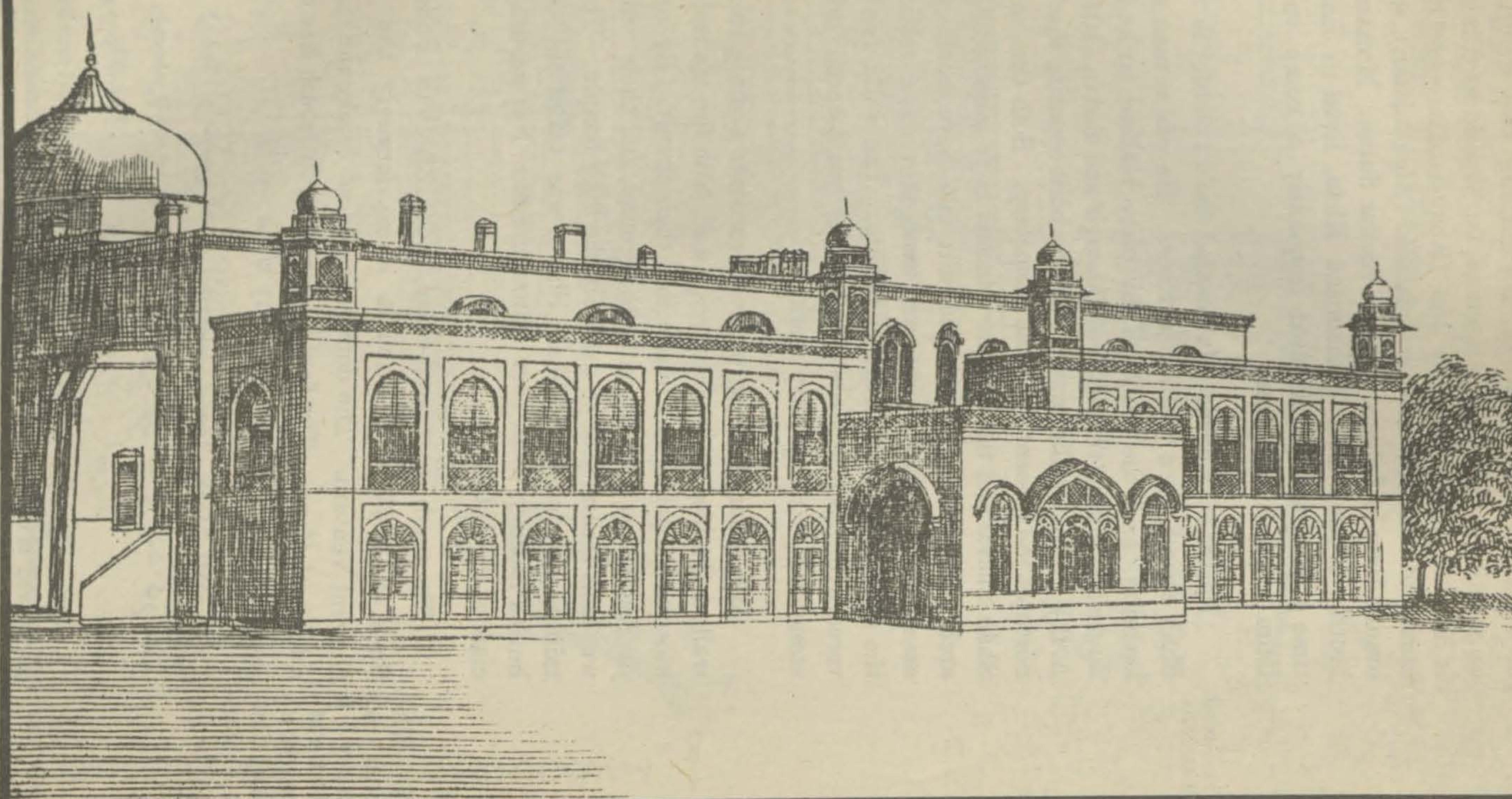
The lofty dome of this tomb is situated close to the Accountant General's Office. The ancestors of Abdul Razzák, *alias* Sháh Chirágh, were residents of Uch, in Baháwalpur, and their pedigree joins the celebrated saint of Gilan, Muhy-ud-dín, known as *Pir Dastgir*. Sháh Chirágh flourished in the days of Sháh Jahán, and died in 1068 A. H. (1657 A. D.). The present mausoleum was raised to his memory by the orders of the Emperor Aurangzeb. Where the shrine now is, there existed in the time of the Mahomedan Emperors, a *mohalla*, or quarters, of the old city of Lahore, called the Langar Khán quarters. This Langar Khán was a Beloch and a follower of Sháh Chirágh. The *masjid* to the west of the tomb, now occupied by the Accountant General's Office, was built by Nawáb Khán Bahádur Khán, viceroy of Lahore, during the reign of Mahomed Sháh. It was built with the money obtained by the sale of the ornaments belonging to the Nawáb's mother, who had made a will to that effect. A fair is annually held at the tomb of Sháh Chirágh.

The ancient quarters.

76.—The tomb of Khwaja Muhammad Sai'd, Lahori.

This tomb is situated in a walled enclosure opposite the Nila Gumbaz, to the east. Khwája Muhammad Saí'd was a great traveller and a man of vast learning. In the course of his travels he reached Cábul and staid there for some time. Ahmad Sháh, the Durráni King, became acquainted with him, and held him in great esteem. When that king made his third descent into the Panjáb, Lahore is said to have been saved from plunder, mainly through the influence which the Sheikh exercised over him. He wrote a short letter to the king, asking him not to molest God's people. Ahmad Sháh refrained from plundering the city, and personally went to the *fakir* to pay him his respects. He flourished during the reign of Ali Gauhar Sháh Alam II, and died on the 5th Rabi-

SHAH CHARAGH
ACCOUNTANT GENERAL'S OFFICE



ul-Awal 1181 A. H. (1767 A. D.) leaving two daughters, whose issue exist to this day. An annual fair is held at this tomb, which is held in great esteem by the Cábul Sardárs. A branch of the family of this saint lives in Jalalábád (Afghanistán), while another branch lives in Lahore. When Sardar Sultán Muhammad Khán, brother of Amír Dost Muhammad Khán, lived in Lahore, in the time of Ranjit Singh, he used frequently to come to this mausoleum to pay his respects.

The tomb of Sháh Sharaf.

North of Khwája Muhammad Saí'd's tomb is the tomb of Sháh Sharaf, in a walled enclosure. He was a man of profound learning, and the fame of his piety reached far and wide. He flourished during the reign of 'Alamgír and died in 1104 A.H. (1692 A. D.) His splendid mausoleum was built opposite the Taxali Gate north of the present English cemetery. Both the mausoleum of Sháh Sharaf and the mosque attached to it were edifices of great architectural beauty, and old men who have recollection of them assert that, in magnificence and taste, they were reckoned among the most perfect buildings of Lahore. The walls inside were covered with marble, while the exterior was covered with red sandstone and glazed pottery work.

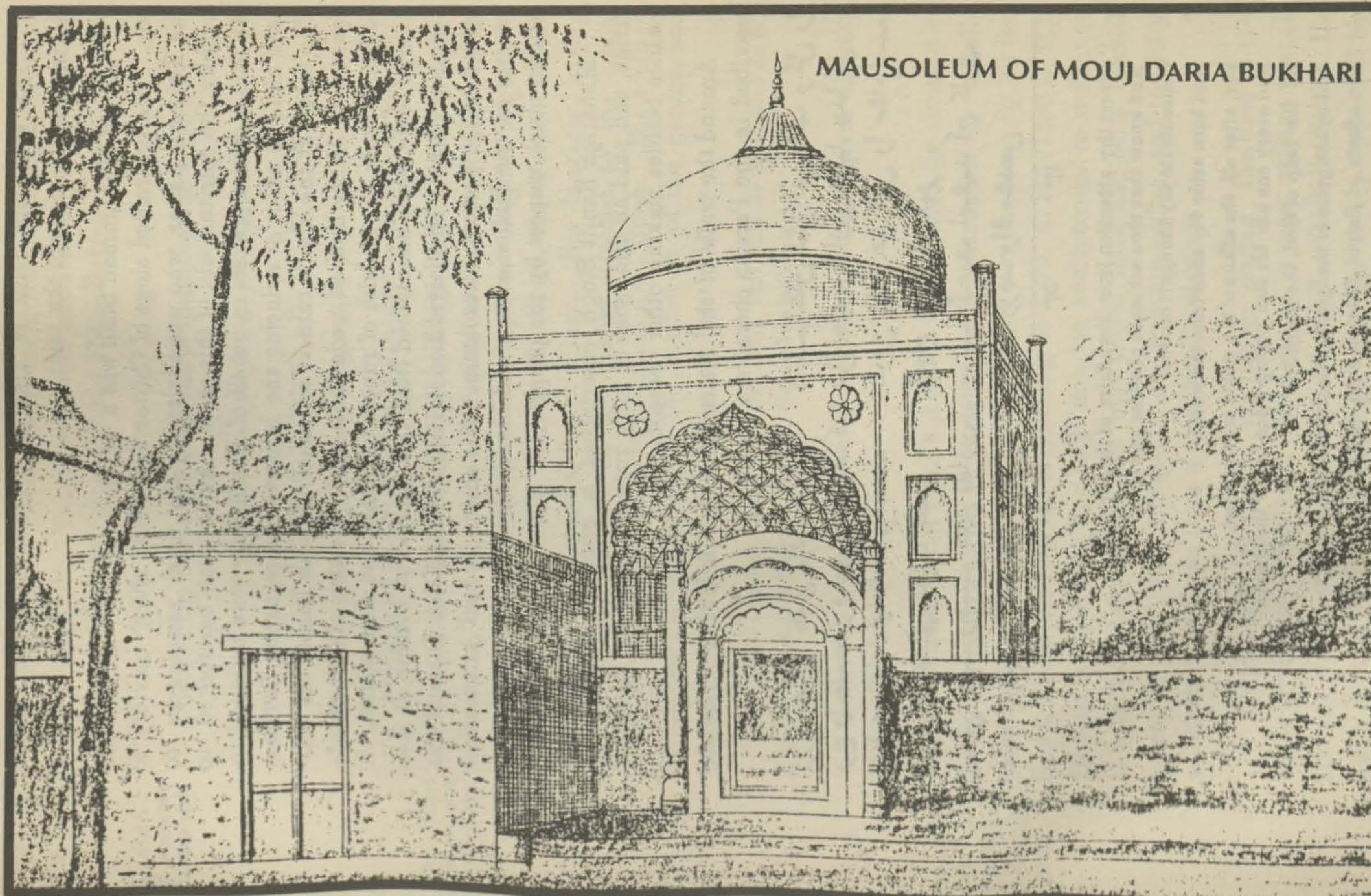
When Ranjit Singh began to excavate a ditch round the city wall, and added to it an exterior wall, both the mausoleum and the mosque happened to come within their circuit. By order of Ranjit Singh they were razed to the ground, and their valuable stone was sent to Amritsar to decorate the Sikh temple. The coffin containing the remains of Sháh Sharaf was taken out the grave and buried in the present spot through Fakir Núr-ud-dín, the Physician of the Maharája.

77.—The tomb of Saiyid Muhammad Shah Mauj Daria, Bukhari.

The tomb is situated close to the Anarkali Police Court and the *Kuri Bágh*, or Ahluwalia house, formerly the residence of General Ventura. The dome is made of brick, and is situated on a high platform. The front gateway to the south has the following inscription in enamelled pottery work :—

روضہ مقدس زبدۃ الواصلین قدوۃ العارفین مقبول بارگاہ ایزد باری
میران سید محمد شاہ موج دریا بخاری نور اللہ مرقدہ در عہد
اکبر شاہ تعمیر یافت

"The holy shrine of the best of the departed, the most excellent of the pious, the beloved of God the Most High, Miran Saiyid Muhammad Sháh Mauj Daria, *Bukhari*, may God illumine his last resting place. Built in the reign of Akbar Sháh."



MAUSOLEUM OF MOUJ DARIA BUKHARI

The tomb was built in 1000 A. H. (1591 A. D.), by Akbar, during the life-time of the saint.

Saiyid Muhammad Shâh was a resident of Uch in Baháwalpur. The protracted siege of Chittor had caused much anxiety to the Emperor Akbar, who was advised by the royal astrologers to implore the spiritual aid of this saint. Akbar went barefooted to the *fakir*, whose prayers in behalf of His Majesty were believed to have had the effect of reducing the hitherto impregnable fortress. The *fakir*, at the king's earnest solicitations, made Lahore his residence, and Akbar himself made it his head-quarters. Akbar granted him a *jagir* of one lakh of rupees in Batala, and alms-houses, on a large scale, were maintained from this munificent income at Lahore and Batála. The Saiyid died in 1013 A. H. (1604 A. D.), and was buried in the present mausoleum. His shrine is held in great reverence by the Mahomedans, and his descendants are to this day held in much respect by the people.

Akbar's reverence for this saint.

Mahárája Ranjit Singh entertained a great respect for this shrine, and paid an allowance of forty rupees a month for its maintenance besides making other presents.

Around the walls of the mausoleum the following verses are inscribed in the Persian characters :—

زر و ضات جهان بردار دل را   زجسم خلق دان این آب و گل را
رخ و جهت و وجهي در خدا کن   دل خود را ازین دنیا جدا کن
که آخر کار دنیا نا تمام است   درون خاك هر کس را مقام است
بتوفیق خداي لطف گستر   بارواح بزرگان مطهر
بسعي سید رحمت شاه بخاري   مرتب گشت اسفید آج کاري
خرد تاریخ او درگوش هرکس   بگفتا روضه والا مقدس

١٣   ٥٣

"Divert thy attention from the affairs of the world,
And know that thou art made of water and clay.
Concentrate thy thoughts on God,
And turn aside thy mind from the world.
For, after all, the affairs of the world are transient,
And every one has his last resting place under the ground.
By the help of God, the Bountiful,
And by the grace of the spirits of the holy saints,
The efforts of Saiyid Rahmat Sháh, *Bukhari*.
Have led to the construction of this finely decorated edifice.
Reason for the date of its foundation said,
'Splendid and holy mausoleum.'"

The date of the building as given in the chronogram is 1253 A. H. (1837 A. D.) These verses were inscribed on repairs of the mausoleum made by Saiyid Rahmat Sháh, *Bukhari*, about the time noted in the last paragraph.

On the top of the northern wall is inscribed the verse :—

محمد عربي كابروے هر دو سراست
كسے كہ خاك درش نيست خاك بر سراو

"Mahomed of Arabia is the honor of both worlds,

He who is not the dust of his threshold, let dust be thrown over his head."

The Kuri Bágh or the Ahluwalia House. Close to the mausoleum of Mauj Daria, *Bukhari*, is the Ahluwalia-house, or the house belonging to the Raja of Kapurthala. It is called by the people *Kuri Bágh*, or 'daughter's garden.' The house was originally built by M. Allard, the French Officer, in the service of Mahárája Ranjit Singh. His daughter, having died here, was interred in the garden attached to the house, which on that account came to be called *Kuri Bagh.* The tomb of the deceased is on a mound to the north-west of the garden, and on a slab in the floor is the following inscription :—

"To Marie Charlotte, décédée le 5me Avril, 1827, fille de M. Allard de St, Topiz Chivalier de la Legion d'Honneur General de la Cavalerie."

A Persian inscription over the entrance outside gives also the name of the deceased.

78.—The tomb of Sheikh Abdulla Shah. The mausoleum of Sheikh Abdulla Sháh, Biloch, is situated in the north-western corner of Muzang and is surrounded by a walled enclosure. The present dome was built over the tomb by Sirdar Khán, Biloch, Lambardár of Muzang in 1275 A. H. (1858 A. D.). He also built, close to it, a large mosque, and intended to surmount it with four lofty towers, but only two of these had been erected when he died. The mosque is an imposing edifice, and the lofty minarets can be seen from a considerable distance.

Abdulla Sháh flourished in Lahore during the time of the three governors of that city. He founded a new village west of Muzang which is called, after his name, Kot Abdulla Sháh. He was a poet of the Panjábi language, and the verses composed by him are to this day remembered by the people by heart. He was a learned man and died in 1212 A. H. (1797 A. D.).

This mausoleum is situated to the east of Mauzah Muzang. It is quadrangular in form, and is surmounted by a high dome. To the west of the tomb is a large mosque, with three arches and paved floor. On the walls of the mausoleum inside are written the *Sura Yasin* and *Sura Mulk* of the Korán, in raised Arabic characters of great beauty and excellence. On the western gateway the following Persian verses are inscribed :— 79.—The mausoleum of Shah Abu Ishak Kadri.

حضرت شیخ شاه ابو اسحاق بود چون از خدا طلبش
سوی حق رفت از سر تحقیق که همین وعده بود از ازلش
جست تاریخ فوت او برهان یافت سلطان عارفان لقبش

"His Holiness Shaikh Sháh Abú Ishak,
Being a godly man, was summoned by God.
He went to God, having found out the truth,
For this was the promise held out to him from all eternity.
Burhan searched the date of his death
And found it in his title—'Sultan-i-'Arifán.'"

In the north-western corner is given the date 985 A. H. (1577 A. D.)

To the south-west of the mosque is another dome equally splendid, but now in a dilapidated condition. In this dome are the tombs of Muhammad Husain, Malik Husain, and Yar Husain, the sons of Abu Ishak. Around the dome inside is written the *Sura Yasin.*

Sháh Abú Ishák died on the 5th day of Muharram 985 A. H. (1577 A. D.), during the reign of Akbar. He was a man of great piety and learning. A fair is held on the anniversary of his death.

This is a place where, according to the Sikhs, Har Gobind, their sixth *Gurú*, called the *Chhatwan Badshah*, or the sixth king, used to reside occasionally. It is situated east of Mauzah Muzang, on the Jail road. The place is called by the Sikhs, the *Darbar Sahib.* The place of worship is a roofed house on a platform of solid masonry, with stairs of marble. A garden and a *serae* are attached to it, and there are spacious chambers, cells and rooms for the accommodation of the visitors. In one of these rooms is placed the *Granth*, or holy book, on which is reverentially spread a *shamiana*, or canopy of rich silk cloth. On the sixth of every month the Sikhs assemble here in large numbers to commemorate the memory of their sixth *Badshah*, when *Karah Parshad* (a kind of sweetmeat) is distributed, and the whole building is illuminated at night. 80.—The sixth Badshahi.

81.—The tank of Lakhpat Rai.

The tank of Lakhpat Rái is situated two miles south of the city, to the east of the village of Muzang, in close proximity to the newly founded village Bhon. It is a large tank of masonry. Close to it was the tank of his brother, Jaspat Rái; but this has been demolished. The tank of the third brother, Narpat Rái, is to the east of *serae Golan Wala*, or the Central Jail; but it is out of repair, and is no longer used by the people.* The legend runs that, when these three tanks were completed, a certain *fakir* began to wash his dirty rags in that built by Narpat, whose men did not allow him to clean his tattered dress there. He then went to Jaspat's tank, with the same object; but his servants, too, prevented him from washing his clothes at that place. The disappointed *fakir* then went to the third tank of Lakhpat, whose men also objected to the *fakir's* polluting the water with the dirt of his rags. Lakhpat, however, who was bathing in the tank at the time, observing this, reproved his servants for interfering with the *fakir*, and permitted him to wash his clothes at the spot. Gratified by this treatment, the *fakir* prophesied that Lakhpat's tank would remain in a flourishing condition for ever, but the other two tanks would dry up. His prophecy was realized, and Lakhpat's tank continues to benefit the people to this day.

Lakhpat Rai was the Dewán, or Prime Minister, of Yahya Khán, Governor of Lahore, during the reign of the Emperor Mahomed Sháh. Jaspat Rái, his brother, was slain in an action against the insurgent Sikhs at Emanábad, north of Lahore. Lakhpat Rái hastened from Lahore to avenge his brother's death, and the insurgents retreated before him. Dalpat Rái, son of Lakhpat Rái, afterwards settled in Jammu.†

East of the tank is a *Báradari*, or summer-house, now occupied by a *Sanniasi fakir*.

82.—The Mandar of Bhaddar Kali.

This is the site of a great Hindu fair, six *kos* to the south of Lahore, near the village Niaz Beg. The fair is held in *Jeth*, and is attended by multitudes of Hindus of both sexes, as well as by Mahomedans. The object of worship is a *Devi*, or goddess, placed in a dome. A much larger dome, close by, was constructed during the time of the Sikhs, and it was intended to remove the *Devi* to it. But, it is said, the *Devi* refused to go there. The *Pujáris* saw her in a dream, saying that she was very comfortable where she was, and the votaries need not trouble themselves to provide her with another home, which would not suit her. Her order was

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* The tank of Narpatwala is also called Mal Wala by the people.

† *Vide* my History of the Panjáb, page 213.

obeyed, and she was kept where she was. The larger dome is now used to hold necessary articles belonging to the *Mandar* and the *Pujáris*. The annual fair held here is the largest of all the Lahore fairs. It is held in the hottest season of the year; and, the *Mandar* being situated on open ground, without the shade of a tree, or a sufficient number of buildings to afford shelter to the thousands of people who resort to it, the greatest inconvenience is felt. In spite of all these drawbacks the great sanctity attached to the place has rendered the fair one of the most popular and numerously attended religious gatherings of the Panjáb. The rich go furnished with tents and *shamianas*, while persons of moderate means avail themselves of temporary devices to shelter themselves from the burning rays of the sun. A large number of confectioners from the city attend the fair with a variety of sweetmeats. The fair is held amidst great rejoicings during one day and night. The fair of Bhaddar Káli.

The *Bhairon ka Thán*, or the seat of the goddess Bhairon, is situated three miles to the south of Lahore, near the village of Ichhra. It is a place of great worship. Crowds of people go there each Sunday, some in carriages, some in *yekkas*, and others on foot to bow their foreheads before the *Bhairon Ji*, and receive her blessing. Moran, the mistress of Mahárája Ranjit Singh, being affected by the shadow of a demon, or evil spirit, Jawala Náth, the *Mahant* of the sacred *Mandar*, the successor of Vasti Ram, worked an incantation or charm upon her, and she was cured. She supplied the *Mahant* with a hundred cart loads of bricks, and money which enabled him to build many beautiful chambers and rooms at this place. The present *Mandar*, the seat of the *Devi*, was constructed by Ram Chand, brother of Sanwan Mal, the Názim of Multán, and the large arched gateway, with other edifices, by Rája Lál Singh, the lover of Mahárání Jindan, the mother of Dalip Singh. The place abounds with imposing buildings. There are a *Langar Khána*, or alms-house, rooms for the *Pujaris*, cells for *fakirs*, houses for the *Mahant*, houses for grinding corn, and other miscellaneous buildings. In the *Mandar* of *Bhairon Ji* a lamp is lighted day and night, and a large copper bell is suspended from the outer roof, and is rung by every devotee when he pays his respects to the goddess. The *Shiv Ji* image, which is placed on a platform, is also worshipped. In the month of *Bhadon* a great fair is held at this place, and is attended by thousands of Hindus. They keep awake the whole of the night, which is spent in singing *Bhajans*, or sacred songs, reciting the sayings of the pious, or narrating the valorous deeds of departed heroes. Outside the *Mandar* is a large tank, built by Mulráj, 83.--Bhairon ka Than.

the Názim of Multán, the bottom of which is reached by a flight of steps.

84.—Golan Wali Serae.

The quarter known as *Golán Wáli Serae* is situated in the vicinity of Mauza Ichhra, near the Lahore Central Jail. The building of the *serae* extended over a wide area, of octangular form, with rooms or cells for the accommodation of travellers on each side. An extensive old well, still in perfect order, irrigates the neighbouring fields. There were large halls and lofty arched gateways.. The *pacca* tank, to the east of the *serae*, which supplied water to the occupants, was demolisded by the Sikhs.* The roofs were of solid masonry. The *serae* was built by order of the Emperor Jahángir in 1025 A. H. (1616 A. D.), or the year when Sir Thomas Roe visited Jahángir on an Embassy from James I, King of England. During the Choghattai rule it was used for its legitimate purpose, but Ranjit Singh used it as a military storehouse and filled the rooms with bullets. Hence the *serae* came to be called the *Golán Wáli Serae.* After some time Jamadar Khushál Singh got possession of it, with the permission of the Mahárája, and since then it has remained in possession of his family. It is now in the proprietary possession of Rája Harbans Singh, who, at the time of writing, is demolishing the noble building for the sake of the bricks.

Damdama of Sháh Jamál.

The tomb of Sháh Jamál *Kadri Sehrwardi*, south of *serae Golán Wála*, and east of the village of Ichhra, is situated on a mound, in the form of a battery, and is on that account called *Damdama Sháh Jamál.* There are two storeys to this building, access to which is gained by a flight of steps. The court-yard of the upper storey, in the midst of which the walled enclosure of the tomb is situated, is spacious, and from it a pleasant view of the surrounding country is obtained. Sháh Jamál died in 1061 A. H. (1650 A. D.), or during the reign of Sháh Jahán.

Sháh Jamál and Sháh Kamál were two brothers who enjoyed a great reputation for piety and holiness, and flourished in the time of the Emperor Sháh Jahán. The dome of the tomb of Sháh Kamál is situated in the village of Voná close to Ichhra.

Chishti narrates, and I heard the same story from the residents of the neighbourhood, that when Sháh Jamál used to sit on this *damdama*, or mound, which was constructed during his lifetime, the ladies of the royal household who bathed in the tank of *serae Golán Wáli* of Jahángir, could be seen by the people on the

* Traces of this tank still exist, and at the time of writing four steps all round are in perfect preservation.

mound. The ladies objected to this. The *fakír* uttered a curse to the effect that neither their palaces nor their tank should remain. While in a fit of ecstacy (*wajd*) he danced so hard that five storeys of the building sunk under ground, thereby reducing the height of the *damdama*, to prevent people seeing the ladies bathing in the tank, and the present two storeys remained.

The descendants of Sháh Jamál and Sháh Kamál now live in Sialkot District, and an annual fair is held on the anniversary of the death of the former, when a great number of people assemble from Lahore and the neighbourhood.

Over the gateway of the walled enclosure, in the upper storey, is a Persian inscription on a small slab of marble, showing that the enclosure was built by Sheikh Ghulam Mustafa, *alias* Nanda, in 1245 A. H. (1829 A. D.), in fulfilment of a vow made by him for the recovery of his son Fazl Bakhsh. It is as follows :—

چار دیواري جناب معلي القاب حضرت شیخ جمال صاحب
قادري قدس اللهه سره العزیز حسب منت برخوردار فضل بخش
طولعمره شیخ غلام مصطفے عرف ندا تحریر بتاریخ اول جمادي
الاول سنه ۱۲۴۵ تعمیریافت

"This walled enclosure of the tomb of his holiness Sheikh Jamál, Kadri, (May God shower mercy on him) was built by Sheikh Ghulam Mustafa, *alias* Nanda, in fulfilment of a vow for his son Fazl Bakhsh (May God prolong his life), in the month of Jamadi-ul-Awal, 1245 Hijri."

86.—The tomb of Shah Shams-ud-din Kadri.

The tomb is situated to the south-east of Government House, and south-west of the Panjáb Chiefs' College, on an open plot of ground. It is enclosed by a wall, and the quadrangle had a tower at each corner ; but the towers have fallen down. Sháh Jahán, while a prince, used often to visit this saint, who predicted that the prince would become king on the death of Jahángír. The saint died in 1022 A. H. (1613 A. D.), and Sháh Jahán, on ascending the throne, constructed the present mausoleum. On the northern gate the following verses, giving the date of his death, are inscribed in *Nastalik* characters :—

چوشمس الملل زین جهان رخت بست
بیاراست ایزد برایش بهشت
بجستم ز پیر خرد سال او
بگفت از سر لطف جایش بهشت

"When that sun of religion departed from this world
God embellished Paradise for his reception.
I asked reason the year of his death,
He replied with kindness—' His home is Paradise.' "

A small garden is now attached to this mausoleum; but formerly a much larger and more splendid one adorned the place. North of the mausoleum is a small but beautiful mosque, on the front arch of which, after the Confession of Faith, is inscribed :—

بانی این مسجد میان گھسیتا سنہ ۱۳۰۷

" The founder of this mosque is Mian Ghasita, 1307 A. H." (1889 A. D.)

The mausoleum is very popular among the Mahomedans of Lahore, who make offerings at it in fulfilment of their vows or *mannats*.

87.—The mausoleum of Shah Feroz Gilani The old dome of this mausoleum is situated to the left of the road leading from the Mayo Hospital to Killa Gujar Singh and Government House, towards the north, and opposite to Maha Singh's garden (the Divinity College). The dome was originally covered with blue porcelain work, traces of which are still to be seen; but the bricks are now exposed. The dome is supported by four arches, only one of which, to the south, is open for ingress and egress.

Sháh Feroz was a direct descendant of *Ghaus-ul-Azam* Mohy-ud-dín, the celebrated saint of Gilan, commonly known as *Pir Dastgir*. He was a very learned man of his time, and his fame for holiness and sanctity spread far and wide. His time was occupied in preaching. At first he was averse to making disciples, but in his old age he made a large number.

Sháh Feroz died in 934 A. H. (1527 A. D.), or in the time of Baber, and was buried here. He was a disciple of Sháh 'Alam, and was succeeded in the apostleship by Sheikh Abdullah, his disciple. The class of artisans known as Dandigars, or *Kherádís*, pay great reverence to this saint, and the quarter is known as *Takia Dandigaran*. In old times the quarters of the city known as *Kherádi Mohalla* stood here, and, according to the people of the neighbourhood, tools of artisans are still found here on digging up the ground.

88.—The tomb of Hassu Teli. This is situated to the north of the Club house, south of Killa Gujar Singh, and left of the road leading from the Mayo Hospital to Government House. The tomb is situated in a quadrangle in the midst of a square, or court, of brick, surrounded by high walls, the gateway being to the south. Hassu, the *Teli*, or oilman, was noted for his great piety, and had a great number of followers. According to the *Sair-ul-Arifin*, he was contemporary with saint Madho Lal Husain. He had a shop for the sale of corn

which still exists in *Chauk Jhanda*, city Lahore. People respect this shop, and a lamp (*chiragh*) is lighted every day in the place used by the saint as his residence. He was a disciple of Sháh Jamál, whose tomb is situated in Mauzah Ichhra. He died in 1002 A. H. (1593 A. D.), or four years after the death of Aurangzeb. All the men belonging to the *Teli*, or oil-men's caste, in Lahore, revere this tomb, and a fair is annually held at it which is attended by crowds of people.

89.—The tomb of Abul Ma-'ali.

The splendid dome of this tomb is situated outside the Mochi Gate of the city. Sháh Khair-ud-dín, better known as Abul Ma'ali, was a man of great sanctity during the reign of Akbar and Jahángir. He was a native of Bhera, in the Sháhpur district. He built a great part of the mausoleum in his own life-time, but after his death, in 1025 A. H. (1616 A. D.) the remaining portion of the building was completed by his son, Muhammad Bakar. A large fair is held on the anniversary of the saint, and the Mahomedan festival of *'Id* is also held here with great rejoicings and merriment.

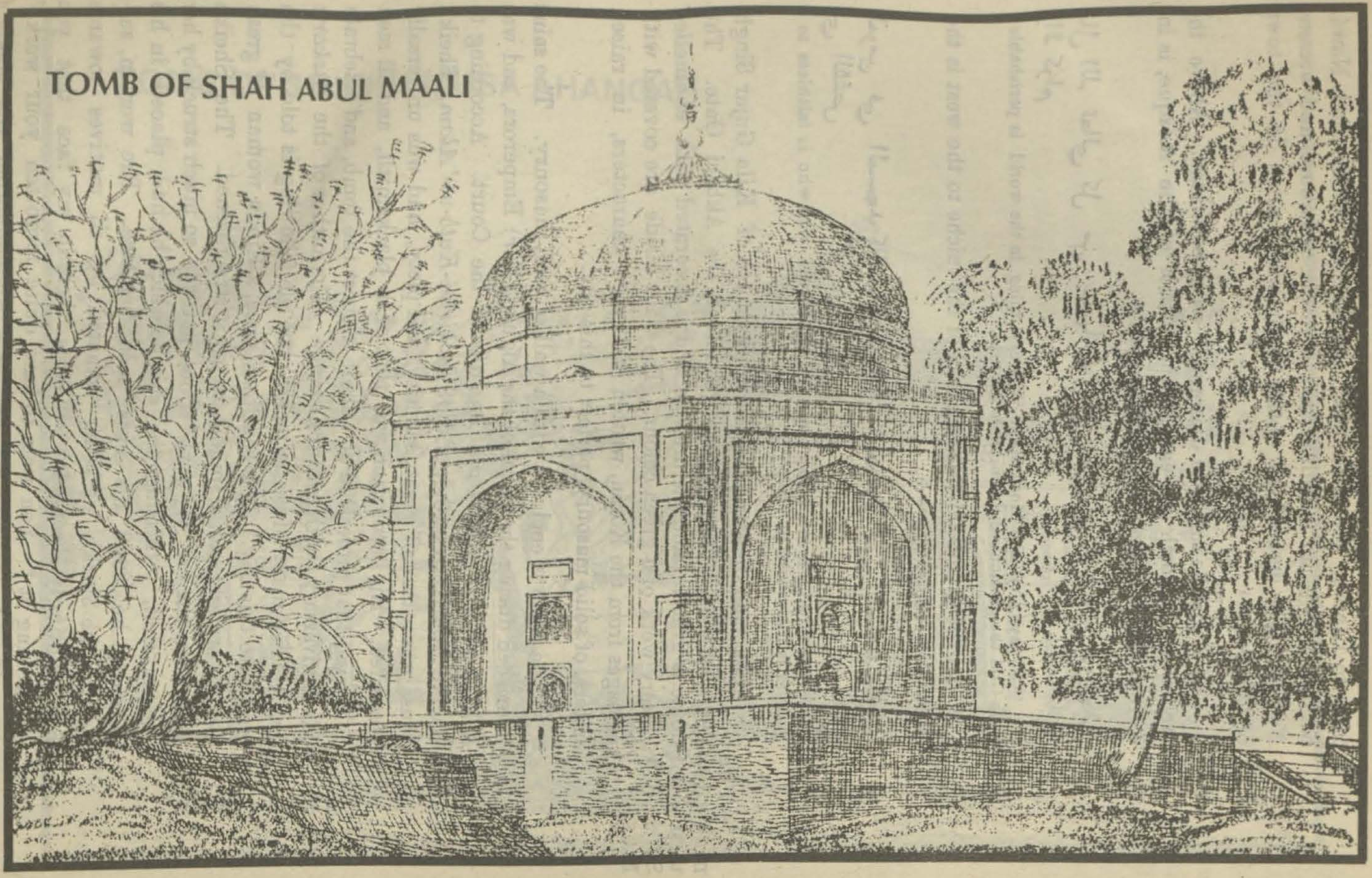
90.—The Nakiban Wali Masjid.

This substantial old building is situated north-west of Killa Gujar Singh and the dome of Sheikh Musá, *Ahangar*, or the iron-smith, in the quarters now known as Thatti Mehtran, or the sweepers'* quarters. The founder was Sheikh Mahomed Wásil, an *Amir* of the Court of Bahádur Sháh, successor of Aurangzeb. On the death of Mahomed Wásil, his descendants continued to hold the office of *Nakib*, or adjutant, under the Lahore governor. Hence the mosque came to be called the *Nakíbán Wálí Masjid*. It has three fine domes and three stately arches. On the top of the middle arch are inscribed sentences from the Korán. The court-yard of the mosque is built of solid masonry, and contains an old tank and a well. In the time of the Sikhs the mosque was used as a powder-magazine. It was restored to the Mahomedans by the bounty of the British Government.

Sheikh Mahomed Wásil, the founder of the mosque, was a native of Saháranpur. Having come to Lahore in the time of the Emperor Bahádur Sháh, he settled in the Lakhi Mohalla, by which name the present quarters were then known. After residing at Lahore for some years, Mahomed Wásil returned to Saháranpur.

During the viceroyalty of Khán Bahádur, Mahomed Panah, Abdul Azíz and Mahomed 'Arif, the sons of Sheikh Mahomed Wásil,

* The belief of the *Mehtars*, or sweepers, is that they only are entitled to go to paradise. God will send the rest of the world to paradise for the simple reason that the sweepers take the trouble to clear their houses.


TOMB OF SHAH ABUL MAALI

came to Lahore, and took State employment under Sháh Nawáz Khán, son of Khán Bahádur, then Governor of Lahore, and became *Nakibs.* The descendants of this family still flourish in the town of Lahore.

The middle arch is decorated with paintings. Above the arches on the north and east, in the interior of the mosque, is inscribed the following Arabic passage :—

قال الله تعالي كل من عليها فان و يبقي وجه ربك ذوالجلال والا كرام

"So says God the Most High :—Every thing in the world is perishable ; only God the glorious and venerable endures."

On the arches north and south of the niche to the west is the following inscription:—

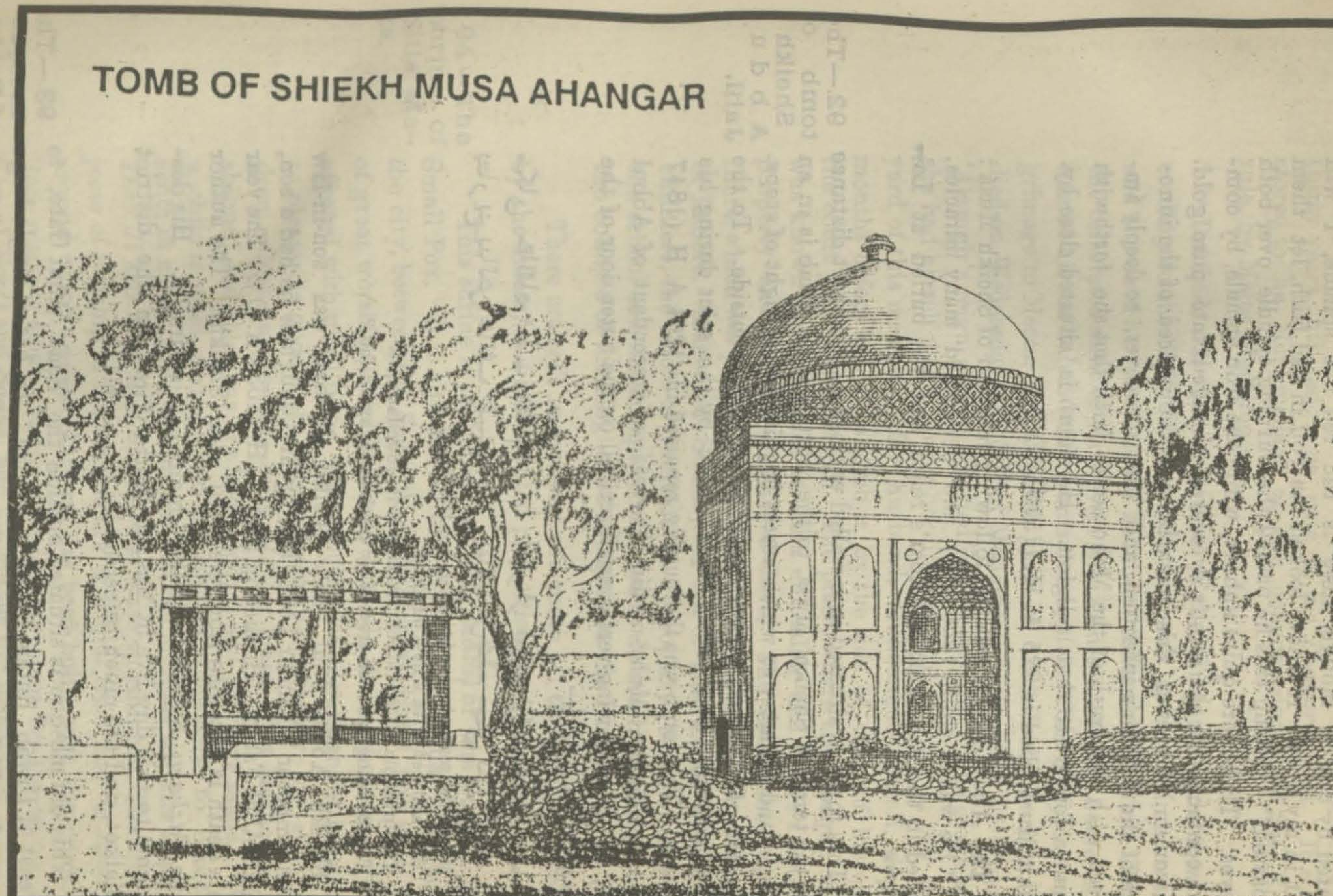
المومن في المسجد كالسمك في الماء المنافق في المسجد كالطير في القفص

"The faithful is in a mosque as a fish in water : one who is faithless to a mosque is like a bird in a cage."

91.—The mausoleum of Sheikh Musa.

This mausoleum is situated to the north of Kila Gujar Singh, one mile from Lahore, in the direction of the Akbari Gate. The dome is graceful and picturesque, and is decorated with enamelled pottery work of a green colour. The walls inside are covered with passages from the Korán, written in *Taghra* characters, in raised letters, of solid masonry, perfect to this day.

The tomb is enclosed with a wall of solid masonry. The saint flourished during the reign of the Afghán (*Súr*) Emperors, and was held in great esteem by the *Omerahs* of the Court. According to Sheikh Abu Bakr, author of the *Tazkira-i-Kutb-ul-'Alam,* Sheikh Musá was a man of great sanctity and piety, and was universally respected. His occupation was that of a blacksmith, and all men following that profession at Lahore respect the tomb, and celebrate his anniversary with great rejoicings. The author of the *Tazkara* has related many of his miracles ; but the following is told by the people to this day. It is said that, once, a Hindu woman of great beauty brought him a spindle, to get it straightened. The Sheikh put it on the fire to work it out, but was so much struck by her beauty, that, forgetting the spindle which he had placed in his furnace, he fixed his eyes upon her face. The woman, suspecting the Sheikh of being actuated by ill motives towards her, tauntingly observed : "What is there in my face that you are looking at ? You seem to have quite forgotten your work." The Sheikh replied : "I am only contemplating the Maker's



skill, who modelled so beautiful a shape as yours, and if I am actuated by any ill motive, here is the red hot spindle, I will put it in my eyes. If I have looked on you in bad faith, let them be roasted." Saying this he passed the burning spindle over both his eyes. They were quite unhurt, while the iron spindle, by coming in contact with the saint's eyes, was changed into pure gold. The woman, on seeing this miracle, was convinced of the innocence of the Sheikh's intention, and, was, moreover, so deeply impressed with the truth of the Mahomedan faith that she forthwith became a convert to that religion. Her tomb is situated close by. Sheikh Musá, died in 925 A. H. (1519 A.D.).

The *Ain-i-Akbari* has the following mention of Sheikh Musá: "He was a smith (*ahangar*) and performed many miracles. He died in the beginning of Akbar's reign, and was buried at Lahore."*

92.—The tomb of Sheikh Abdul Jalil.

This tomb is situated in a walled enclosure, at a short distance from the tomb of Sheikh Musá, to the north. The tomb is in an underground chamber to which access is gained by a flight of steps. The mark of the tomb is also visible on the roof outside. To the west of the tomb is an old mosque, built by the saint during his life-time. The tomb was thoroughly repaired in 1264 A. H. (1847 A. D.) by Ghulam Muhy-ud-dín, *Kureshi*, a descendant of Abbul Jalil, and the following verses are inscribed on the outer door of the underground hall :—

مکان خانقاه قطب عالم   چو از تعمیر نوزینت پذیرفت
بتاریخ بنائش هاتف غیب   بنائے از غلام محي دین گفت

"When the mausoleum of the saint of the world
Was adorned with a new building,
The invisible voice said for the date of its foundation—
This building has been erected by Ghulam Muhy-ud-dín,"

Sheikh Abdul Jalil, *alias* Sheikh Chuhar, was son-in-law of the Emperor Sikandar Lodi, and by his daughter he had a son, Sheikh Abul Fateh. He died in 910 A. H. (1534 A. D.). The year of his death is obtained from the word شیخ (Sheikh). The author of the *Tazkara Kutbia* has related many of his miracles. His descendants to this day live in Mauzah Ratta Píran, in the district of Sialkot, and are much respected by the people.

93.—The mosque of Dai Lado.

This old mosque is situated outside the Sháh 'Almi Gate, to the east of Diwán Ratan Chand's garden. It has a single large dome and arched rooms. The old tank and well attached to it

* Blochman's *Ain-i-Akbari*, page 539, Calcutta Edition of 1873.

have been destroyed. During the time of the Sikhs, the mosque was in possession of a *Sanniasi Jogi*, named Basantgir, who, for thirty years, utilized it as part of his *Thakurdwára*. It was restored to the Mahomedans, at the commencement of the British rule, by Major MacGregor.

Dai Ládo was the wet nurse of the Emperor Jahángír. According to the *Sháh Jahánnáma*, she was a very pious woman, and she owed her piety to the beneficial influence of Salem Chishti, the celebrated saint of Fatehpuri Sikri, after whose name Akbar named his son Salem (afterwards Jahángír). She performed a pilgrimage to Mecca, in the fourth year of Sháh Jahán's reign. She died on Wednesday, the 5th of Moharram, during the first year of 'Alamgír's reign, and was buried in this mosque. The grave which she had herself made during her life-time still exists, in the courtyard of this mosque. Her husband, Muhammad Ismail, died ten months before her. His tomb is by the side of that of his wife in the court yard of the Masjid. The place, where the mosque now is was known in those times as Talla Muhalla, and Ládo's extensive property and gardens flourished there. She established a school there, which was presided over by Maulvi Asmatulla, a learned scholar of Lahore. Mahomed Shakir, the son of Dai Ládo, having died childless, the whole of her extensive property became *waqf*, and the school and the mosque continued to do much good work until the collapse of the Moghal sovereignty in the Panjáb.

There are cells to the west and south of the mosque, occupied by the Imam, and a cultivated plot of land on the north.

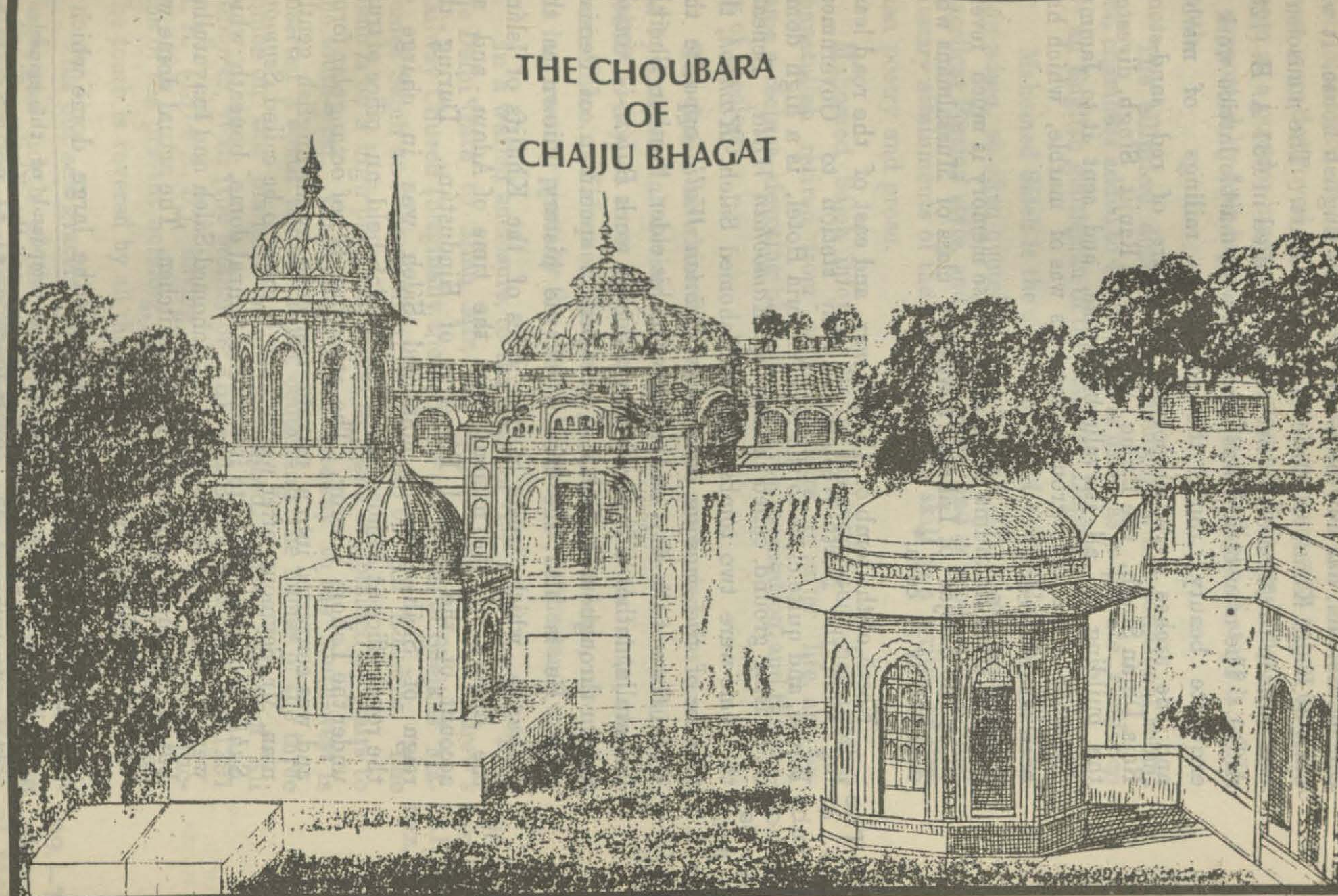
94.—The shrine of Sitla Mata. This shrine is dedicated to *Sitlá Mátá*, or the goddess of the Small Pox. It is situated on the side of the circular road, outside the city, between the Shah 'Almi and Lohari Gates, and is a place of great worship to the Hindus, especially the mothers of children affected with small-pox. They consider it of paramount importance to please the goddess in order to secure her favour for such children. Consequently, the *Sitlá Mái*, or Small Pox Mother, is worshipped, and oblations are laid before it and offerings made. When a child is cured of small-pox, the parents come here to make presents in money and sweetmeats. In the *Mandar* are the images of *Devi Ji* and *Shiv Ji Maharaj*, which are worshipped. The other objects of worship in the shrine are a *Pipal* tree and a *Jand* tree, around which a *pacca* platform has been built, with the image of a lion, made of stone. There are cells and rooms for the accommodation of *Sants* and *Sádhs*, and altogether the institution is in a flourishing condition.

95.—The Chaubara of Chajju Bhagat.

This is situated close to the Mayo Hospital, south of Ratan Chand's *serae.* Chajju was a godly man in the time of Sháh Jahán. He was a resident of Lahore, and by caste a *Bhatia*. He was a *sarraf,* or dealer in money, but was fond of the society of the *fakirs*. At last, having forsaken the world, he became a *Bhagat,* or devotee, and devoted the rest of his life to meditation and prayer. His death was mysterious. It is said that, when his last moments approached, he entered his cell and was seen no more. He died in 1696, *Sambat* (1640 A. D.), the same year in which Father Manrique, the Augustinian, visited Lahore, on a mission to the Imperial Court of Sháh Jahán from the Portuguese Government of Goa, to negociate for the release of the Christians at Hughli. A *chaubara,* or one-storeyed room, was used by Chajju as his place of worship; and where the *Mandar* now is, there existed his shop for transacting his business. During the ascendancy of the three rulers of Lahore, Báwá Pritam Dás acted in the office of *Mahant.* He built a large *Mandar* here. Ranjit Singh held the place in great respect, visiting it every Monday, and making large offerings of money at the shrine. He built spacious chambers and rooms for the accommodation of the *Sádhs,* and increased its establishment, to maintain which a grant of rent-free land was made. Each Monday and Tuesday, crowds of men and women assemble there, and the musicians sing the sacred songs. The *Samadh,* or tomb, of Chajju is built of marble. The *Mahant* of the shrine is a Dadu Panthi, one of a sect who refrain from marriage, and are forbidden the use of meat and wine. The founder of the Panth was Dadu Ram, who flourished in the reign of Akbar. He is respected by his followers as an *Avatar,* or deity. The members of the sect keep their heads shaved, and are bound to wear a turban coloured with *Geru* (ochre). Their *Granth,* or holy book, is in Shastri, and is called the *Dadu Ram ki Bani.*

96.—The mausoleum of Pir Hadi Rahnuma.

This is situated on the road leading from Anarkali and Mian Mir to the Central Jail, towards the east, just behind the Scindh-Panjáb Railway's Hotel (Nedou's Hotel,) It is an old and splendid mausoleum, now, however, in a state of decay, built on a raised platform, after the model of the mausoleum of Jahángír across the Rávi. It is built in the form of a summer-house, and has double rooms, or verandahs, on all the four sides of the roof, each being built of solid masonry, in the form of a dome. There are five arched rooms on each side. Beneath the mausoleum were underground chambers, now closed. On the floor are three tombs, one of Pir Hádi, and two others of Muhsin Sháh and Abdulla Sháh, his brothers, sons of Syad Abdul Kadir, son of Syad Shams-ud-din *Tebrez,* whose celebrated mausoleum at Multán is a place of


THE CHOUBARA
OF
CHAJJU BHAGAT

great sanctity. To the north of the mausoleum is an old well in perfect preservation, and still in use. The fine mosque, attached to this mausoleum, has now been utilized as an English house. It was built by Kalla Khan, an *Amir* of Akbar's Court. The mausoleum was built in the time of Babar. The saint died in 681 A. H. (1282 A. D.). The mausoleum was decorated with marble lattice work of exquisite beauty; round the roof were railings of marble, and the arches were supported by pillars of red sand-stone. Raja Dhian Singh, the Prime Minister of Ranjit Singh, divested the building of all its valuable stone, and sent it to Jammu. The floor of the underground chambers was of marble, which has been all removed.

Pír Hádi Rahnuma is the saint whose memory is much revered by the Khojas of Lahore, a wealthy class of Mussalmans who deal chiefly in corn.*

97.—The dome of the tombs of Mahomed Saleh and Sheikh Inayat-ul-lah.

North of the tomb of Ali *Rangrez,* and east of the road leading from the North-Western Railway station to Government House, and quite close to the New Victoria Hotel, is a high dome, on a rising ground, called the *Gumbaz Kambohan Wala.* Beneath the dome were two tombs, one of Mahomed Sáleh, *Kamboh,* the founder of the mosque known as *Chinian Wali,* opposite the Mochi Gate of the city, and the other of his elder brother, Sheikh Inayatulla, author of the well-known Persian work *Bahar-i-Dánish,* known throughout India as a most perfect specimen of Persian style. He is also the author of the history known as the *Dilkusha,* which treats of the lives of the Khálifs of Islám, the history of the nations from the time of Adam, and an account of the Moghal Emperors of Hindustán. During the reign of Sháh Jahán, Mahomed Sáleh was in charge of the royal office at Lahore, while Inayatullah held an office of trust under the Lahore Viceroy. The structure is of octangular form, and was converted into a private residence by an English gentleman, Mr. Seymour, after whose name it came to be called *Seymour Sahib ki Kothi* Close to it is a longitudinal dome, beneath which were the tombs of the relations of Mahomed Sáleh and Inayatullah, but Mr. Seymour converted it into a kitchen. The actual dome was used as a carriage house.

Side rooms have been now added to the large dome which is

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* There is now a fuel and coal stall in the compound of this mausoleum. The owners of the mausoleum and the compound are the Khojas. They had a civil case about the ownership of the place with the Lambardar of Mauzah Mozang, and the suit has been decided in favor of the Khojas by the Chief Court. The Khojas, I understand, intend to put the building in proper repair. They would do well if they carried out their resolution, for the place is of considerable antiquarian interest.

used as an English Church called, *St. Andrew's Railway Church*, presided over by the Rev. A. R. Macduff. The tombs of the brothers Mahomed Sáleh and Inayatullah were of red sand-stone, but these were destroyed by the Sikhs, who, as usual with them, used the dome as a powder-magazine. The dome is lofty and imposing, and is supported by four high arches. The old flight of steps is to the south. St. Andrew's Railway Church.

The elliptical dome, before mentioned, has additional rooms and chambers added to it now, and is used as a private residence by an English gentleman of the Railway Department.

Mahomed Sáleh is the author of the *Amali Sáleh*, or *Sháh Jahán-náma*, so often quoted in these pages. The work is written in excellent Persian style, and in good taste, and is proof of the great literary attainments of the author and his skill as a writer of Persian poetry and prose.

Mahomed Sáleh informs us in his work that his brother Inayatullah retired from worldly affairs in after life, and became a recluse, devoting himself to prayer, meditation, and the study of theology.

The dome, in which the two brothers are buried was constructed by Inayatullah during his own life-time. He died in 1080 A. H. (1669 A. D.), or three years after the death of Sháh Jahán, and was buried here. Mahomed Sáleh, who died five years later, also found his last resting place by the side of his brother, in the same vault.

98.—The tomb of 'Ali Rangrez.

In a walled enclosure, to the west of the road leading from the Delhi Gate to Mian Mir, and quite close to St. Andrew's Railway Church (originally the dome of the tombs of Sheikhs Mahomed Sáleh and Inayatullah), is the tomb of 'Ali *Rangrez*. The tomb is on a high platform, access to which is obtained by stairs to the south-west. On the top of the gateway to the south-west is inserted a small marble stone, containing the names of the three tombs on the platform before mentioned, namely, those of 'Ali *Rangrez*, Wali (the brother of 'Ali) and Bahú, with the era 1291 A. H. (1874 A. D.), having reference to the date of construction of the present building, for the tomb itself is very ancient. The tomb is revered by all the dyers of the city of Lahore.

99.—The mosque of Mahomed Saleh, Sindhi.

This old and graceful mosque is situated east of Kila Gujar Singh, and north of the road leading from the North-Western Railway station to Government House. Its founder was Mahomed Sáleh, *Sindhi*, Diwán of the Governor of Lahore during the reign of Sháh Jahán. It has three large domes, supported by

The old mohalla Hájí Sewai.

arched entrances, and a court-yard paved with solid bricks. Where the mosque now is, there existed, in old times, a *muhalla* called Hájí Sewai. Mahomed Sáleh was nephew of Hájí Sewai, and was an *Amír* of the Court. As was the case with most Mahomedan institutions during the reign of Ranjit Singh, the mosque was used as a powder-magazine. After the annexation of the Province by the British, it was repaired by the late Nawáb 'Ali Razá Khán, Kazilbash. An old tank existed close to the well, but no traces of it now exist, though there are traces of a large garden having been attached to the mosque in the days of its prosperity.

A school for instructing boys in the Kurán is attached to the mosque, which is supported by Nawáb Násir 'Ali Khán, son of the late Nawáb. Close to it is the extensive house property of the Nawáb.

The tomb of Munshi Mahomed Azím.

As stated elsewhere,* Munshi Mahomed Azím settled in Lahore from Delhi in 1849. He died on 27th January, 1885, at Gurdáspur, and was buried in the precincts of *Miani.* His tomb is on a platform of solid masonry. On a slab of marble the following chronogram, giving the year of the death, is inscribed :—

سید عالي نسب حاجي محمد عظیم
گشت دل عالیے از غم هجرش دونیم
بسکہ بدل داشتے عشق رسول کریم
رفت چوزین دار بست گشت بہ جنت مقیم
سال و صالش نوشت فایض غمگین چنین
سید آل نبي حاجي محمد عظیم

"When Hájí Mahomed 'Azím, a Syad of high parentage, died,
The hearts of the people were afflicted with sorrow at his departure.
Having in his mind the love of the Prophet,
He entered Paradise on leaving this world.
Sorrowing Fáyaz thus wrote the year of his death :—
'Hájí Mahomed 'Azím, a Syad descendant of the Prophet.'"

The dome of Nawáb of Baháwalpúr,

The dome of Nawáb Saádat Khan, the Nawáb of Baháwalpur is situated close to *Kuri Bagh*, or the *Ahluwalia* house, towards the southern extremity of the Anarkali Bazars. The dome is beautiful and elegant, and is situated in the midst of a garden enclosed by walls of solid masonry.

Sa'adat Khán was the younger son of Nawáb Baháwal Khán, and, according to the will of his father, he succeeded to the Chiefship of the State at the close of 1851, when his father died. Hájí

* *Vide* page 157, *ante*, Article No. 40. For an account of his ancestors, see Chapter III.

Khán, the eldest son of the deceased Nawáb, who was supported by the *Daudputras,* having expelled the younger brother, ascended the *masnad* of Chiefship, and Sa'adat Khán was brought to Lahore, and placed under arrest in the fort. He died while in custody in the *Samman Burj,* in 1862, and was buried here. The present mausoleum was built to his memory at a cost of Rs. 1,5000 by his widows, who had accompanied him to Lahore.

The tomb of the Nawab of Tank.

To the south of the tomb of *Bíbí Pák Dáman* is the marble tomb of Nawáb Sháh Nawáz Khán, the ex-Nawáb of Tánk, who was kept under surveillance in the *Báradari* of Máháraja Sher Singh in Sháh Bilawal, and who died in Lahore in 1881. The following chronogram is inscribed on the sarcophagus of the tomb,—

بسم الله الرحمن الرحيم
اشهدان لا اله الا الله وحده لا شريك له واشهدان محمد اعبده و
رسوله
كوچيد زين مكان چو بفرمان كرد گار
نواب تانك جود نشان شهنواز خان
رضوان فريد گفت پي سال رحلتش
نواب پاسبان جنان شهنواز خان
تاريخ وفات جناب نواب محمد شهنواز خان صاحب بهادر مرحوم
والي تانك بستم ماه صفر المظفر سنه ١٢٩٩ هجري

"Commence in the name of God, the Merciful and the Forgiving.

I bear witness that God is the only God, who has no compeer; and I bear witness that Mahomed is the Servant and Messenger of God."

"When by the command of God departed from this world
Sháh Nawáz Khán, the Nawáb of Tánk, of bountiful disposition,
Rizwán said to Faríd for the year of his death,
'Sháh Nawáz Khán, the Nawáb, is the guardian of Paradise.'
Date of the death of Nawáb Mahomed Sháh Nawâz Khán Bahadur of Tánk the 20th of Saffar 1299 A. H. (1881 A. D.)"

The tomb of his mother.

Close to the above is the marble tomb of the Nawáb's mother. The following is the inscription on it.—

لا اله الا الله محمد الرسول الله
مزار والده نواب محمد شاه نواز خان
كته خيل متوطن تانك نهم جمادي الاول سنه ١٢٧٠ هجري

"There is no God but God, and Mahomed is the Prophet of God."

"The tomb of the mother of Nawáb Mahomed Sháh Nawáz Khán, Katta Khel, resident of Tánk, 9th of Jamadi-ul-Awal, 1270 A. H. (1853 A.D.)."

* For further particulars regarding Nawáb Sa'adat Khán, see my History of the Panjáb, page 641.

An empty tomb.

In the enclosure of the tomb of Mián Wadda* is a beautiful dome, with an empty grave, intended as the burial place of Mián Mahomed Dín, son of Mián Ahmed Dín, the present *Sajjáda-nishín*, or high priest of the mausoleum. The interior of the dome is ornamented with paintings, and on the walls several verses in Persian and passages from the Korán are inscribed. The following Arabic verses are striking :—

الا يا ماكن القصر المعلي   متدفن عن قريب في التراب
لہ ملك ينادي كل يوم   لدوالموت وانبو للخراب
قليل عمر نافي دار دنيا   ومر جعنا الي بيت التراب
خرجت من التراب بغير ذنب   رجعت من الذنوب الي التراب
بلوح الخط فے الالواح دهر   و كاتبہ رميم في التراب

" O ye the dwellers of lofty palaces !
Ye shall be buried under ground at no distant date !
For thee there is an angel that is crying loudly every day,
' Thou art born to die, and thou hast built thy houses to be destroyed !'
Our life in this world is but of short duration,
And our place of return is a (dark) house under the ground !
Thou wast created from earth free from sin,
But thou returnest to earth laden with sins.
This writing on stone will remain in the world
Long after the bones of the writer shall have been reduced to ashes."

Mian Mahomed Din.

Mahomed Dín is a pious man of about fifty, and is much respected by the Mahomedan community of Lahore as the head of this important institution. His grandfather, Sharf-ud-dín, was a venerable man of great piety. Máháraja Ranjit Singh, who was fond of *fakirs*, paid him visits and offered *nazrana*. Mahomed Dín is in the habit of sitting daily in his intended grave, where he devotes hours to reading the Korán and contemplating death.

100.—The mosque of Mahomed Amin.

Behind the well-known mausoleum of Bíbí Pák Dáman, south-east of Lahore, is a grand mosque, now in a dilapidated condition. It has three domes, one large and one small on either side of it. Over the arched entrances are Arabic and Persian inscriptions in enamelled blue letters on yellow glazed pottery work of great elegance and beauty. The upper storey is reached by stairs of solid masonry work, on the north and south. The floor of the mosque is of brick, but is now much damaged. Over the northern arch is the inscription :—

كل من عليا فان و يبقي وجہ ربك ذوالجلال والاكرام

" All beings are perishable; durability is only for God, the Glorious and Venerable."

* Article No. 39, *ante*, page 156.

Over the middle arch is the inscription :—

عجلو بالصلوة قبل الموت

" Hasten thou for prayers before death,"

and the *Kalima*, or Mahomedan Confession of Faith, in Arabic characters, with the words *Ya Fattaho* یافتاح (O solver of difficulties), which is one of the 99 attributes of God.

Over the southern arch is this inscription :—

انما يعمر مساجد الله من أمن بالله واليوم الاخر

" Verily he only constructs the temples of God, who has faith in God and in the day of Judgment."

The mosque was built by Mahomed Amín Beg, a Moghal, an *Omera* of the Court of Zakaria Khán, Khán Bahadur, Viceroy of Lahore, about the time when the Nawáb built his mosque of Begampúra. The descendants of Mahomed Amín Beg flourish at Lahore in *Mohalla* Chouhatta, Mochi Gate quarters.* The style of building and the enamelled pottery work exactly resemble those of the mosque of Nawáb Khán Bahadur in Begampúra.

East of the Masjid was the garden of Mahomed Amín Beg, but the land is now under cultivation.

The tomb of Pák Dáman, or the chaste lady.

Beyond the Government House, at a distance of three hundred yards from the main road, is the tomb of *Bíbí Pák Dáman*, or the chaste lady, the most venerated old monument in Lahore and its vicinity. The name of this lady was Rukia, *alias* Bíbí Háj. She is said to have been a near relation of 'Ali, the son-in-law of Mahomed, and the fourth Khalif of Islám. She, with five other ladies, is believed to have migrated to India after the battle of Karbala, when Husein met his martyrdom, and died in 110 A. H. (728 A. D.), at the age of 90. It is said, a certain Hindú Rája, who then ruled Lahore, on hearing the news of their arrival, sent for them, but as they were most unwilling to go into his presence, they prayed God for death. The earth thereupon opened up and buried them. The heir-apparent to the Rája, who had been sent by his father to receive them, seeing the miracle, became a convert to Mahomedanism, and he was the first *mujawar*, or attendant of the *khángáh*, that was subsequently raised over their remains. The present *mujawars* are believed to be his descendants. The beautiful rooms and chambers around the tomb were built by Mahmúd of Ghazni and his successors.

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* One of these, Mirzai Beg, was the brother-in-law of the late Muhammad Sháh, Commandant, Sirdar Bahadur.

The tomb of the mother of Imám-ud-dín Khán. Outside the enclosure of the mausoleum is the tomb of the mother of Nawáb Sheikh Imám-ud-dín Khán. The sarcophagus, which is of pure marble, has the following Persian inscription on it:

ام نواب شیخ امام الدین پرده انداخت بر رخ نیکو
گفت تاریخ هاتف غیبي اوتعالي بهشت داد بد و
غره شهر محرم الحرام سنہ ۱۲۶۶ هجري

"When the mother of Nawáb Sheikh Imám-ud-dín,
Covered her virtuous face with the veil,
The invisible voice said for the date of her death:
'God the Most High has bestowed Paradise on her,'"
"The first day of Moharram 1266 A. H." (1849 A. D.)

The following verses are inscribed on the eastern wall: —

نواب امام الدین بهادر شد والده اش بخلد و خوش خفت
اي وائي که رفت مریم دهر قیداف وقت روي بنهفت
تاریخ وفات هاتف غیب زهر او رسول شافعش گفت
کتبہ فقیر حقیر امام ویردي

"The mother of Nawáb Imám-ud-dín, the valiant,
Repaired to Paradise and there slept a good sleep.
Alas! the Mary of the age has departed!
And the Kedafa of time concealed her face!
A voice from heaven said for the date of her death,
'May Zuhra and Prophet obtain salvation for her.' *
"Written by the poor and indigent Imám Verdi."

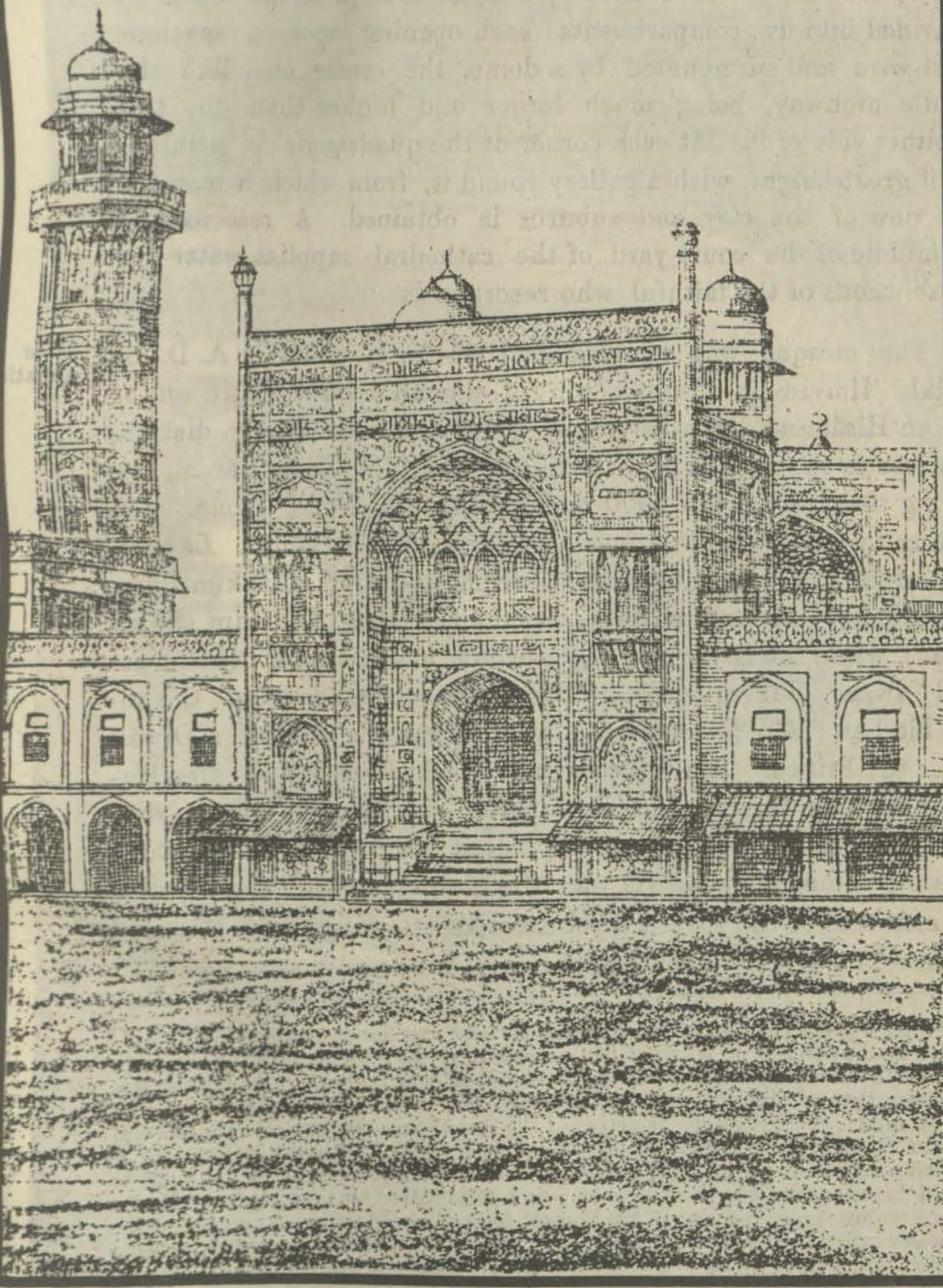
101.—The Masjid of Wazir Khan. The Masjid of Wazír Khán, the chief ornament of the city of Lahore, is an architectural monument of surpassing beauty and elegance. It is entirely covered with arabesque painting and lacquered tiles, and the inlaid pottery decorations and panelling of the walls are as vivid and glowing, as bright and perfect, as ever. The panels of pottery are set in hard mortar, and the leaves and flowers, trees and goblets, which decorate the exterior of the walls, are detached pieces of pots or tile, so fitted together as to represent painted work, though they are strictly inlay. The decorations are masterpieces of the art of painting. They are true fresco painting, and, as observed by Mr. Thornton, the *buono fresco* of the Italians. Students of the art of painting are often seen copying these decorations on the spot, as a sort of exercise, which is

* Sheikh Ghulám Muhy-ud-dín, father of Nawáb Imám-ud-dín, was Governor of Jállandhar and Kashmír successively under the Sikhs. Sheikh Ujálá, the father of Ghulám Muhy-ud-dín was in the service of Sirdar Bhúp Singh of Hushiarpur. Ghulám Muhy-ud-dín, when yet very young, first attracted the attention of Diwán Moti Ram, son of the celebrated Diwán Mohkam Chand, and rendered Mahárája Ranjit Singh good service on the frontier of Peshawar in war with the Afgháns.



Wazir Khan Mosque

THE GATE WAY
OF
WAZEER KHANS MOSQUE



proof of the high skill and taste of the artists who designed the work. The appearance of life and freshness in the variety and profusion of the colouring, as also the excellence and richness of the design, render these decorations the admiration of the spectator.*

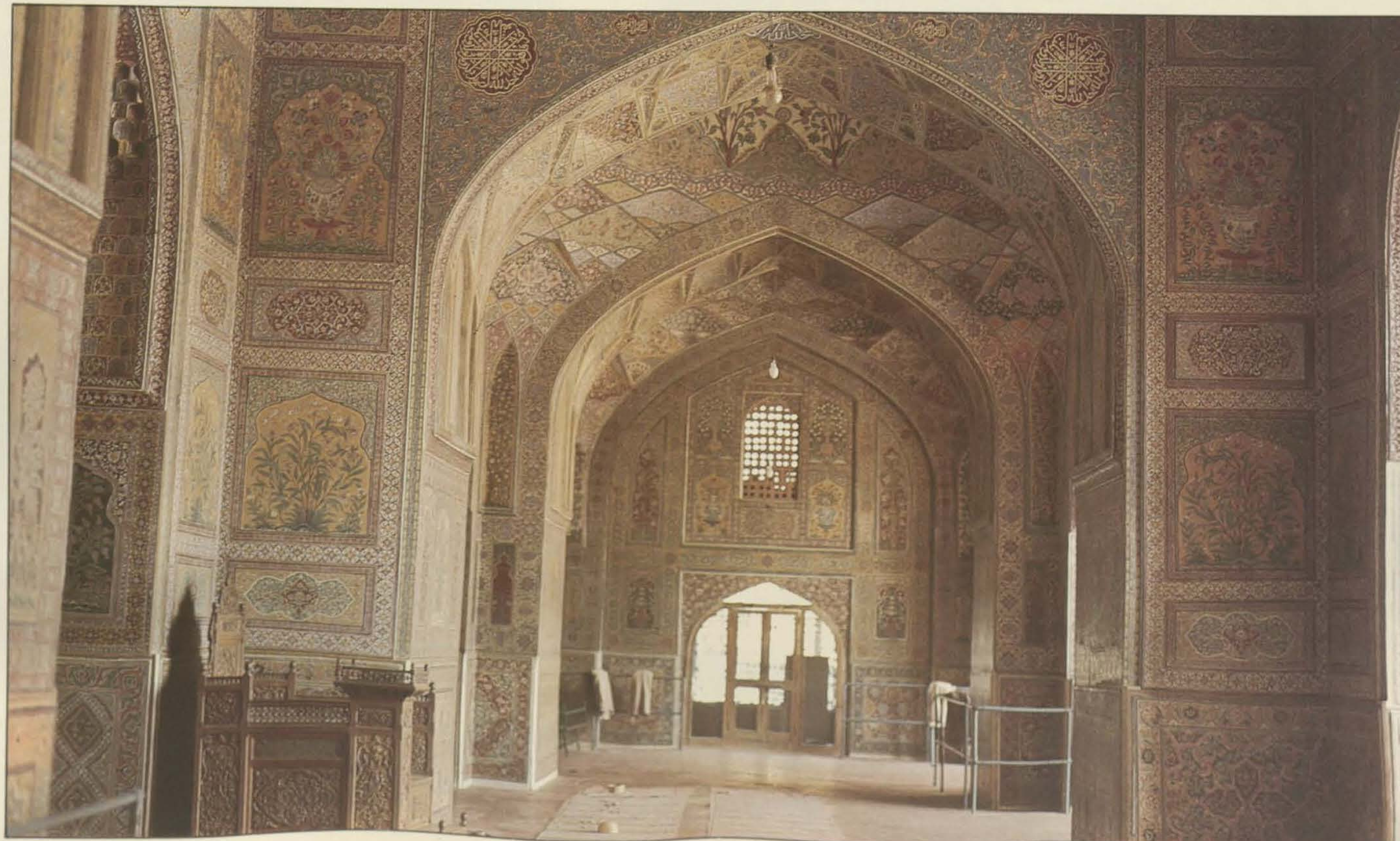
The style of the building is Perso-Moghal, though the founder was a native of the Panjáb. The mosque is situated on a raised platform, and is reached by a flight of steps to the east. It is divided into five compartments each opening upon a spacious court-yard, and surmounted by a dome, the centre one, like the middle archway, being much larger and higher than the two on either side of it. At each corner of the quadrangle is a minaret of great height, with a gallery round it, from which a magnificent view of the city and suburbs is obtained. A reservoir in the middle of the court-yard of the cathedral supplies water for the ablutions of the faithful who resort to it.

Date of foundation.

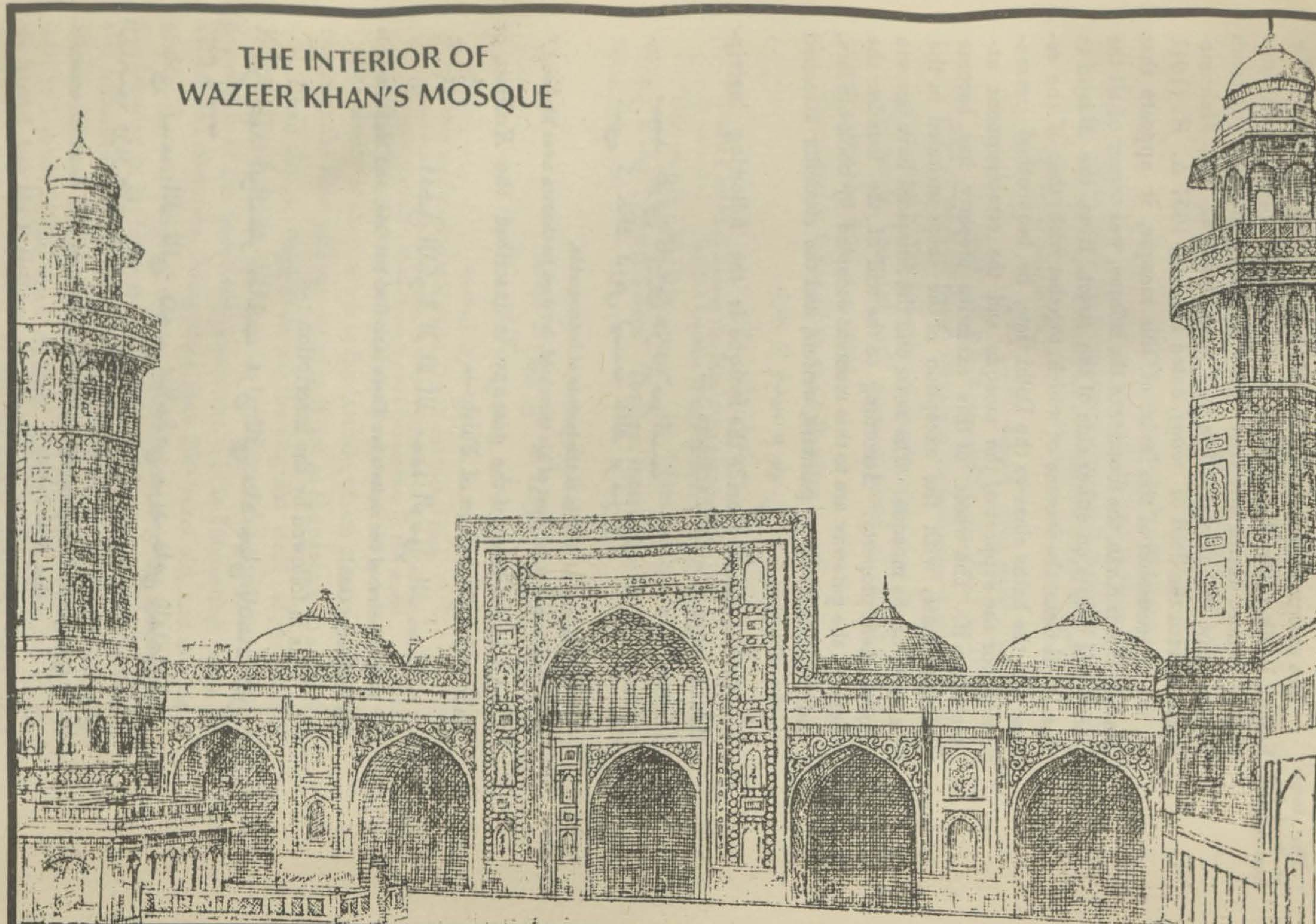
The mosque was founded in 1044 A. H. or 1634 A. D., by Sheikh 'Ilm-ud-dín *Ansari*, son of Sheikh Abdul Latíf, son of Sheikh Hisám-ud-dín, a native of Chiniot, in the Jhang district, who rose to the rank of Minister in the reign of Sháh Jáhán, receiving the command of 7000 and the title of Wazír Khán. According to the *Badsháh-náma* of Mulla Abdul Hamíd, *Lahori*, 'Ilm-ud-dín, after learning Arabic, became the pupil of Hakím Dáwí in medicine. He entered the service of Prince Khurram (Sháh Jahán), while the latter was still a prince, and became his household Diwán. Subsequently, he became Superintendent of the royal kitchen (*Mír Sáman*), and was afterwards created a Diwán under the Prince. The Prince was so much pleased with the Hakím's devotion to duty and his superior qualifications, that, soon after ascending the throne, he raised him to the dignity of Viceroy of the Panjáb. He was the physician royal, and treated the members of the royal household with a success which tended to raise him greatly in the estimation of his royal master.†

* As a proof the unrivalled skill, beauty and excellence of the painted decorations in the interior of Wazír Khán's mosque, it may be interesting to note that the advanced students of the Mayo School of Arts, Lahore, are taught lessons from those designs by reproducing them on paper. So eminent an authority as Mr. J. L. Kipling, Principal of the institution, writes of the decorations in Wazír Khán's mosque, in his official report :—" This beautiful building is in itself a school of design ; but year by year less attention seems to be paid to its maintenance, and the painted work is in a dilapidated state of neglect. Under these circumstances, it seems of the highest importance to secure careful copies for preservation in the Museum and School, and there could be no better training for our young decorators."—*Principal's Report on the Mayo School of Arts for 1889-90.* It is a matter for real regret that the Mahomedan community should be so wanting in public spirit as to suffer this most valuable gift of the late Wazir of Sháh Jahán to the citizens of Lahore to fall to pieces.

† For a further account of this noble, see pages 51 and 61 *ante*.



Wazir Khan Interior



THE INTERIOR OF
WAZEER KHAN'S MOSQUE

The tomb of Syad Mahomed Isháq.

The mosque was built on the site of the tomb of Syad Mahomed Isháq, *alias* Mirán Bádshah, of Gazrun, in Persia, who settled in Lahore during the time of the Tughlak dynasty. The tomb of this saint still exists, and is very popular among the Mahomedans. From the deed of *wuqf*, dated Ramzán, 1051 A. H. (1641 A. D.) in possession of the Imám of this mosque, it appears that Nawáb Wazír Khán, the founder of the mosque, was owner of all the shops and houses on either side of the street, from the Masjid to the Delhi Gate, the income of which, together with that of the *serae* and the baths close to the Delhi Gate, he bequeathed permanently for the support of the mosque and the establishment attached to it. The whole of this extensive property has become private estate, with the exception of the shops included in the building of the mosque. The *serae* and the *hammam* have become Government property. According to the will of the founder, the shops in the gateway are to this moment occupied by book-binders, and the cells inside by painters, writers, and the students attached to the mosque.

On the gateway inside the mosque is the following inscription in large Persian characters :—

محمد عربي كابروي هر دو سر است
كسي كہ خاك درش نيست خاك بر سر او

"Muhammad of Arabia is the honour of both worlds,
He who is not the dust of his threshold, let dust be thrown over his head."

Above the front of the gateway is inscribed the *Kalima*, or Mahomedan Confession of Faith:—

افضل الذكر لا الہ الا الله محمد الرسول الله

"The noblest of the recitals is: There is no God but God, and Muhammad is the Prophet of God."

This is followed by the inscription :—

در عهد ابوالمظفر صاحب قران ثاني شاه جهان بادشاه غازي اتمام يافت

باني بيت الله ثاني فدوي باخلاص مريد خاص الخاص قديم الخدمت وزير خان

"Constructed during the reign of the valiant king, the Lord of constellation, Sháh Jahán.
"The founder of this house of God is the humblest of old and faithful servants, Wazír Khán."

On the front of the gateway are inscribed the following couplets and chronograms giving the date of the foundation of the mosque :—

این خانہ کہ هست چون فلك مظهر فیض
دارد چو حریم کعبہ سر درسر فیض
بر چهره اهل قبلہ این در بمراد
تا حشر کشا ده باد همچون در فیض

" This edifice, which, like the sanctuary of heaven, is the source of bounty,
Has, like the temple of Káaba, for its object the benefit of mankind.
To the congregation may its gate ever remain open with prosperity until the day of resurrection !"

سال تاریخ بنائي مسجد عالي مقام
از خرد جستم بگفتا سجده گاه اهل فضل

" When I asked of Reason the date of the foundation of this magnificent mosque,
It answered : ' This is the place of worship of the pious.' "

The words سجده گاه اهل فضل " place of worship of the pious" give the Hijri year 1044.

The above is followed by the following inscription :—

تاریخ این بنائي چو پرسیدم از خرد
گفتا بگو کہ باني مسجد وزیر خان

" When I asked of Reason the date of its foundation,
It answered : ' Say the founder of this mosque is Wazír Khán.' "

The words باني مسجد وزیر خان " founder of this mosque is Wazir Khán" give the date. The last inscription on the gateway runs thus :—

دهقان درود بهشر اي نیك سرشت
در مزرعہ آخرت هر آني چیز کہ کشت
درباب عمل بنائے خیري بگذار
کا خرهمہ را رهست زین دره بهشت

" In the corn-field of this world, O well-conducted man,
Whatever is sown by man, is reaped by him in the world to come.
In your dealings, then, leave a good foundation in the world.
For all have to pave their way to heaven through this gateway at last. "

The beauty of the poem is in the last ode, which most appropriately occurs at the very gateway pointing it out as *the* passage to salvation.

Deed of bequest by Wazír Khán.

I had the privilege of seeing the original deed of bequest of Nawáb Wazír Khán, the founder of this celebrated mosque, in possession of the hereditary guardians. It is interesting both as an ancient document, being more than 250 years old, and as a deed giving, from an original source, information as to the intentions of the founder in building the mosque and what arrangements he had himself made regarding its maintenance as a place of worship. The deed is sealed with the seals of Qázi Mahomed Yusuf, the chief Qázi of Lahore in the time of Sháh Jahán, Nawáb Wazír Khán, the testator, Musawi Khán, the Sadr-ul-Sadur, *Maulánú* Mahomed Fázil and *Maulánú* Mahomed Sháh. It runs as follows :—

هو الله

الحمد لله الذی وفق عباده لاعزاز الباقیات الصالحات والصلوة

والسلام علی رسوله محمد الذی رغبت البرایا فی انفاق الطیبات و

علی اله واصحابه معدن الخیرات ومنافع الحسنات مادام الارض

والسموات اما بعد این ذکریست در بیان آنکه وقف کرد وتصدق

نمود نیازمند درگاه صمدی مسمی حکیم علم الدین المخاطب بوزیر خان

بن شیخ عبد اللطیف بن شیخ حسام الدین انصاری از خالص املاک واطیب

اموال خود فی حال الصحة وکمال العقل ونفاذ جمیع تصرفاته طائعا

همگی مسجد جامع بجمیع توابع ومرافق عشریه آن وبرای دوام این بقعه

شریفه وقف کرد بر مصالح مسجد مذکور خود تمام دکاکین دو رسته معه بالاخانها

وکترها دو سرای کلان وحمام ودو چاه چرخ وچند قطعه زمین متفرقه که هر یک

ازین امکنه مذکوره معلومة الحدود ظاهر علامات است واقع اندرون دار السلطنت

لاهور وقفا صحیحا لازما ثابتة بتلة لا یباع ولا یوهب ولا

یرهن ولا یمس ولا یورث ولا یملك بوجه من الوجوه وسبب

من الاسباب الی ان یرث الله الارض وهو خیر الوارثین وجعل

اخر الوقف علی الفقراء المسلمین وشرط کرد این وقف مذکور که

داروغگی وتصرف در اوقاف مذکوره وعزل ونصب خدمه مسجد وغیره وتقسیم وتعیین

مصارف وازدیاد آن واعطاء وحرمان الی ان شرست برخاست ابن کرایه

دکاکین بدست خود واقف مذکور بالاستقلال مادام حیوته باشد و بعد از وی بدست
ولد صلبی محمد سعید خان بعد او به میرزا محمد انور و بعد او بارشد ذکور اولاد او و
اولاد اولاد او بطناً بعد بطن و نسلاً بعد نسل الی ما توالدوا و تناسلوا و اگر احدی از اولاد او
نباشد به یکی از ذکور اقارب او و کذلک شرط کرد و نیز امام خطیب مسجد مذکور یک
کس باشد اقرء و اعلم احکام الصلوة و مؤذن عالم اوقات و نیز شرط کرد که بیوت قطعه دکاکین بیرون
دروازه شرقی و بالاخانها آنها محض برای نشستن صحافان کتب اسلامیه بی کرایه باشد
علی سبیل الله و نیز شرط کرد که در مسجد مذکور برای تعلیم علوم دینیه دو مدرس باشند سبیل
اهل خدمات از محصول عمله اوقاف مذکوره آنکه. امام خطیب را یومیه یک روپیه تا ده روپیه
و مؤذن را چهار آنه یومیه هر یک مدرس را یک روپیه. و هر که از اولاد واقف متصرف وقف مذکور
باشد در هر ماه ششم حصه از محصول کرایه اوقاف گیرد و هر کسی از اقربا باشد نهم حصه گیرد و کذلک

و ما بقیه از خرچ عمارت و اهل خدمه و مصالح ضروریه دیگر کالمشرف و الوقاد و الفراش

یصرف علی المستحقین فی المسجد و عند التعیین یصرف علی الخدمة کما هو الحکم

فی المذهب الحنفی کل ذلک قد شرط الواقف فمن بدله بعد ما سمعه فانما

اثمه علی الذین یبدلونه فقد حکم بلزوم الوقف المذکور و شرط القاضی

النافذ الاحکام الذی زین هذا الوثیقة

بخاتمه المبارک

تحریراً فی غرة رمضان المبارک الواقع فی سنه ۱۰۵۱ ه

Translation of the deed of bequest.

" Praise be to God who enabled His servants to honour religious edifices, and benedictions and salutations to Mahomed, His Prophet, who persuaded people to spend money on charitable objects, and to his descendants and companions, the mine of virtues and the source of good, so long as there is duration to earth and skies.

Be it known that this is a writing to declare that I, the humble slave of the threshold of God, *Hakím* Ilm-ud-dín, *alias* Wazír Khán, son of Sheikh Abdul Latif, son of Sheikh Hisám-ud-dín, *Ansári*, have, while in full possession of my health and senses, and the enjoyment of my property, and all the privileges pertaining thereto, out of property exclusively owned and best earned by me, dedicated to pious uses the Chief Mosque, situated in the Lahore city, with all its lawful accessories and appendages ;

And that in order to give permanency to this sacred Institution, I have endowed for its expenses all the shops situated on both sides of the road, together with the upper storeys, habitable quarters, the large *serae*, bath, two wells worked with Persian wheels, and several miscellaneous plots of ground, each of these properties just mentioned having known boundaries and manifest marks.

The legacy is valid, binding, certain, and imperative ; it is not subject to sale, mortgage or dower ; it is un-inheritable, and is under no circumstance or cause to become the property of anyone until the day when God shall assume heritage of all lands, for He is the best of the inheritors ; and this is my final endowment to poor Mussalmans.

And the conditions in regard to the legacy before mentioned are these :— The control and charge of the endowments, the dismissal and appointment of the servants of the mosque, &c., the disbursement and the apportionment of expenses, the increases therein and investments and divestments relating thereto, the location and ejectment of the tenants of the shop, will permanently for life be in the hands of the testator himself. After him the power shall rest with one of his lineal descendants, and Mahomed Sai'd Khán, after whom it shall rest with Mirza Mahomed Anwar ; after him with the ablest of his male descendants, and the descendants of that descendant, progeny after progeny, and generation after generation, so long as their offspring shall last. Should none be left of his male descendants, then the power shall rest with his nearest of kin, in the order already mentioned.

Further, it is provided that there shall be one *Imám* (prelate) and preacher to the mosque, thoroughly skilled in the art of reading, and familiar with the rules of prayer, and one public crier to prayers who must be fully conversant with the death ceremonies.

Further, it is laid down that twenty shops outside the eastern gateway, together with their upper storeys, shall be for the exclusive use of the book-binders and book-sellers of the books of *Islám*, free of rent in perpetuity.

Further, it is covenanted that there shall be two teachers for the said mosque for the purpose of giving instruction in theology.

The following are the provisions regarding the remuneration of the establishment attached to the endowment. The *Imám* and preacher to receive from one rupee to ten rupees per diem ; the public crier to prayers four annas a day ; each teacher one rupee.

Any one of the descendants of the testator in charge of the legacy aforesaid, shall receive each month one-sixth of the income of the endowed property ; and any one of his near relations who may be in charge shall receive a ninth share of the same and the share shall decrease according to the remoteness of consanguinity.

And whatever shall remain after defraying the expenses of building, the servants of the mosque and other necessary expenses, shall be spent in maintaining

guests, providing for the carrier of fire-wood (for baths), and the chamberlain and other rightful persons attached to the mosque.

And in appointing the servants of the mosque, the Law of the Hanfi sect shall be taken as a guide.

And the rules above detailed have been framed by the testator himself. Any one who attempts to make a change in them after he has once heard them, shall be deemed a transgressor. This legacy has a binding force; and whatever I have herein written is attested as binding by the Qázi of the time, who has put his sacred seal on it in confirmation of the same.

Written on the first date of the holy Ramzan, in 1051 (1641 A.D.) of the sacred Hijri era."

The dome of the tomb of Imám Ghulám Mahomed, *alias* Imám Gámú, is situated south of the mosque of Wazír Khán. He was the son of Hafiz Muhammad Siddík, and was noted for his learning. He composed a poem in Persian, on theology, which he named *Ganj-i-Mukhfi* (or hidden treasure.) He was Imám of the mosque, and died in 1244 A. H. (1828 A. D.) The tomb of Imam Gá-mú.

In the square fronting the gateway of the mosque of Wazír Khán, to the south, is a white dome. Beneath it is the tomb of Syad Súf, a contemporary of Syad Ishák the holy man whose shrine exists in the court-yard of the mosque. A marble stone affixed over the northern wall has the following Persian inscription on it: The tomb of Syad Súf.

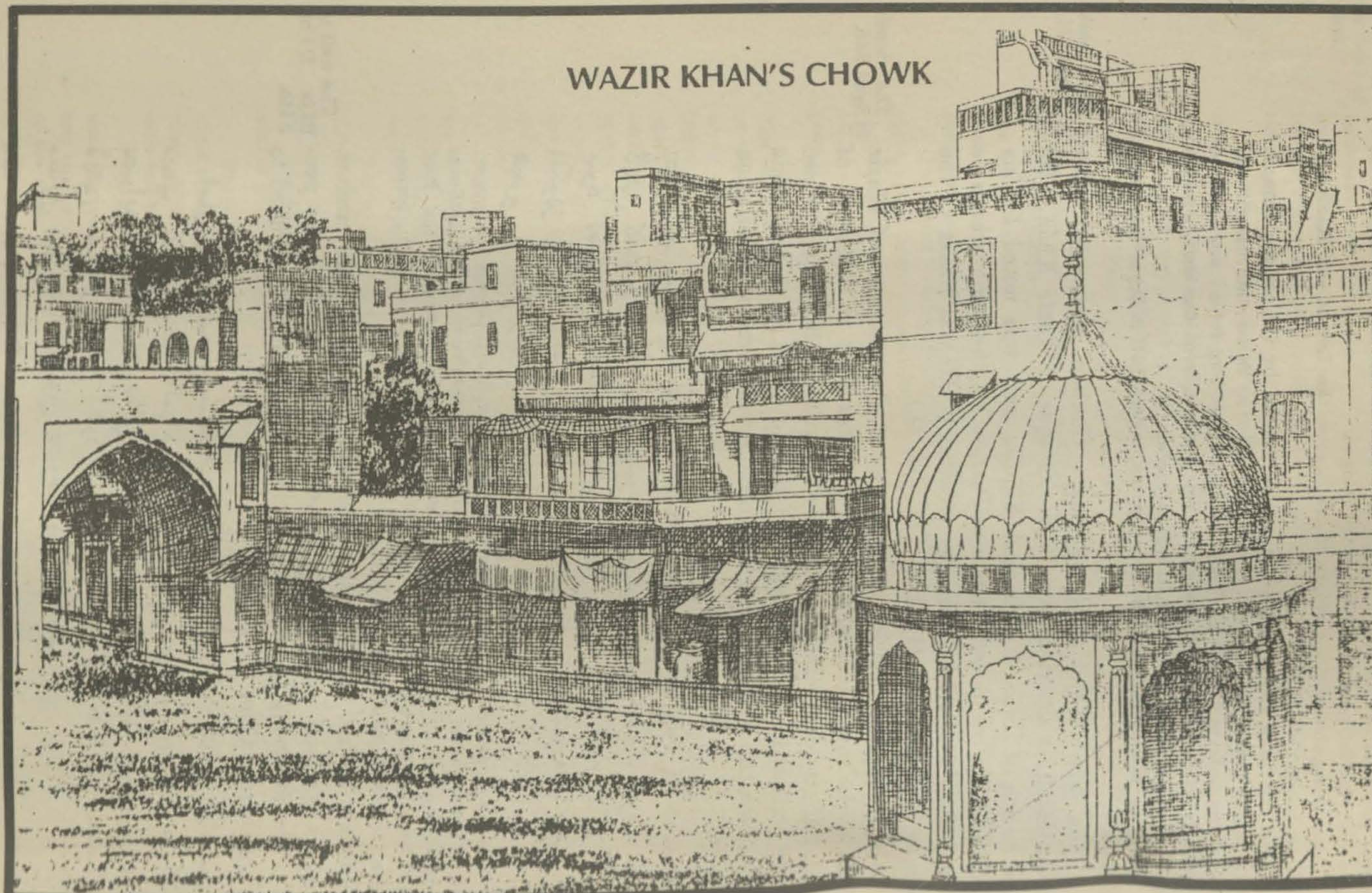
بصوابدید صاحب عالي مناقب میجر جارج میکریگر صاحب بهادر
ڈپٹي کمشنر ضلع لاهور مقبره متبرک حضرت سید صوف قدس
سره تعمیر کرده بشیخ سلطان ٹهیکه دار سرکار فیض آثار کمپني
انگریز بهادر دام اقباله سنه ۱۸۵۲ عیسوي سمت ۱۹۰۸ سنه ۱۲۶۸
هجري با تمام رسید

"At the suggestion of *Sáhib* possessing high dignity, Major George Macgregor, Deputy Commissioner of Lahore District, this sacred mausoleum of His Holiness Syad Súf was built by Sheikh Sultán, the Contractor of the Honorable the East India Company (May their dignity last for ever) in the year 1852 A.D., corresponding to 1908 Samvat, and 1268 Hijri."

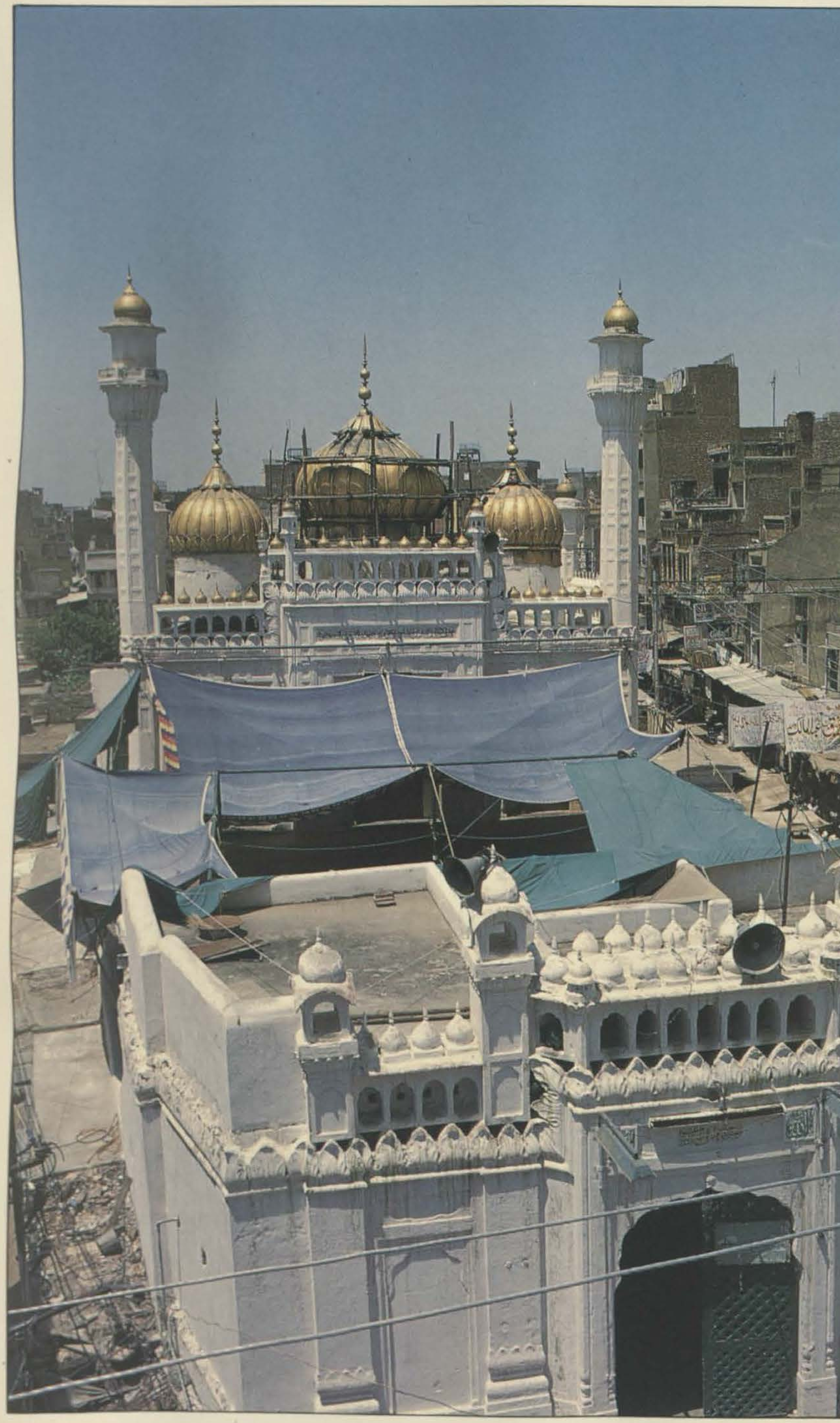
Opposite this, to the north, is another dome with open arches, in which is a well for drinking purposes largely used by the people. The following is the inscription on a marble stone affixed to the southern wall of the structure:— The well of Rája Dina Náth.

امارت و ایالت دستگاه خیراندیش دولت عالیه دیانت دار
مشیر خاص مدار المهام راجه دینا ناتهه صاحب بهادر راجه کلانور
بصوابدید صاحب عالي مناقب میجر میکریگر صاحب بهادر
ڈپٹي کمشنر ضلع لاهور طیاري عمارت چاه هذا در سمت ۱۹۰۸
مطابق سنه ۱۸۵۱ عیسوي بصرف زر خود نمود

"This well was built by Rája Dina Náth, Rája of Kalanour, at his own expense, at the suggestion of Major George Macgregor, Deputy Commissioner of Lahore, in 1908 Samvat, corresponding to 1851 A. D."



WAZIR KHAN'S CHOWK



Sonehri Mosque

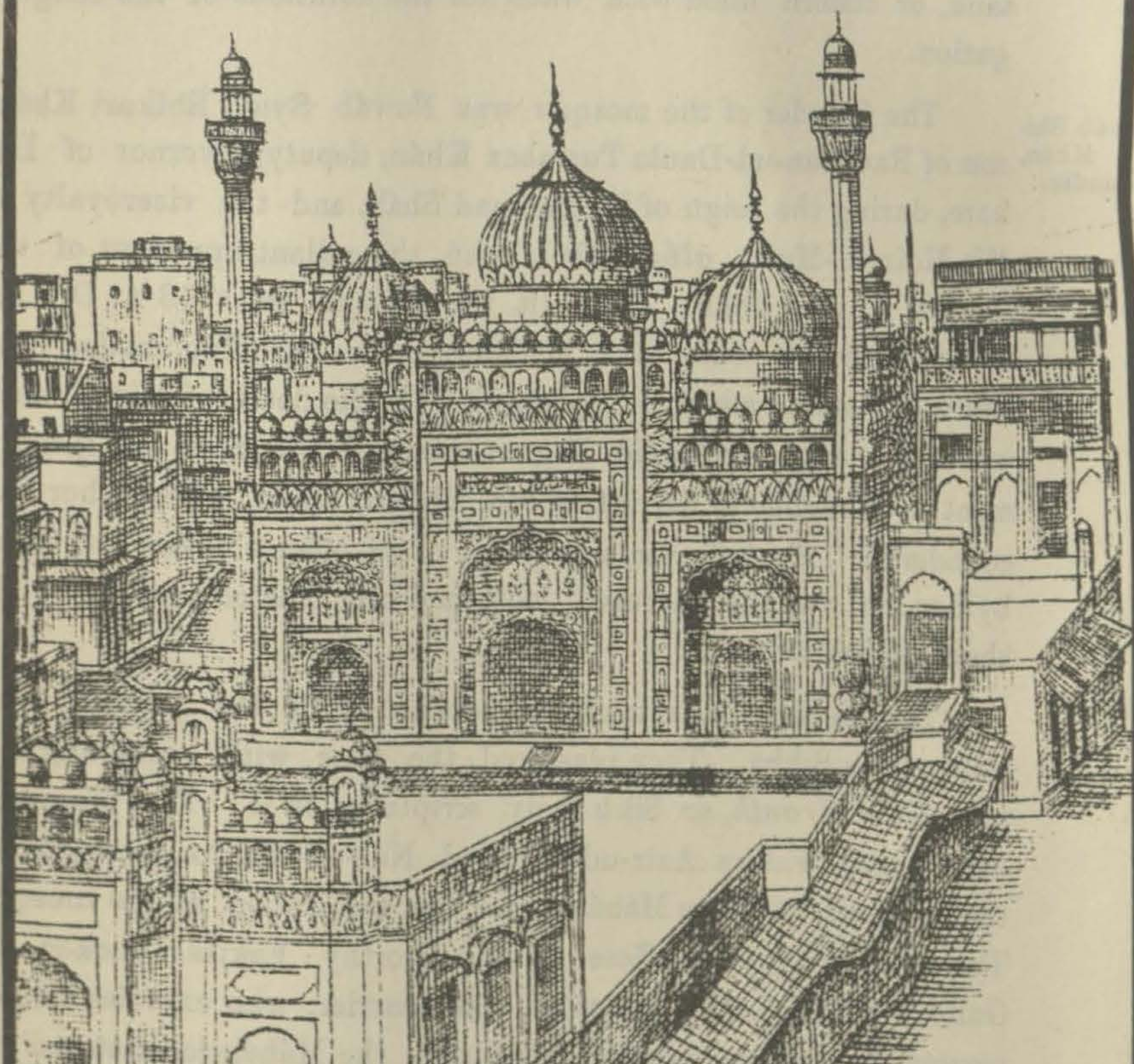
102.—The Sonehri Masjid. The *Sonehri Masjid*, or the golden mosque of Nawáb Bhikári Khán, in the Kashmírí Bazár, stands on a masonry platform, about a storey above the level of the road, which it overlooks. It is a remarkably handsome and elegant building, and with smallness of size combines perfect symmetry of form. The original covered entrance is to the south, and the stone steps lead to the court of the mosque ; but a new gateway, facing the main street recently opened to the east, has contributed much to its beauty and the commanding and the picturesque position it enjoys. The mosque is built throughout of masonry, and the three arched entrances are covered with three large gilt domes, the centre dome being larger than those on either side. Over the arched entrances is a parapet of small, narrow open arches, surmounted by a row of small ornamental gilt domes. In the middle of the court-yard is a tank, or cistern filled with water for the ablutions of the congregation.

Nawáb Bhikari Khán, the founder. The founder of the mosque was Nawáb Syad Bhikari Khán, son of Raushan-ud-Daula Turrabaz Khán, deputy governor of Lahore, during the reign of Muhammad Sháh, and the viceroyalty of Mír Moin-ul-Mulk, *alias* Mir Mannú, the gallant opponent of the Durráni Ahmad Sháh. He built the mosque in 1753 A. D. He was a handsome young man, well-versed in the Mahomedan law, and of pious and amiable disposition. On the death of Mír Mannú, when his widow, Morád Begam, assumed the reins of government in the name of her infant son, Bhikári Khán enjoyed her full confidence. He, however, was guilty of an offence never forgotten by her sex, and the incensed lady had him beaten to death with shoes by her women.

The mosque was taken possession of by the *Akalis* in the time of the Sikhs. They plastered the floor with cow-dung and placed the *Granth*, or Sikh holy scriptures, in it. The Mahomedans asked Fakirs Aziz-ud-dín and Núr-ud-dín to intercede in their behalf with the Máháraja for the restoration of the mosque. Through the good offices of the worthy Fakirs, backed by Gullu,* *Mashki*, the favourite water-carrier, who exercised much personal influence over Ranjit Singh, the Máháraja restored the mosque to the Mahomedans, on condition that the calls to prayers were not, to be made loudly, and the income of the

* The water-carrier who was in high favour with Maharáni Jindán, the queen of Ranjit Singh.

GOLDEN MOSQUE



shops attached to the Masjid was to be appropriated by the Darbár. The British Government most graciously restored these shops to the Mahomedans, on the recommendation of Captain (now Colonel) Nisbet, Deputy Commissioner, to whom the people owe a debt of deep gratitude for this and many other measures of public good and utility adopted by him.

Restoration of its shops by the British Government.

On a slab of marble inserted over the eastern gateway is inscribed the following Arabic passage :—

يا بهيكته مسجد قلبي و انت فيه مقيم

"O Bhík !* my heart is in the mosque and thou hast thy abode in it."

On the top of central arches the following passage from the Korán is inscribed on a slab of marble :—

قل يا عبادي الذين اسرفوا علي انفسهم لا تقنطو من رحمتہ الله
ان الله يغفر الذنوب جميعا انہ هو الغفور الرحيم†

"O my people, who have committed sins in their worldly life, despair not of God's mercy ; He shall forgive all your sins : for He is Forgiving and Merciful."

103.—The mosque of Mahomed Saleh.

On stepping within the Mochí Gate of the city, the first object that meets the view of the visitor is the picturesque mosque of Mahomed Sáleh, *Kamboh,* the brother of Sheikh Inayat-ullah, author of the *Bahar Dánish.* It is rich in enamelled pottery work of the best type. The entrance to the mosque is by a flight of fine steps. As the inscription on the gateway shows, the masjid was built in 1070 A. H. (1659 A. D.). The founder's name is given in the following Persian verse :—

باني اين مسجد زيبا بنا بنده آل محمد صالح است

"The founder of this mosque of beautiful structure.
Is Sáleh, the slave of the descendants of Mahomed."

On the arches and the walls inside, passages from the Korán are inserted, as also Persian verses of great literary merit. It would be tedious to the reader to insert these inscriptions here, as they are full of oriental exaggerations.

The house of the founder was to the east. It is now owned by a Hindu trader.

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* Bhík was the spiritual guide of Nawáb Bhikari Khán. He has addressed his *Pir* here out of esteem and affection for him.

† 24th Chapter of the Korán, 1st Quarter.

104.—The mosque of Bukkan Khan. This spacious mosque is situated in *Muhalla Dhal*, Mochí Gate quarters. It was built in 1257 A. H. (1841 A. D.) by Bukkan Khán, superintendent of the stable of Máháraja Ranjit Singh, on the site of an ancient mosque. A small garden is attached to it, and there are cells for *Darvishes*, and a bath. Over the gateway the following chronogram is inscribed :—

چون ز بکن خان والا منزلت شد بنا این مسجد ذي الاحترام
بهر تاريخش ز هاتف شد ندا كعبہ ثاني بنا شد اين مقام

"When Bukkan Khán, of high dignity,
Built this sacred mosque,
The invisible voice said for the date of its foundation :—
'In this place a second *Káaba* has been built.'"

105.—The mosque of Chinian wali. This is the fourth mosque of *kansi* work in the city. It is is situated in the *Muhalla Chabuk Sawarán*. It was built by Nawáb Sarfaráz Khán, the *Faujdar* of Lahore, in the time of Alamgír, in 1052 A. H. (1671 A.D.). It abounds with Persian inscriptions, but it is not necessary to insert these here. The gate of the mosque was built of *Abri* stone, and the entrance was floored with marble, but these were removed by Gujar Singh and Lahna Singh, the rulers of Lahore before Ranjit Singh. On the front of the demolished gateway was the following inscription :—

طرفہ معمار خرد تاريخ سال گفت زيبا مسجد از افرازخان

"The architect of Reason said the nice date of foundation :—
'This is the beautiful mosque of Afráz Khán.'"

106.—The mosque of Moran. This mosque is situated in the *Pápar Mandi Bazár*, Sháh 'Almi Gate quarters. The founder was Morán, the mistress of Máháraja Ranjit Singh. She exercised such an ascendancy over the temper of that otherwise stern monarch that she was consulted on State matters, and was dreaded by the greatest *Sardars*. The Máháraja used himself to come to her house with his cavalcade and struck coin in her name. The coin was known as the Morán Sháhi, and rupees bearing her inscription are to this day kept as curiosities. The mosque was built in 1224 A. H. (1809 A. D.) It is built one storey high. To the east and west are shops in which are rooms with windows overlooking the street. There are cells for *Darvishes* and baths. The pinnacles on the domes are of green enamelled pottery. On the gateway to the south the following chronogram is inscribed :—

بفضل ایزد دا راے افلاك جو موران مسجدے اراست برخاك
بتاریخ بنایش گفت هاتف شده تعمیر لله مسجد پاك

"By the grace of God, the Lord of the heavens,
When Morán constructed a mosque on the earth,
The invisible voice said for the date of its foundation:—
'In the name of God the holy mosque has been built.'"

This interesting mosque is situated in *Kuchá Dográn*, between the Lahori and Shah 'Almi Gates, close to *Mutti ka Chauk*. The building is very old, and is one storey below the surface of the street. The masjid is extensive, and the inner rooms are covered with domes of large size. The arches are wide and built of substantial masonry. There are cells and side-rooms, baths and a well. The court-yard is of commodious dimensions, and the entrance to the mosque is by means of a flight of steps. Notwithstanding the depth of the building, the rooms are as well lighted as in any building above ground. There are two wells in the mosque, into which the rain and surplus water is drained. 107.—The Niwin Masit, or the low mosque.

The mosque was built by Zulfiqár Khán, an *Omera* during the time of the Lodí dynasty. He was head of office under Haibat Khán, the viceroy of Lahore. The mosque is very popular with the Mahomedans. There is no doubt that the surface of the street was once on the same level with the floor of the mosque, and that the *abádi* has since reached its present elevation.* The founder of the mosque.

This old mosque was built by Nawáb Wazír Khán, governor of Lahore. It is situated in the Sháh 'Almi Gate quarters, along the street facing the gate of the *Pari Mahal*. It is said that when the Nawáb had finished the building of his palace, or court, at this place he had this small mosque constructed for his own use. It is an unpretentious building, and has never been much frequented. 108.—The Pari Mahal mosque.

The tomb is situated in the Taxal Street, in the vicinity of Rang Mahal, the palace of Nawáb Sa'dulla Khán. Ayáz was a favorite of Mahmúd of Ghazni, and his name is mentioned in many anecdotes of the sayings and doings of that Mahomedan 109.—The tomb of Malik Ayaz.

* Mufti Ghulám Sarwar expresses a different opinion. He maintains that the founder purposely laid the foundation of the mosque at so great a depth. We cannot agree with this. It is well known that mosques and *Shiwalas* are usually built on raised platforms. Why would the founder of the *Niwin Masit* have dug the ground low to build his mosque, and thus exposed it to the danger of annihilation? The *Katra Ghobarchian*, close by, is also much lower than the level of the street. It is a very ancient *Katra*, and is proof that length of time has had much to do with raising the streets to their present elevations. Witness the buildings of the mosque of Mahomed Sáleh, opposite the Mochi Gate, and other ancient houses in the city, which are all so low compared to the surface of the street that they seem to have sunk into the ground. Of course, since the time when they were constructed, the land of the streets has risen higher.

conqueror. The belief is still rife in the Mussalman quarters that he built the walls and fortress of Lahore miraculously in a single night. He, no doubt, rebuilt the city after the reduction of Anangpál, the Rája of Lahore, who opposed the arms of Mahmúd. On his death, at Lahore, he was buried at this spot. The tomb, made of brick and mortar, is situated on a platform, 9 feet, 10 inches, by 7 feet, 6 inches, and is always covered with a pall. The entrance is by a door which leads to a small court-yard. A large garden, attached to this tomb, disappeared during the ascendancy of the Sikhs, but some of the shops originally belonging to it still exist. During the time of Máháraja Ranjit Singh coin was struck in this quarter. Hence the street was named *Taxal Bazar*.

110.—The tomb of Pir Shirazi.

This highly respected tomb is situated in the *Jaura Mori* quarters of the city, and is one of the most ancient buildings of Lahore. The name of the saint who lies buried here is Pír Siráj-ud-dín. He was a native of Bokhára, and came to Lahore about 723 A. H. (1323 A. D.) during the reign of Mahomed Tughlak, the most eloquent and accomplished prince of his time, whose letters in Arabic and Persian are, to this day, regarded as the most perfect models of diplomatic correspondence. Siráj-ud-dín was once deputed on State business to the court of Lahore by the viceroy of Multán, and became a favorite of the Emperor on account of his great learning and scholarly attainments. His Majesty desired to create him Qázi of Lahore, but Siráj-ud-dín, who was a man of independent character, declined the offer. The king was displeased with his behaviour, and from that time he abandoned worldly affairs, and, retiring into seclusion, died in his residence, where this unpretentious tomb was built.

111.—The mosque of Nawab Imam-ud-din Khan.

This mosque is situated in muhalla *Chele ka Hammam*. It is a very splendid and imposing building. The founder was Nawáb Sheikh Imám-ud-dín Khán, son of Sheikh Ghulám Muhy-ud-dín, the Sikh governor of Káshmír, better known to English readers for his rebellion in Káshmír, when that territory was made over to Máháraja Gulab Singh. He subsequently allied himself with the British, and assisted Sir Herbert Edwardes with a contingent of troops, and fought on the side of the British against the rebel Múlráj, of Multán notoriety. The Sheikh was a man of literary attainments. He built this fine mosque in 1266 A. H. (1849 A.D.). It is one storey high, and the passage to it is by a flight of steps which open on to a spacious court-yard. The domes are graceful, and the arches leading to the interior hall stately and picturesque. In front of the central arch the following chronogram is inscribed on a marble stone :—

امام الدین خان نواب ذی جاه عمارت کرد مسجد حسب دلخواه
چو تاریخش بجستم هاتف غیب بگفتا فی الحقیقت کعبة الله

"Imám-ud-dín Khán, the Nawab of high dignity,
Built a mosque acceptable to the heart.
When I searched for the date of foundation, the invisible voice from heaven said—' Verily this is the House of God.' "

Around the interior of the central dome are inscribed the following verses giving the date of foundation :—

زهے نواب عالیشان کہ از تائید یزدانی
موافق شد پئے تعمیر مسجد از خدا دانی
چہ مسجد قبلہ گاه عارفان و معبد نیکان
مقام فیض ربانی مکان لطف سبحانی
بنام ایزد ازین تعمیر تسخیر دو عالم کرد
خریده دولت باقی عقبی از زر فانی
سر اعدا فگنده گفت هاتف سال تاریخش
بدنیا از امام الدین بنا شد کعبہ ثانی

"How excellent is the Nawáb of high dignity, who, with Divine aid,
And with his knowledge of God, built this mosque.
What a mosque ! the temple of holy men, the church of the pious !
The place of the bounty of God and of His Grace and Glory !
The founder of this edifice has acquired the blessings of both worlds,
And with the gold (of this world), which is transitory, purchased the everlasting wealth of the world to come ;
For the year of its foundation the heavenly voice, having destroyed the strength of the enemies, said,
' In the world a second *Kaába* has been built by Imam-ud-dín ' "*

112.—The old Masjid of Bhati Gate.

The Masjid is situated in the Lakarhára street of the Bháti Gate quarters. It is situated on a lofty platform, and is reached by a flight of steps. From its elevated position it is called the *Unchi Masít*. The mosque is ascribed to a *Mashki*, or water carrier, of Akbar's time. A Tughra inscription on an arch of the central hall shows that the mosque was built in the time of Akbar. It was rebuilt in recent times. The following is the inscription on the outer gate :—

* The year of foundation (1266 A. H.) is obtained from the numerical value of the last phrase after the deduction of 1 (the numerical value of Alif, the first letter of اعدا, enemies.) This is called in the art of Persian poetry the صفت تخرجہ or diminishing the value of letters.

چه نو تعمیر باب مسجدست این که ساجد پیش محرابش جهانست
چو شد تعمیر معمار خرد گفت که این باب بهشت جاودان است

۱۲۹۹

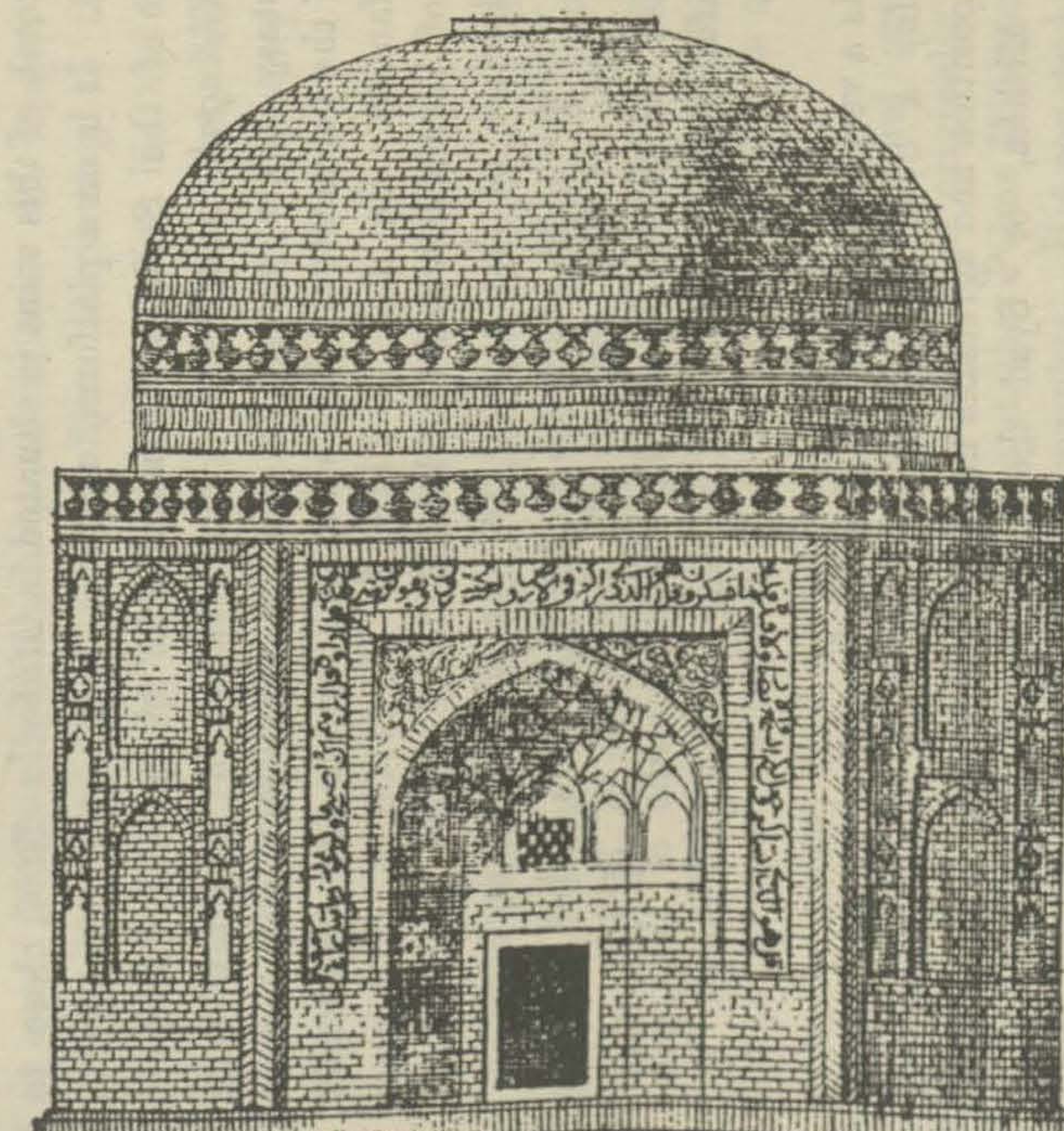
> "What a fine new doorway of the mosque is this !
> Before whose arch every body bows his head !
> When it was built the architect of reason said,
> 'This is the gate to the eternal Paradise.'" 1299 A. H. (1881 A.D.)

113.—The Masjid of Tibbi Bazar. This is a large masjid, situated in the Tibbi Bazar, west of the Tahsil Court, by the side of the road leading to the Bháti Gate. The inscription on the front arch shows that it was built by Ghulám Mahdi Khán in the time of Sháh Jahán. During the reign of Máháraja Ranjit Singh it was used as a store-house for powder. It is now used as a place of worship by the Mahomedans.

114.—The Sabz Gumbaz. This small but imposing dome, of *kansi* work, is situated opposite the fort, to the south of the road leading to the Taxali Gate, and north of the Sadar Tahsil Court. The outer walls are covered with passages from the Kurán, written in raised letters. The mausoleum is ascribed to a Bukhári Syad, named Badr-ud-dín Sháh 'Alam, who died during the reign of Sháh Jahán. The present mausoleum was raised to his memory by Sa'dulla Khán, the Wazir of Sháh Jahán. Around it was a large garden, all traces of which have disappeared, except an old well which has been included in the Tahsil premises. Rája Suchet Singh, when building his *haveli* close to this *makbara*, appropriated the whole of the ground which formerly belonged to it. The Bukhári Syads of Lahore maintain that the saint is one of their primogenitors.

115.—The mosque of Abdulla Khan. This is another mosque of *kansi* or enamelled pottery work in the city. It is situated close to the Taxali Gate, and is also called the *Taxal-wali-Masjid*, from its proximity to the royal mints established here by Sháh Jahán. The founder was Abdulla Khán, Naib of Fidai Khán, the foster-brother of Aurangzeb, the builder of the Bádsháhi mosque. The masjid was built about the same period as the imperial mosque, and had been in possession of the Hindus, but was restored to the Mahomedans in 1868. During the Sikh time artillery lines were located to the north of it, but these have since been levelled with the ground. North-east of this is a very large old well, shaded by a spacious banyan tree.

TOMB OF
SAYAD BADRUDDIN SHAH ALAM BUKHARI



This substantial building, with glazed pottery work on the arches and front wall, is situated close to the Taxali Gate, immediately adjoining the city walls, on the east. Close to it were the proud palaces of Nawáb Wazír Khán, the governor of Lahore during the reign of Sháh Jahán, but they have all been levelled with the ground. Traces of some of the foundations still exist. The masjid was the chapel of the Wazir's zenana, the passage being from the Harem. Being situated in the Musalman quarters it is extensively used as a place of worship. 116.—The small mosque of Nawab Wazir Khan.

The tomb of this saint is situated in *Muhalla Tibbi*, close to the Tahsil. It is on a platform, situated in an open court-yard. The people of the *Sufia* sect assemble at the annual fair held at this *Khángah*, and hymns, in adoration of God are sung when ecstasy takes possession of the *Darveshes* and other hearers of the persuasion. The saint belonged to the *Shattaria Qadria* family. He died in 1118 A. H. (1706 A.D.) during the reign of Aurangzeb, and was buried here. Sháh Inayutullah was the disciple of this saint. His disciple was Bhulle Sháh, of Kasur, whose *kafias*, or poems, in praise of God, in the Panjabi language, are on the tongues of thousands of people. His *Bara Masa*, or description of the twelve months of the year, is a beautiful Panjábi poem, and is sung by the *Kalanwats*, or musicians. 117.—The tomb of Shah Raza, Qadri.

This is a very popular tomb of a Mahomedan saint, named Moín-ud-dín, a Syad, or descendant of 'Ali, who, from his affable disposition and agreeable manners, was called by the people 'Syad Mithha,' or 'Syad the sweet.' The street in which the tomb is situated, came to be called, after his name, the *Said Mithha Bazar*. According to the *Hadiqat-ul-Aulia*, his father, Syad Jamál-ud-dín, was a native of Khwarazm. When the Tartars, under the great mercenary leader Changez Khán, conquered Khwarazm and reduced to subjection the Khwarazami prince, Jamál-ud-dín sought protection with Prince Jalál-ud-din at Ghazni. Changez Khán reduced the last mentioned place, and Jamál-ud-dín, with his patron, Jalál-ud-dín, migrated to India, and took up his residence at Lahore. Being of a religious turn of mind, Jamál-ud-dín made many disciples in the city, and was much respected by the people. On his death, his son Muin-ud-dín, succeeded him in the office of spiritual guide. He became a greater man than his predecessor, and his fame for piety, devotion and learning spread far and wide. He was a great orator, and for his eloquence, address and mild 118.—The tomb of Syad Mithha.

behaviour gained universal esteem. He died in 661 A. H. (1262 A. D.), and his tomb is held in great respect by the people.

119.—The tomb of Pir Zaki. The Yekki Gate of the city, the original of the name of which was Zaki Gate, is so called after the name of *Pir Zaki*. Only the head of the saint is buried in the western room of the gateway, the body being interred in a *Tawela* close by. Hence two tombs have been built for this saint. According to the *Tuhfat-ul-Wasilín*, the saint was murdered in a war against the Moghals, in one of their invasions of the Panjáb. He was then living in this gateway. When the Moghals laid siege to the city, he was appointed to guard the gate, with the help of troops. He fought the enemy boldly, but at last fell in the conflict. According to the author, the saint continued to fight for some time, after his had been severed from his body, and killed many with his sword. The trunk at last also fell down, and life became extinct. The story is to this day current among the people.*

NOTABLE HOUSES IN THE CITY.

120.—Notable houses in the city. The ancient city of Lahore abounds in splendid, elegant and lofty houses, and the following is a brief account of some of the most important edifices, noted either for excellence of architecture and richness of style, or for the interest attaching to them as ancient buildings which once belonged to eminent persons in connection with the history of this important Province.

1.—The Haveli of Mian Khan. This house, of once unrivalled architectural grandeur, is situated in the midst of the city. It was originally built by Nawáb Sa'dullah Khán of Chiniot, the Prime Minister of Sháh Jahán, but he died before it was complete. His son and successor Nawáb Mián Khán finished it, and hence the *haveli* came to be called after his name. It was the highest house in the city, furnished with ten wells, numerous halls and arched chambers, supported by pillars of stone, reservoirs and fountains of water, underground chambers, balconies and upper storeys. The *haveli* was divided into three parts, the *Mahal Serae*, or the female quarters, the Court-house, known as the *Rang Mahal*, and the *Kalai Khana*. The female apartments are now used as places for working the grinding mills, of which about two hundred, with four hundred houses, exist at this time. The *Rang Mahal* has been utilised as the Mission School, and the buildings of the *Kalai Khana* have been converted into private houses.

* *Vide* page 86, *supra*.

Most of the old works have been destroyed or altered, yet what remains bears abundant testimony to the past greatness of these palaces. During the Sikh time the houses were given to Ghause Khán, colonel, and Sultán Mahmúd, the commandant of the artillery. The garden and mausoleum of Nawáb Mián Khán are situated west of the village Baghbanpurá.*

2.—Mubarak Haveli.

This extensive *haveli* is situated in the Mochi Gate quarters, and is now the residence of Nawáb Nasir 'Ali Khán. It was built in the time of the Emperor Mahomed Sháh, by Mirs Bahádur 'Ali, Nádir 'Ali and Babar 'Ali, distinguished *Omeras* of the court. On its completion, when the *Omeras* occupied it, Mir Bahadur 'Ali, the eldest member of the family, was blessed with a son. To commemorate this happy event he called the house *Mubarak Haveli*, or the fortunate house, and from that time the house came to be called by its present name. It is famous as the place where the stern Ranjit Singh kept under surveillance the unfortunate Sháh Shujáh-ul-Mulk of Cabul, with his *harem*, and forced him to surrender the celebrated *Koh-i-Núr* diamond. The persecuted Sháh at last effected his escape by a hole which he made in a wall at night, and sought the asylum of the British authorities at Ludhiana, who treated him with consideration. Many alterations and improvements have been made in the *haveli* by the present occupants.

3.—The Pari Mahal.

The Pari Mahal, or the 'palace of fairies,' is situated in the Sháh 'Almi Gate quarters. It was founded by Nawáb Ilm-ud-dín, surnamed Wazír Khán, Minister of Sháh Jahán, and was his private residence. He also held his court here. It was furnished with magnificent halls, gardens, baths and other elegant buildings; but the three governors of Lahore, and, after them, Ranjit Singh, stripped it of its costly materials. The shops attached to the *haveli*, together with certain other buildings, still exist, and are substantial works of architectural beauty.

4.—The Haveli of Kallo Bai.

This vast edifice is situated at the Yakki Gate, and is commonly known as the *Ahluwalia Haveli*. It was built by Nawáb Zakaria Khán, surnamed Khán Bahadur, viceroy of Lahore, for the residence of his mistress, named Kallo Bai, a professional singer. Being a woman of low origin, she could not be admitted into the Nawáb's *hárem*, and he built for her a separate house at great cost. Nawáb Ghâzi Khán, a descendant of Nawáb Zakaria Khán, sold a great portion of it to private persons,

* *Vide* article No. 27 page 148, *ante*.

until Ranjit Singh gave it to his "turban brother," Sardar Fateh Singh, Ahluwalia, ancestor of the Rája of Kapurthala, the present owner and occupier of the house. The *haveli* comprises a large number of fine buildings.

5.—The Katra of Háji Amán Khan.

This, in the time of Akbar, was known as the jewellers' quarters. In the time of 'Alamgir it became the residence of Háji Amán Khán, son of Háji Zamán Khán, an *Omera* of court, who gave it in dowry to his daughter, Mahdia Begam. Mááraja Ranjit Singh gave it to Qázi Ghulam Sháh, on whose death it came into the possession of his brother-in-law, Hakím Wali Sháh, whose descendants are now in possession of it. The *Katra* is also called *Wali Sháh ka Katra.*

6.—The Andhi Haveli.

The *Andhi Haveli*, or the dark house, is situated in the *Jaura Mori* quarters. The entrance to it is roofed, and, little light gaining access to it, the *haveli* is called *Andhi Haveli.* The court-yards are wide and spacious, and there are halls and double halls supported by pillars. There are also underground chambers. The *haveli* was built by an *Omera* of the time of Sháh Jahán. It is now in the possession of the Bhai family of Lahore.

7.—Diwan Lakhpat Rai and Jaspat Rai's Havelis.

These extensive old buildings are situated in the Sháh 'Almi Gate quarters. The founders were Lakhpat Rai and Jaspat Rai, brother *diwans*, or ministers, under the viceroy of Lahore in the time of the Emperor Mahomed Sháh. Both were persons of great note in the Panjáb and the owners of extensive wealth and property. It is said that, when Lakhpat Rai celebrated the marriage of his daughter in Lahore, every resident of the city was sumptuously entertained by him. Ranjit Singh gave the *haveli* to Nawáb Sarfraz Khán, son of Nawáb Muzaffar Khán and the members of his family, when the latter settled in Lahore after the conquest of Multán. The *haveli* has since been in the possession of the members of the family of Multán Nawábs.

8.—The Haveli of Mir Jawad.

This is situated in the Delhi gate quarters. Mir Jawad was the military commander of Lahore during the viceroyalty of Nawáb Zakaria Khán, Khán Bahádur. He built this spacious *haveli* as his private residence. It was in possession of his descendants until the collapse of the Moghal monarchy. During the Sikh time Ranjit Singh gave it to Pandit Ganga Ram, his

distinguished revenue Diwán, or Minister. On his death it was occupied by his son, Diwán Ajudhia Náth, who was succeeded by his son, Diwán Baij Náth. It is now in the occupation of Diwán Narandar Náth, son of Baij Náth.

This lofty *haveli* is reckoned among the most magnificent buildings of the city of Lahore. It was built by Nau Nihal Singh, son of Máhárája Kharak Singh, and used by him as his private residence. It contains numerous spacious chambers, halls and balconies. The roofs are decorated with paintings and mirrors, and are worked in gold. The walls are richly and tastefully ornamented with glasses and artificial flowers. It is now Government property and is used as the *zenana*, or female school. 9.—The Haveli of Prince Nau Nihal Singh.

This very extensive and large house is situated in *Chuni Mandi.* The walls and upper rooms are so high as to give the house the appearance of a citadel rather than a private residence. 10.—The Haveli of Jemadar Khushal Singh.

This is situated in *Hira Mandi.* It is larger than even the *haveli* of Jemadar Khushal Singh. It consists of court-rooms, which are separate from the female quarters. There are underground chambers and pretty and handsome buildings attached to it. Opposite the double hall of court is a spacious court-yard, in the midst of which is the *samadh* of Rája Dhian Singh, surmounted by a beautiful dome, with a pinnacle of gold. The palaces, from their magnificence and grandeur, are worthy of the fame of the founder, as the Prime Minister of the great Máháraja of the Panjáb. 11.—The Haveli of Rája Dhian Singh.

This picturesque *haveli*, with its lofty upper storeys, stately rooms and majestic gateways, is situated in the Delhi Gate quarters. It is in the occupation of Kanwar Niranjan Náth, son of the late Rája. Diná Náth's other *haveli* is opposite the *haveli* of Diwán Baij Náth, and is in the possession of his grandson, Diwán Rám Náth, son of Diwán Amar Náth. Amar Náth was a profound Arabic and Persian scholar, a traveller and a poet. His poetical name was Akbari. The history of the Khalsa written by him in Persian is a work of great merit. 12.—The Haveli of Rája Diná Náth.

This magnificent *haveli* is situated in the Lahori Gate quarters. The founder was Nawáb Imam-ud-dín Khán, Governor of Kashmír under the Sikh government. It is furnished with numerous halls and chambers, tastefully decorated with paintings. It is now in the possession of Nawáb Ghulám Mahbub Subháni, son of the late Nawáb. 13.—The Haveli of Nawáb Imam-ud-dín Khán.

These are three large *havelis*, in two of which is the Teh- 14.—The

Haveli of Rája Suchet Singh.

sil Court. A fourth building, known as the *Tawela*, or stable of Suchet Singh, has been utilized for the Munsiff's Court.

15.—The Haveli of Cabuli Mal.

The haveli of Cabuli Mal, governor of Lahore, in the time of the triumvir governors of Lahore, is near the *Dibbi Bazar* of the city. It is a very spacious house, at present much neglected, and the property has passed to private individuals who are unable, from wants of means, to restore it to a proper condition.

THE SHIWALAS, OR HINDU TEMPLES.

There are numerous *Shiwalas*, or Hindu Temples, in the city, but the following is a brief account of some of the most important of them.

1.—The Shiwala of Báwa Thakurgir.

This is a splendid *shiwala*, to the north of the mosque of Wazír Khán. The gate to the south opens on to a spacious court-yard, in the midst of which is a lofty *mandar*, of solid masonry, with a domed roof. This dome is surmounted by a golden pinnacle, which gives the temple a picturesque appearance. The doorway of the *mandar* is to the west. The floor inside is paved with marble, and in the midst of it, on a raised platform, is placed the image of *Shib Ji Maharaj*, the object of worship. A large copper vessel, filled with water, is kept close by, to purify the place. The walls inside are decorated. The court-yard is lined with rooms for the accommodation of the visitors, and cells for the *sadhs*, or *pujáris*.

The site of the *shiwala* originally belonged to the mosque of Wazír Khán, but, during the supremacy of the triple rulers of Lahore, a certain *Bawa*, named Thakurgir, built a small *katcha* temple here, which was enlarged and rebuilt with masonry, at great outlay, by Rája Diná Náth, the head of the Sikh State Office.

2.—The Shiwala of Rája Diná Náth.

This handsome edifice is situated to the north of the square of the *Kotwali*, or Police Court. It is a two-storeyed building, with beautiful windows and balconies fronting the street, which is the most frequented part of the city, the population here being very dense. The shops below are occupied by tenants, who are mostly traders and artisans. The walls fronting the street are tastefully decorated with paintings of *Devatas* and *Avatars*. The entrance into the *mandar* is through the northern gateway, with the frame of red sand-stone and stairs of the same material. The gateway opens on to a wide court-yard, around which are handsome rooms, chambers and cells with domed roofs. In the western outer hall are placed the big kettle-drum, trumpets, shells and bells to summon the congregation to worship, at the appointed hours of ser-

vice and at other times. In the midst of the court-yard, on a raised platform of stone, is the *mandar*, in which is kept a beautiful image of *Shib Ji Maharaj.* The inside walls are decorated with paintings of deities and gods. The shining golden pinnacle on the top of the dome contributes much to the attraction and grace of this most popular place of Hindu worship. Drops of water are allowed to fall on the *Shiv Ji* from a perforated basin, filled with water, and placed over the image, according to the prescribed mode of worship. The floor inside the *mandar* on which the *Shiv Ji* takes his seat on an eminence, is of pure marble. When the time of service arrives, the musical instruments that are blown and beaten create a deafening noise, which, however, is indispensable for the service. The temple is the favorite resort of worship of the Kashmíri Pandits, the founder, Rája Diná Náth, having belonged to that class.

3.—The Shiwala of Bakshi Bhagat Rám.

This is one of the most splendid and popular places of Hindu worship in the city. The founder was Bakhshi Bhagat Rám, Adjutant General of the armies of Máháraja Ranjit Singh, who built it in Samvat 1900 (1844 A. D.) It is situated behind the *Kotwali*, in the *kucha* known after the Bakhshi's name. The building is two-storeyed. The first storey is reached by a flight of six steps. On the top of the outer doorway are two stone images of the sacred bull, an image of an elephant, and of an alligator. On entering the door are to be seen the stone idols of gods *Ganesh* (elephant), *Hanuman* (monkey) and *Bhairo Ji.* The floor is of stone, and there are marble platforms of *Jugmohan*, surrounded with railings of the same material. The *mandar* is a lofty tower, in which the *Shiv Ji* takes his seat, on a marble platform. The tower has several pinnacles of gold, of various sizes, according to their respective positions, the central one being the highest. The *mandar* contains a large number of beautifully chiselled stone idols of different sizes, which are worshipped by the votaries. The *mandar* is furnished with *jets d'eau* and cascades, or water-falls, and has luxurious underground rooms for the comfort of the *pujaris* during the hot weather. The marble square, two yards long, and two yards broad, on which the founder sat while distributing alms to the Brahmins, is still preserved.

The *shiwala* abounds with imposing edifices and bears testimony to the enormous wealth possessed by the officials of State during the reign of Máháraja Ranjit Singh.

4.—The Gurdwara of

The *Gurdwara* is situated in the *Chuni Mandi Bazar*, towards he southern end of the street. It is held in high esteem by the Sikh

Guru Rám Dás. community, being the birth-place of Rám Dás, their fourth *Gúru* in succession from Nanak. The parents of Rám Dás lived here, and he was himself born and brought up at this place, from which he was taken to Govindwal, where he was married to the daughter of Amar Dás, the third *Gúru*. The *Gurdwara* was built towards the close of Máháraja Ranjit Singh's reign, in the course of a year. It is built on the model of the *Darbar Sahib* at Amritsar. The *Granth*, or the holy book of the Sikhs, is kept at this place, and the musicians sing the sacred songs, accompanied by harpers on their instruments. Each Sunday a large gathering of men and women is held ; and members of the Singh Sabha hold their meetings, in which questions of social and moral progress are discussed.

5.—The Dharamsala of Báwa Khuda Singh. This is a well-known Sikh temple in the *Chuni Bazar*. The founder was one Jaswant Singh, who, on becoming a *Fakir*, changed his name to Khuda Singh, meaning a Sikh who worshipped one God. He was a great traveller and lived for a long time at Cábul, where he was well treated by the Amir Dost Mahomed Khan. He died twenty years ago, and now his *chela*, Prem Singh, has succeeded to his *gaddi*. The *Dharamsala* is of masonry. The gateway to the north leads to a large court-yard lined with brick houses. There is a large hall on the north for assemblies of people. The *Granth*, or holy book, is kept here, and, every third day, *Bhajans*, or songs in adoration of God and the *Gúrus*, are sung before a large congregation of both sexes, when offerings are made before the holy book, and bread is distributed to the *fakirs*.

6.—The Thakurdwara of Rája Teja Singh. This magnificent *mandar* is situated at the end of the Moti Bazár, and is built of solid masonry. The founder was Rája Teja Singh, the Commander-in-Chief of the Khalsa troops, who led the Sikh army across the Sutlej with the object of waging war against the British. The building is two-storeyed, and was constructed twenty-five years ago. The entrance is from the north, by a flight of steps which open on to a wide court-yard, with a floor of masonry and lined with rows of arched rooms. In the midst of this court-yard, on a raised platform, is the *mandar*, which is lofty and majestic. In front of the doorway is a chaste gallery of stone, of great beauty. The walls inside are decorated with stone carvings, and in a niche of marble are gracefully placed the images of *Sri Krishna Ji Maháráj* and *Radhika Ji*, dressed in rich cloths and adorned with precious ornaments. The tower of the *mandar* is a lofty parallelogram of three storeys, the lowest of which is a bulb like dome. The top of the tower is ornamented with a pinnacle of gold, and golden bells are attached in several places. The *mandar* is now in charge of

Rája Harbans Singh of Shaikhupura, the adopted son of the founder.

7.—The Shiwala of Golab Rai. This is situated inside the *Masti Gate*, behind the *Haveli* of Jemadár Khushal Singh. The founder was a Jemadár in the Darbar of Máháraja Ranjit Singh. The building is of red sandstone and solid masonry. The gilt dome is spacious and large.

8.—The Dharam sala of the Kuka Panth. This is situated on the western side of the *Moti Bazar*. The building, though small, is attractive. The *Granth* is kept here, and the Kukas assemble here to sing songs in adoration of the *Gúrus* and to hear the sacred volume.

9.—The Mandar of Hanuman Ji. The *mandar* is in the Moti Bazár. The walls inside and the roofs are beautifully decorated. On the eastern wall is a large image of *Hanuman Ji*, colored with red lead, or minium, and another of *Krishan Bhagwan Ji*. Morning and evening a large concourse of men and women assemble in this *Gurdwara*, to bow before the gods above mentioned, and implore their grace. The temple is very popular with the Hindus.

10.—The Tirpolia Shiwala. This high *mandar* is situated in the *Tirpolia Bazár*, towards the eastern end of the road. It is undoubtedly one of the most ancient Hindu buildings of the city, and some maintain that it is as old as the city itself. The *Shiv Ji Maháráj* takes his seat in the *mandar*, on a raised platform. The *mandar* is surrounded by a number of spacious buildings, some of them two-storeyed, for the accommodation of *Jogís* and *Pujáris*. The institution is most flourishing, and is a popular place of worship with Hindus of all denominations, who hold it in great sanctity on account of the length of time it has survived. Báwa Prem Náth *Jogí* was for a long time in charge of the temple, which, after his name, is called *Prem Náth ka Mandar*.

11.—The Báoli Sahib. Behind the golden mosque of Bhikari Khán is a *Báoli*, or large well, with steps descending to the edge of the water. The well was dug by Arjan, the fifth Sikh *Gúru*, in the time of Jahángír, and had a large alms-house attached to it. In the time of his successor, *Gúru* Har Gobind, owing to a quarrel between the *Gúru* and the *Qazi* of Lahore, the *Báoli*, with all the buildings attached to it, was confiscated to the State, and in the place of Langar Khána a mosque was built in 1890, Samvat (1834 A. D.). The Máháraja, having fallen dangerously ill, was advised by his atrologers to re-open the *Báoli* and bathe with its water, which would cure him. He acted accordingly, and is said to have been cured by the bath. He lost no time in demolishing the mosque, and all the present buildings, consisting of rooms, chambers and balconies

were constructed by him in the course of five years, at an outlay of seventy thousand rupees. A tank was also constructed close to it, which used to be filled with the water of the *Báoli*, but is now dry. The place is highly respected by the Hindus, who hold all their important meetings there. The *Granth*, or holy book, wrapped up in valuable cloths, is reverentially placed on a raised platform, and the great kettle-drum is beaten every morning and evening to awaken the faithful to a sense of their duty to the Creator.

12.—The Thakurdwara of Baikunth Dás.

This is a three-storeyed temple in the *Chakla Bazar*. The original building was very ancient, but it has been entirely remodelled, and the present edifice was erected by Báwa Pritam Dás, twelve years ago, with money raised by public subscription. In the middle storey, in an ornamented niche of a highly furnished room, are placed the stone idols of *Krishan Bhagwan Maháráj* and *Radhika Ji*, decorated with ornaments and jewels. In the hall to the front is the image of *Hanuman Ji*, colored red. The images are objects of worship and offerings to the votaries of Brahma. The halls are richly furnished with carpets and cushions.

13.—Shiwala of Diwan Shankar Náth.

The *shiwala* is to the east of the *Chakla Bazar*. Its founder, Pandit Shankar Náth, was a Diwán in the time of the Sikhs, and one of the most popular Honorary Magistrate in the city. The *shiwala* is in the midst of a court-yard, and has a high tower, decorated with a pinnacle, which gives it a picturesque effect.

14th—The Shiwala of Rugnath *Missar*.

The *shiwala* is to the east of the *Chakla Bazar*. It was built forty years ago by Rugunath *Missar*, and, as a place of worship, is in extensive use.

15.—The Thakurdwara of Magho *Missar*.

This is situated south of Ragunath *Missar's shiwala*. It is a two-storeyed building, with rooms beautifully decorated with pieces of mirror. The images of *Krishan Ji* and *Radhika Ji*, decorated with valuable ornaments, are the objects of worship.

16.—The Thakurdwara of Banke Bihari.

This is the richest of the Lahore *Thakurdwaras*, and is situated close to the *Haveli* of Bhái Basti Rám. The building is two-storeyed and the walls and roofs are tastefully decorated with pieces of looking glass, and ornamental work of a variety of kinds and colors. Gold color and gilt are profusely used; and the recesses in the walls are ornamented with *creptals* which send out their brilliant rays like so many stars in the sky. The entire building looks like some beautiful ornament, or crystal palace, and is, architecturally, a success. The floor is covered with rich cushions and carpets. The original temple is very ancient, and the date of the foundation cannot be ascertained; but it has been

extensively remodelled at a great cost by Bhái Nand Gopal, a *Rais* of much public spirit and of advanced ideas, the descendant of the Bháis, or the spiritual leaders of Máháraja Ranjit Singh and his royal family. A large fair is held here on the first day of each Hindu month, and the *Bhagats* and *Pujáris* entertain the congregation by singing hymns and reciting holy sayings in adoration of the *Avtars*.

17.—The Mandar of Veshnu Devi.

This temple is situated in *Mohalla Talwara*, in the Bháti Gate quarters of the city. It was built forty years ago, with money raised by public subscriptions. The entrance to the *mandar* is through a gateway to the west. The image of *Devi Ji*, made of stone, is placed in a richly decorated recess of the wall. It is dressed and ornamented with jewels. The *Devi Ji* was originally kept in the *Gurdwárá* of Chauk Malla Singh, in the city of Amritsar, and was brought to Lahore by Bhaggu Bhagat. It is now universally worshipped by the Hindus.

18.—The Shiwala of Dilbagh Rai.

This *shiwala* is in the *Mohalla Talwara*. It was built by Dilbagh Rai, the Diwán of Rája Dhian Singh, Prime Minister of Máháraja Ranjit Singh. Outside the gate of the temple is a large well, of very ancient date. It is now treated as part of the *shiwala* premises. Originally, the site of the *shiwala* belonged to this well; but, the *mohulla* people disputing about the ownership of that site, Dilbagh Rai built the present temple on it. The *mandar* is built of stone, and is surmounted by a large dome. Within the temple, on a raised platform, the *Shiv Ji* is gracefully seated and is worshipped by the congregation. There are rooms for the *Pujáris* and the *shivala* are extensively resorted to by the Hindu public.

19.—Shiwala Tibbi Wala.

This sacred *mandar* is situated in *Tibbi mohalla*, east of the *haveli* of Rája Suchet Singh, now utilised as the Saddar Tahsil. It is, perhaps, the most ancient Hindu temple of Lahore, and must have been erected about the time of the foundation of the Hindu city of Lahore. The *mandar* proper is a storey and a half below the surface of the ground and is reached by a flight of steps. As observed by Kanhaya Lal, it is reasonable to suppose that it was built originally on a platform of a certain height from the ground, as most edifices of the kind are built. The lapse of hundreds of years have had the effect of raising the surface of the adjoining ground to its present elevation. During the Sikh time the dome of the *mandar* was on a level with the ground; but Rája Dina Náth had the ancient dome dismantled, and built, in its stead, the high dome with which it is now covered. The *mandar*, however, retains its original peculiarity, which is of special antiquarian in-

terest. The inner room, which is dark, is reached by a flight o twenty steps, and lamps are burnt day and night to light it. Th *mandar* has two gates, one to the east and the other to the south, and a large court-yard shaded by an old and large banyan tree. Close to the underground chamber is the old well of the *mandar*, into which the surplus water is drained. The *mandar* is highly respected on account of its ancient character.

20.—The Thakurdwara of Chor-Mor. This *mandar* is situated in the Dái Bholi quarters of the city and is a two-storeyed building. It was built fifty years ago, in the time of the Máháraja Ranjit Singh, by the mother of Kanhia Kambo, who gave it to *Mahant* Balram Dás, a *Báwa* held in great religious esteem. The Máháraja himself used to visit the *mandar*, and on that account it acquired much importance. It is stated that once *Mahant* Har Kishn Dás, on the occasion of a visit. by the Máháraja to this temple, related to him the story of *Chor-Mor*, or the thief and the peacock. The Máháraja was pleased with the story, and gave the *Sadh* the name *Chor-Mor*, by which appellation the temple also came to be called. The *mandar* is furnished with chambers and side rooms, profusely decorated with paintings and mirrors. The images of *Ram Chandar*, *Lachhman*, *Sita* and *Rughnath*, which are placed here, are the objects of worship. *Katha* is read every evening and is attended by a large number of both sexes.

21.—The Bhaddar Kali. This temple is situated in the *mohalla* known as *Phalla Lakhpat Rai*. The object of worship is a small altar of sand, a cubit square, on which oblations are offered. An annual fair is held here simultaneously with the Bhaddar Kali fair of Mauza Niaz Beg.

22.—The Thakurdwara of Jawala Devi. The *mandar* is situated in *mohalla Vacchho Wali*, and was built by Mussammat Jawala Devi, about twelve years ago. The walls and the recesses are well decorated, and the high tower has a golden pinnacle on it. The stone image of *Krishn Ji* and *Radha Ji* are dressed with rich cloths and ornamented with jewels.

23.—The Rám Dwara. This is another very popular *Vacchho Wali Mandar*. The *Katha* of *Ramayan*, *Sri Bhagwat* and other holy books is held every, day, and *Bhajans*, or holy songs, are sung in praise of the *Devatas*. Each visitor, on coming to the temple, receives from the *Mahant* a garland of *Tulsi*, on which he repeats the holy passages as long as he stays there, and which, on his departure he places at a central spot where a heap of such garlands is formed every day. Alms in the shape of food are distributed every morning and even-

ing to the *Pujaris* and other poor people who resort to the institution.

24.—The Asthan of Bhairon Ji

This sacred place of Hindu worship is in *Vacchhowali* The *mandar* is on a high platform. In the front wall are two recesses, in one of which a lamp (*charagh*) burns day and night, and in the other there is a large wooden peg on which are heaped garlands of flowers. The *asthan* is a popular resort with both men and women.

25.—The Mandar of Báwá Mahar Das.

This is a large *mandar* in *Mohalla Vachhowali*, built about two hundred years ago by Báwá Mahar Das. It is a great repository of idols, and there are to be seen here the images of *Krishna, Bhagwan, Radha Mai* and other *Devatas*. Close to it is a cluster of *shiwalas*. The *shiwala* of Sukh Ram, Khatri, Kapur, was built in 1930 Samvat. Next comes the *shiwala* built in the same year by *Bhagtan*, a Hindustani female who had a shop for the sale of betel leaves in the Sikh time. Then the *mandar* called the *Chaurasi Ghanti walí Devi*, from the eighty-four bells which are hung by a cord to awake the gods. Last is the *mandar* of Chetu *Mahrotra*, built by him in February 1875, as appears from an inscription on the gateway. The *Devi Ji* which graces this temple, was found in the course of digging on the spot. The joy of the people on the sudden appearance of the goddess was unbounded, and crowds went daily to pay it respect. At last a public-spirited and pious man, named Chetu, resolved to build a temple for the *Devi*, where the goddess is worshipped by multitudes of people.

26.—The Shiwala of Pandit Radha Kishan.

This imposing *shiwala* is situated in the *Gumti Bazar*. The tower is high and the upper portion is covered with copper gilt plate. On the top of the tower is placed a golden image of *Hanuman* (the monkey god), instead of a pinnacle, which gives it a picturesque appearance. The *shiwala* was built, in 1818 A.D., by Pandit Radha Kishn *Lambdarhia*, or " the long-bearded."

27.—The Mandar of Kali Devi.

The *Mandar* of *Kali Mata*, or *Kali* Mother, is situated in *Gumti Bazar*. It is small, but handsome, and stands on a platform of stone, on which is placed the image of *Kali Mata*, made of black stone. She is seated beneath a dome of exquisite beauty. Two richly ornamented umbrellas are placed here. The smaller one, with a golden fringe, spreads over the image, and the larger one, which is equally costly, covers the dome. Both these umbrellas contribute largely to the picturesqueness of the scene which the temple presents to the view. The *Kali Mata*, which is said to have the gift of making people happy, is worshipped daily by crowds of men and women. During the *Nauratra*, a fair is

held here for nine days, and the income from offerings is large. Every Hindu who passes along the lane is bound to bend his forehead before the propitious goddess.

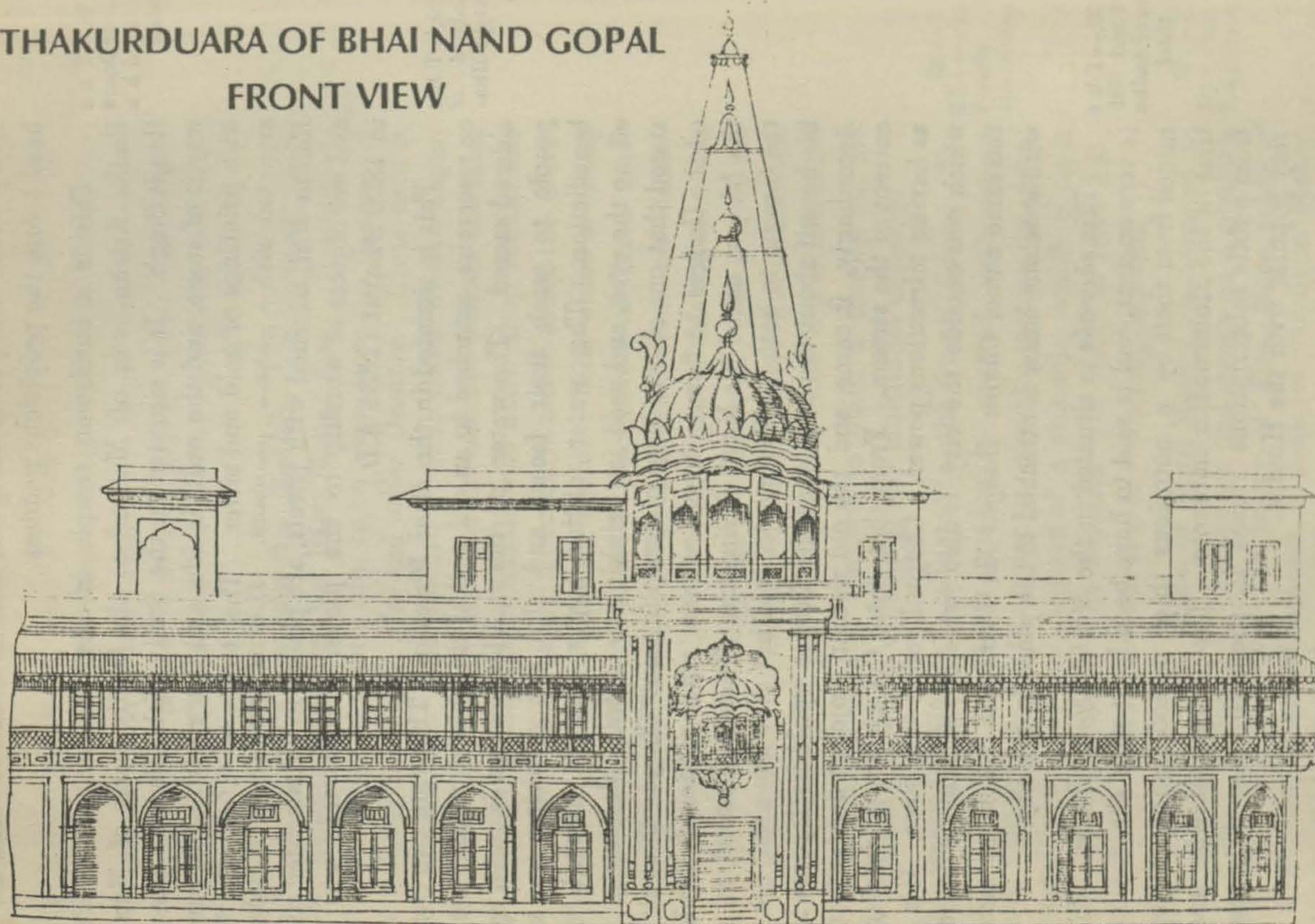
28.—The Thakur Doara of Radha Krishn. This is a handsome temple in the *Haveli* of chief Pandit Radha Krishn, son of Madsudan, the family priest of Mahárája Ranjit Singh. It is situated in the Said Mitha Bazar. The gateway is of stone, and the walls inside and the roofs are ornamented with paintings of gold and silver. The tower is lofty, and is surmounted with a golden pinnacle. The images of *Sri Krishn* and *Radha Mai*, adorned with jewels, are placed in ornamented niches, and are objects of worship to the pious. The temple was built in 1890 Samvat (1834 A.D.)

29.—The Chaubara of Chhajju Bhagat. This is situated in the *Dhal Mohalla.* There are two cisterns, or reservoirs, attached to an old well at this place, which are considered sacred. The water of the smaller cistern is used by the people to wash their faces, and also for drinking, to secure benediction. The water of the larger one is revered, applied to the eyes, and used in drinking to obtain blessings. It is stated that out of this large cistern the saint Chajju Bhagat caused the Ganges to flow. An old woman who rendered service to the *Bhagat*, asked his leave, during the *Baisakhi* festival, to go to the Ganges to bathe. The master told her that she need not trouble herself about the matter, as the Ganges would itself come to her. Accordingly, it came, and the old woman enjoyed her bath in the current of the stream. From that date the cistern is worshipped, as having miraculous power. Chajju lived in this place. His shop, which was outside the city, is also worshipped and is known by the same name, *Chajju Bahgat ka Chaubara.* A large *mandar*, with spacious halls, is attached to the place in the city.

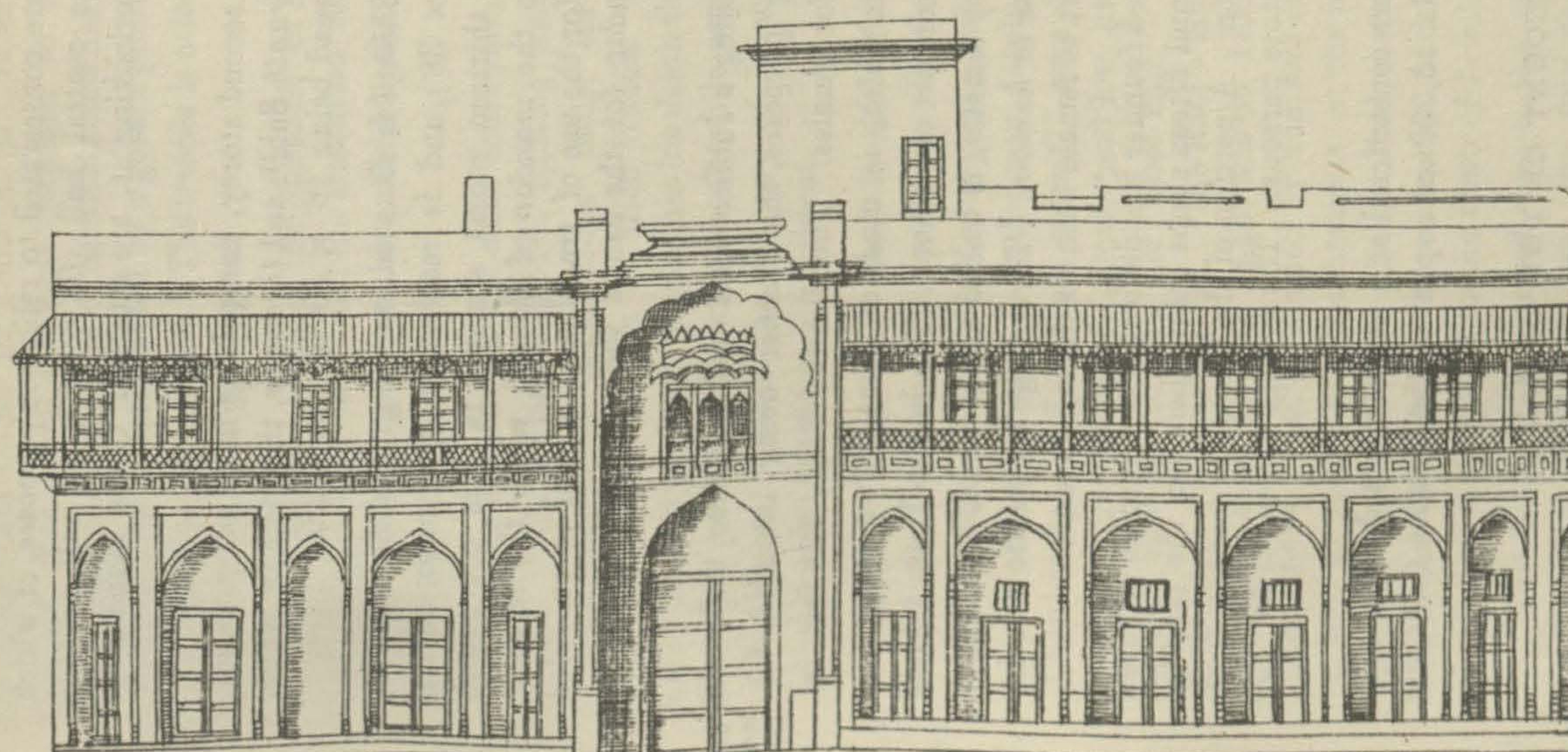
30.—The well and Shiwala of Sadhu the thief. This *shiwala* is situated in the *Machhi Hatta Bazar.* The well is very ancient, and is said to have been built with the money obtained from theft by a notorious thief named Sadhu, during the time of the Mohamedan emperors. The present *shiwala* was built from public subscriptions raised in the Sikh time. The temple is very popular with the Hindus.

31.—The Thakur Doara of Bhái Nand Gopal. This imposing religious edifice, which was built in the first quarter of 1891, is situated outside the Sháh 'Almi Gate, and is popularly known after the name of its owner. It is an extensive two-and-a-half-storeyed building and is throughout made of bricks and mortar. The principal deity to whose service the building is dedicated is *Sri Krishanji,* but ample provision has been made for the worship of other deities. The principal *mandar* is

THAKURDUARA OF BHAI NAND GOPAL
FRONT VIEW



THAKURDUARA OF BHAI NAND GOPAL SIDE VIEW



situated on the second storey, which is reached by a broad staircase of stone. Its steeple, 80 feet high, is built of bricks and mortar, with the exception of *Palki* which is of white marble. Altogether 42 rooms are consecrated to religious purposes, of which 18, including a large central hall (62′ × 17′), as well as four upper floor rooms, overlooking it, are attached to the *mandar* of the principal deity.

A portion of the second storey, comprising in all seven rooms, is set apart for the *Granth* Sahib and *Granthis*, the room in which this holy scripture is read being 16′ × 10′ in dimensions.

The *mandar* of *Shivaji* is situated on the ground floor in an open court-yard (73′ × 38′), and is reached by two gates, facing each other. Of the thirteen rooms situated in this court-yard, three are attached to the *mandar* of *Shivaji*, while the remaining ten are set apart for the use of travellers. A well is provided in front of the *mandar* for the use of the worshippers and travellers.

Jubilee Ghât and Jubilee Tank.

To the main building a Jubilee *Ghát* and a Jubilee tank are attached for bathing purposes, the former being intended for males, and the latter for females. The Jubilee *Ghát*, 128 feet in length, and 16 feet in width, is made of stone. Two rooms are attached to it for the comfort of bathers. The Jubilee Tank, which is largely resorted to by females, is walled up all round, and is provided with a bath-room or *hamam*. Three large rooms are attached to it for the comfort of female bathers during summer.

The public-spirited founder has dedicated the income of seven two-storeyed houses and fifteen shops below them for the maintenance of this institution. A portion of the income is spent in feeding pilgrims and destitute persons. The average income is Rs. 120 a month.

The buildings were constructed at a cost of upwards of a lakh of rupees, of which Rs. 15,000 were spent on the Jubilee *Ghát* and Jubilee tank.

AN ACCOUNT OF THE SAMADHS.

1.—The Samadh of Raja Teja Singh.

This *Samadh* is situated outside the *Masti Gate*, in the garden of Jamadar Khushal Singh. The building, which is octagonal is made throughout of marble, and is covered with a high dome of the same material. Raja Teja Singh died in 1863 A. D., and this beautiful edifice was constructed to his memory, under the able superintendence of Rai Mul Singh.

2.—The Samadh of Ram Singh. Ram Singh, son of Jamadar Khushal Singh, was a very able young man, well versed in Arabic and Persian. He died during his father's life-time, and this *Samadh* was built to his memory by his affectionate father in 1839 A. D. It is a highly finished *Samadh*, with spacious rooms attached to it. The floor is of marble, inlaid with flowers of cornelian and black-stone. The dome is majestic, and is surmounted by a golden pinnacle. The walls and the recesses are ornamented. The temple is attach ed to the *Samadh*, in which *Shiv Ji* is worshipped.

3.—The Samadh of Jamadar Khushal Singh. This is situated south of the *Samadh* of Ram Singh. Khushal Singh died in 1844 A. D., and his cremation took place at the spot where the *Samadh* now stands. He was the chamberlain of Mahárája Ranjit Singh.

4.—The Samadhs of Raja Suchet Singh and Udham Singh. Both are situated in the same court-yard, close to the parade ground. Raja Suchet Singh fell fighting hand to hand against an unequal number of Sikh troops under his nephew Raja Hira Singh, in the mausoleum of Mian Wadda. Udham Singh, eldest son of Mahárája Gulab Singh, met his death through the accidental fall of a portion of masonry work while passing one of the gates of the Hazuri Bagh, in the company of Prince Nau Nihal Singh, who also died by the same accident.

5.—The Samadh of Sardar Jawahir Singh. Jawahir Singh was own brother of that intriguing lady Rani Jindan, mother of Dalip Singh, afterwards the boy Mahárája of the Panjáb. He was killed by the infuriated Sikh soldiery towards the end of 1844. Jindan was deeply afflicted by the death of her brother. "She threw herself" says Smyth, in his History of the reigning family of Lahore, "and her little son upon the body; she wept bitterly and tore her loose hair." His tomb, outside the Masti Gate, was built by her. The Rani's lamentations for her brother never ceased as long as she was in Lahore. According to the same authority, "daily, attended by numbers of her women, she went on foot to renew her lamentations at the mausoleum of her murdered brother. Daily she thus walked through the city exposing herself to the view of the multitude with her long hair all dishevelled as she repaired to the tomb of Jawahir Singh."

6.—The Samadh of Bhai Vasti Ram. This *Samadh* is situated close to the wall of the fort on the north. Bhai Vasti Ram was the spiritual guide of Mahárája Ranjit Singh. The *Samadh* is an architectual monument of great beauty, with a large number of chambers and rooms, all in a state of perfect preservation.

7.—The Samadh of Hakikat Rai. This is situated east of Mauzah Kot Khoja Saí'd, two miles east of Lahore. Hakikat Rai, a Hindu boy of 17, used to study

in a school, in the time of Nawab Khán Bahadur, Viceroy of Lahore. He quarrelled with the Musalman boys and returned the abusive language which they had applied to some of the Hindu gods. He was taken to the *Qazi* who sentenced him to be executed for daring to abuse the Prophet. The case came on before the Governor, who confirmed the *Qazi's* sentence, declaring, however, that, should the boy embrace Islam, the sentence would be remitted. Hakikat Rai, true to the faith of his ancestors, rejected the invitation to embrace the faith of the Prophet and was executed. His tomb is held in great reverence by the Hindus, who flock in multitudes to bow before it. The annual fair of *Basant*, or spring, is held at this *Samadh*.

8.—The Samadh of Maharaja Sher Singh.

This *Samadh* is situated to the west of the summer house of Sháh Biláwal,* built by Mahárája Ranjit Singh. It possesses no architectural pretensions and is a simple shrine of masonry work. The reason is that, after the assassination of Sher Singh by the *Sindhianwalia* Sardars, there was an entire absence of any regular form of government, and those interested in erecting a memorial worthy of the name of the reputed son of the great Mahárája, had but little respite from the intrigues which surrounded them on all sides, to think of architectural works. The place is historically interesting, as the site of a tragedy which has been surpassed by few in the pages of Asiatic history, and which was followed by those bloody scenes and conflicts that contributed in so important a degree to the speedy collapse of the powerful dynasty established in the Panjáb by the genius of Ranjit Singh.

West of the dome of Sher Singh is the *Samadh* of his wife, Randhavi. Over the archway of this *Samadh* is the following inscription :—

سماده راني صاحبه رندهاوي دهرم كور مهاراجه شير سنگه صاحب
بها-ركي سرگباش هوي در ماه ۱۴ مگهر سمت ۱۹۲۷ يوم يكشنبه

"The *Samadh* of Rani Sahiba, Randhavi Dharam Kaur, wife of Mahárája Sher Singh. Died on Sunday, the 14th of Maggar, 1927 Samvat."

East of the Sher Singh's dome is the *Samadh* of his wife, Rani Partáb Kaur. The following is the inscription over the gateway of this *Samadh* :—

راني پرتاب كور والده سردار تهاكر سنگهه زوجه مهاراجه شير سنگه
بهادر سرگباشي دهم ماه بادرو سمبت ۱۹۱۴

"Rani Partáb Kaur, mother of Sardár Thakar Singh, and wife of Mahárája Sher Singh Bahadur. 10th of the month of Bádrú, 1914 Samvat."

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* North-west of the *Baradari* is the chamber in which Mahárája Sher Singh took his seat when shot dead by Ajit Singh *Sindhianwalia*. The mark of

THE OLD GARDENS OF LAHORE.

The Mahomedan Period.

The Shalimár garden. Few only of the gardens of the Moghal period have survived the wreck of time. The most noteworthy of those which have, to a certain extent, preserved their former magnificence, are the gardens of Sháh Jahán, known as the Shalimár,* distant about three miles from the city on the Amritsar road,—already noticed from an architectural point of view in Chapter II of this work.† It will be interesting to note here some of their essential features and the principal changes they have undergone since they were laid out.

Remarkable features of the garden. The most remarkable peculiarities noticeable in the gardens, peculiarities which, indeed, form their principal features, reflecting the highest credit on the engineering skill of Sháh Jahán's period, are, firstly, the exactness with which the water level of the canals, in the different terraces, notwithstanding their various heights, is regulated; and, secondly, the amazing apparent evenness of the surface of the gardens externally,—for, looked at from outside, they seem to comprise one even surface of ground encircled by the same walls, though internally they are divided into three terraces, each being higher than the other by the height of two men.

With reference to the first point, it is to be observed that the level is so even throughout that, the moment water is let into the first cistern of the uppermost terrace, it affects the last cistern of the same terrace, the fountains of which commence to

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the bullet is still to be observed on the upper portion of the marble latticed work south of the chamber. Opposite the *Baradari*, in the court-yard, is a well, covered over with stones, with a small opening. This was used by the Mahárája for drinking water. In the midst of the court-yard is a vaulted room, where Sher Singh sat to hear the *Grunth*. Between this room and the *Baradari* is an old tree, beneath which is a platform on which was the grave of Sháh Belawal. Traces of the grave still exist. As described elsewhere (*vide* pages 158 and 159 *supra*), the river Ravi threatening the mausoleum of the saint by an overflow, Mahárája Ranjit Singh had the box containing the sacred remains, removed from this place and the box was buried close to the garden of Rájá Diná Náth where a beautiful tomb has been built over it.

* An account of an interesting discussion on the word *Shalimár* which took place in the Darbar of Mahárája Ranjit Singh, is given in my *History of the Panjáb*, page 360. *Shala* is a Shastri word, meaning 'house,' as in *Dharamshala*, signifying "House of religion," *Pathshala*, "House of tuition," &c., and *Már* is a Turki word, meaning "Joy." Thus, *Shala-már*, which is a combination of Sanskrit and Turki words, means, "House of Joy." Ranjit Singh gave it the name *Shahla Bagh*, شهله, *Shahla* in Persian meaning "Sweet-heart," and *Bagh* باغ garden. *Shahla Bagh*, thus means, the "garden of sweet-heart." Under the orders of the Mahárája, the garden was styled by this designation in all public correspondence *History of the Panjáb*, page 361.

† *Vide* Article No. 23, pp. 140 to 144, *supra*.

play simultaneously with those of the others, which all commence to play at one and the same time.

The same remarks apply with respect to the water level of the second and third terraces, which, it must be noted, is the same for both ; although, curiously enough, the second terrace is situated at a height compared with the third.

The second point is thus explained :—It is said that, where the gardens now are, flowed in olden times the Hydroates, or Ravi. When Mahmúd invaded Lahore, the site of the gardens and their neighbourhood formed the bed of the river. The upper, portion of the garden site comprised the *Mánjha* (or high) land and the lower the *Bela* (or low bed of the river.) The land being fertile and the scenery around attractive, Sháh Jahán determined on laying out the Royal Gardens in this locality.

Báran Hatta wells.

The visitor will observe that there are three rows of fountains in the middle cistern of the third terrace from north to south, while there is only one row of them in the middle cistern of the first terrace in the same direction. A stronger current of water was also required to fill the large tank in the second terrace and the four remaining cisterns in the third. In order that the water might flow with sufficient force into the second and third terraces, two large wells called *Báran Hutta* (or the twelve-wheeled) were constructed in connection with the uppermost terrace, one to the west, and the other to the east. The western well is, at present, in working order. The eastern is in ruins. To convey the water of the western well, an aqueduct was constructed on the top of the garden wall in that direction, which conducted it to the second and third terraces; and a similar arrangement was made to convey the water of the eastern well to the same terraces. These aqueducts exist to the present day on the garden walls to the west and east.

Aqueducts.

The marble summer-house.

As to the principal changes that have taken place in the gardens since they were laid out, it is to be noted that the summer-house towards the northern end of the first terrace, overlooking the marble water-fall and the large tank in the second terrace, was originally a structure of pure marble, covered externally and internally with that material from base to summit, but Máháraja Ranjit Singh removed the stone and sent it for the embellishment of the Sikh temple at Amritsar.

Smaller summer-houses.

The summer-houses to the east and west of the large tank in the middle terrace were also of marble, which was removed by the triumvir governors of Lahore, and sold off before the ascendancy of Ranjit Singh.

Sawan Bhadon.

The niches in the three side walls of the building known as *Sawan Bhadon,** towards the southern extremity of the third terrace, were all of marble which was carried away by the Sikhs during the time of anarchy that preceded the establishment of the Sikh Government. The marble niches to the south, however, still exist.

The Khwabgah.

The *Khwábgáh,* or sleeping apartment of Sháh Jahán, is situated to the west of the garden of Fyz Bakhsh, as the first terrace is called. In this *Khwábgáh* there was a cistern of green agate, but it was removed by the three governors of Lahore, and the stone sold in the bazars of Lahore. The three governors also took out the copper of the fountains and sold many maunds of it to the braziers of the city.

The Bárá Hatta well.

The large well, *Bára Hutta,* to the west of the *Khwábgah* immediately outside the garden wall, noticed before, is so called because it can be worked by twelve Persian wheels. The well is quite extraordinary, and from its enormous size more resembles a tank than a well. The circumference exceeds 200 feet and the depth is very great. In the time of the Emperors, a grating of iron was fixed at some depth below the surface of the water with the object facilitating the picking out of the earthen pots (*Tinds*) with which water is drawn, and other articles which might chance to fall into the well. This grating, which must have been of considerable dimensions, does not now exist ; but the iron hooks, by which it was suspended, can still be seen at intervals all round the well inside, a little below the surface of water.

Original gateways.

The original gates of the garden exist on the west and east sides in the lowest or third terrace, but of these only that to the west is in use at present ; the other, to the east, is bricked up. The doorway, towards the south of the first terrace, on the grand trunk road to Amritsar, is recent, and was opened in the commencement of the British period by Major Macgregor, Deputy Commissioner. It was originally the *Khwábgáh,* or sleeping apartment of the ladies of the royal *Harem.* South of this *Khwábgáh,* on the side of the Amritsar road across it, were splendid palaces of the royal ladies. The quarter was known as *Khawáspura.* The passage

Khawaspura.

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* A kind of lattice work representing the rains of the Hindi months, *Sawan* and *Bhadon* (corresponding with parts of July and August.)

from Khawáspura, to the garden of Farah Bakhsh, was by two gates, one to the west, the other to the east. The foundations of Khawáspura were extensive and existed until lately, but they were dug out, and the bricks sold in the time of Colonel Nisbet, Deputy Commissioner, Lahore.

The Farah Bakhsh.

The Farah Bakhsh was reserved for the royal ladies, who used it as their pleasure ground. Between this and the second terrace was a partition wall of marble fret-work of the height of a man, which served as a screen. This marble wall of fret-work was of exquisite beauty, and marks of it can be still seen at the northern extremity of the first terrace, where now exist only railings of red sand-stone. It was death to pass the screen, and the passage was guarded by Armenian and Tartar soldiers. Only eunuchs and lady visitors found access to it. According to Manouchi's description of the *Harem*, each lady had her own band of damsels, who sang, played on musical instruments and danced.

The Fyz Bakhsh.

The king gave audience in the second and third terrace, and here the Omerahs and princes of the royal blood assembled to pay homage to His Majesty, and take part in the festivities of the day.

Ranjit Singh restores the gardens.

As has been narrated in the Second Chapter, the garden suffered much at the hands of rapacious invaders and Sikh free-booters, as well as the Sikh rulers. It was reduced to such a ruinous condition at the commencement of Ranjit Singh's reign, that the reservoirs were all filled up with earth, and, the whole land having been ploughed up, cultivation was carried on at the place. The Máháraja, although he divested it of much of its marble and other valuable stone, restored the garden.

Royal Bath-rooms.

The royal Bath-rooms were thoroughly repaired and put into order by Máháraja Sher Singh.

Ináyat Bagh. Anguri Bagh.

A good idea of the former magnificence and picturesqueness of the Shalimár may be formed from the fact, that it was situated in the midst of thriving and luxuriant gardens, the property of the Court nobility. Thus, to the south, across the Amritsar grand trunk road, was the *Ináyat Bágh*, and further south of it was the *Anguri Bágh*. Remnants of these gardens still exist.

Mahtabi Bagh.

To the north was the *Mahtábi Bágh*, which, has been sold by auction by the Government and become the property of Mian Chánan Din, of the Baghbánpura Mian family. A *Báràdarí* and a tank of this garden still exist, and traces of fountains of water and water courses are visible to this day.

The Golabi Bágh.

To the west was the *Golábi Bágh*, belonging to Sultán Beg, a cousin of the son-in-law of Sháh Jahán, the gateway of which still exists on the road to Shalimár.*

The Bágh-i-Dárá.

To the east of the garden was the garden of Prince Dárá Shekoh called the *Bágh-i-Dárá*. It was embellished with a *Bárádari*, a tank and fountains of water, but these have all disappeared now. Máháraja Sher Singh gave this garden to Diál Singh *Majithia*, a Sirdar of his Court. His son, Sirdar Diál Singh, demolished the buildings, and sold the bricks. Ten acres of the land of this garden are now held in proprietory right by Maulvi Zahur-ud-dín, Pleader, Chief Court, Panjáb, a member of Baghbánpura family.

The garden of Dilámez or Dilkusha.

Of the other gardens of the Moghal period may be mentioned the garden of Nur Jahán, across the Ravi, noticed in the works of Jahángir's period as the garden of *Dilámez*, or *Dilkusha*, where exists the mausoleum of that Emperor; the garden of Mirza Kamrán, on the banks of the Rávi, now in ruins, of which only the summer-house, known as Turgah, remains; the garden of 'Alí Mardán Khán, called the Nau Lakha, and the gardens of Mahabat Khán, south of the Shalimár. Of the numerous other gardens of the time of the Moghals, many of which have been noticed in Chapter I of this work, no trace now exists.

Other gardens.

The Sikh Period.

The Ahlúwalia garden.

The environs of Lahore were, during the Sikh time, noted for the fertility of their gardens, but few belonging to that period are now left, and of these fewer still are properly looked after by their present owners. The buildings of the *Ahluwalia* garden, near Nau Lakha, were destroyed by the heavy rains of 1875, and the garden, which was treated as part of the Nau Lakha garden of 'Ali Mardan Khán, is now neglected. The land attached to it is under cultivation, and few of the fruit trees remain.

The garden of Jamadar Khushal Singh.

The garden of Jamadar Khushal Singh is in tolerably good condition. The *Samadh* of Ram Singh, son of Khushal Singh, is situated in this garden.

The garden of Rajá Teja Singh.

The garden of Rajá Teja Singh, in the village Khui Mirán, a mile and a half from Lahore, is a splendid garden with a summer-house, numerous fruit trees and a canal. It has been well looked after by Rajá Harbans Singh.

* *Vide* Article No, 14, page 134 *supra*.

The garden of Rajá Diná Náth, on the old road to Shalimár, close to the tomb of Ghore Sháh, was once unrivalled for its beauty, fertility, and elegance. It was the old place for Hindu and Mohamedan garden parties, and the popular resort of all classes of people for enjoying the company of friends. It is furnished with reservoirs of water, tanks, splendid summer-houses and buildings for the accommodation of visitors. Being, however, neglected by the present owner, it has ceased to be the rendezvous of the people.

The garden of Rajá Diná Náth.

The garden of Diwan Ratan Chand, outside the Sháh 'Almi gate, is a place of great interest. It is furnished with picturesque buildings, elegant reservoirs and fountains of water and luxuriant walks. There are numerous fruit trees, and the garden is in a most flourishing condition. The credit for keeping the garden in such a thriving condition is due to Lálá Bhagwán Das, son of the deceased.

The garden of Diwan Ratan Chand.

The garden of Bhai Maha Singh, outside the city, was the most luxuriant of its kind in the time of the Sikhs. People took great pleasure in visiting it, and the founder was obliging, and received all comers courteously. It was furnished with fountains of water which were kept in full play, and the walks of the garden, combined with the ample foliage of the trees, rendered it a place of great attraction. Sawaya Singh, the descendant of Maha Singh, sold the garden to the Christian Missionaries, who have kept it in good order, and established a College here.*

The garden of Maha Singh.

The *Badámi Bagh*, to the north of the fort, was the old public garden of the station at the commencement of the British period, and English gentlemen and ladies resorted to it for purposes of refreshment and recreation in afternoon-time. A band played and entertainments were held at the place. The garden was under the management of Mr. Henry Cope, Editor of old *Lahore Chronicle* newspaper. In subsequent times it lost its importance, and the public gardens on the old mall became the place of recreation. These were, again, superseded by the Lawrence Gardens, which are, now the place public of recreation.

The Badámi Bagh.

The Badámi Bagh was founded by Máháraja Ranjit Singh. The place owed its name to a certain Mahomedan princess, called Gul Badám (or the flower of almond), whose mausoleum stood

Shahzádi Gul Badám.

* The Divinity College.

between the Masti and Sheron Wala gateways.† Badami Bagh is now the first station on the Peshawar line of Railway. No traces of the garden now exist.

† My authority for this statement is Fakir Syad Qamr-ud-din, *Khán Bahadur*, Honorary Magistrate, Lahore. He informs me, on the authority of his learned father, Fakir Aziz-ud-din, that the mausoleum of Sahahzadi Gul Badám was entirely a structure of pure marble decorated with inlay work of exquisite beauty Fakir Aziz-ud-din saw this mausoleum, but it was pulled down by the Sikhs, and no traces of it now exist. Ranjit Singh gave the garden the name *Badámi Bagh*, after the name of this princess.

CHAPTER III.

LAHORE.

DESCRIPTIVE.

(The Modern Period.)

THAT Lahore is quite different to-day from what it was thirty years ago, is evident to even the most superficial observer. For a long time after annexation in 1849, nothing was observable to the south-east but a vast expanse of uneven ground, studded with crumbling mosques, domes, and gateways; huge mounds of old brick-kilns, and shapeless masses of ruins. The invasions of Nadir Sháh and Ahmad Sháh, resulting in the dismemberment of the Mohamedan sovereignty in the Panjáb, the persecution by the local Governors of the Hindu subjects (particularly the Sikhs) and the retaliatory measures adopted, in their turn, by the latter, completed the work of destruction and devastation everywhere in the Panjáb, and the capital was no exception to this rule.* — General account.

Sir (afterwards Lord) John Lawrence, writing as Chief Commissioner of the Panjáb in 1852, said of the suburbs of Lahore:— "Few suburban localities could be found in any province presenting such peculiar sanitary difficulties as the vicinity of Lahore. The station of Anarkali, with its adjuncts, is scattered over an area of several square miles, over which extend the ruins of not one but of several successive cities of various eras and various dynasties. The surface of this extraordinary plain is diversified by mounds, kilns, bricks, stones, broken masses of masonry, decaying structures, hollows, excavations and all the *debris* of habitations that have passed away. The soil is sterile, and impregnated with saltpetre, but the ground is interspersed with rank vegetation, and though generally arid, yet from its undulating nature, possesses an unfortunate aptitude for the accumulation of stagnant water."† — Sir John Lawrence's description of city suburbs in 1852.

* The Hindus never recovered their independence through seven and half centuries of Mahomedan rule, until the Sikh confederacies, or *misls*, developed themselves into a power in the Panjáb. Lahore was generally governed by viceroys, or *Názims*, who exercised absolute authority.

† "Selections from the records of the Government of India, (Foreign Department), for the years 1851-52 and 1852-53, relating to the administration of the Panjáb Territories." The "ruins of several successive cities," mentioned by Sir John, have clear reference to the old inhabited quarters of the city of Lahore, which, as I have shown in Part II, were destroyed on the collapse of the Mahomedan rule and the ascendancy of the Sikh *Misls*, or confederacies, in the Panjáb.—See pages 92 to 97 *supra*.

Modern changes and improvements.

Fortunately for the country and its people, times have now changed. Where desolation and ruin marked the surface of the land, luxuriant vegetation thrives, picturesque, public and private edifices have risen, and gardens and plains, intersected by canals and metalled roads lined with shady trees, afford indubitable testimony at each step, to the beneficent influence of a settled Government and good order, to the progress made in the works of art and to the peace and prosperity enjoyed by the inhabitants. New works have taken the place of old ones; but such of the latter have been generously preserved as deserved protection on public grounds.

The Donald Town.

The whole of the eastern portion of the station, extending for three miles, to the Lawrence gardens and Government House, is now known as Donald Town, from Sir Donald McLeod, late Lieutenant-Governor of the Panjáb. The shops of European merchants, and traders flourish here. This growing suburb is connected with Anarkali by a broad road called the Mall, north of which, separated by a desolate tract, is the Panjáb North-Western Railway Station, surrounded by a colony of houses, chiefly belonging to Railway *employes*. The quarter in which this colony is situated, is known as Nowlakha. The whole of this locality, together with the Donald Town, as far as the Shalimár and the Mian Mir, formed portion of the ancient city, and it affords still a vivid idea of the former size of the capital of the Panjáb. South of the Mall lie the suburbs of Mozung, where there are many European residences.

The Anarkali.

To the south of the city, connected with the *Lahori Gate* by a wide street, is the station of Anarkali, which derives its name from a tomb,* so called, close to the Panjáb Government Secretariat office, formerly the Residency. In the time of Mahárája Ranjit Singh, the place was used as the lines of regiments and battalions under the orders of the French officers in the employ of the Sikh Government. When, in 1799, Ranjit Singh first entertained the idea of making himself master of Lahore, and with that object came to the suburbs of the city, at the head of a force, bringing with him his enterprizing mother-in-law, Sada Kaur, he located his troops in Anarkali.† After the annexation, the British troops occupied Anarkali; but, in 1851-52, the place was abandoned as a cantonment, being considered unhealthy for the location of troops.

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* For an account of this tomb *see* Chapter II, Article No. 69, page 186 *supra*.

† *Vide* my History of the Panjáb, page 350.

At a distance of three miles to the east of the Civil Station, and seven miles from the fort of Lahore, are the cantonments of Mian Mir, the Military head-quarters of the Lahore Division. The plain was originally treeless and dreary; but it now looks green, in consequence of the canals that intersect it, and the trees planted along the avenues. Mian Mir has two Railway stations, one to the east, on the Lahore and Delhi line and the other to the west, on the Lahore and Multán line. The garrison of Mian Mir consists generally of Batteries of Royal Artillery, a Regiment of British Infantry, one of Bengal Cavalry and Native Infantry and Panjáb Pioneers. Mian Mir.

The detachments of Royal Artillery and European and Native Infantry are supplied to the Fort of Lahore from Mian Mir. Fort.

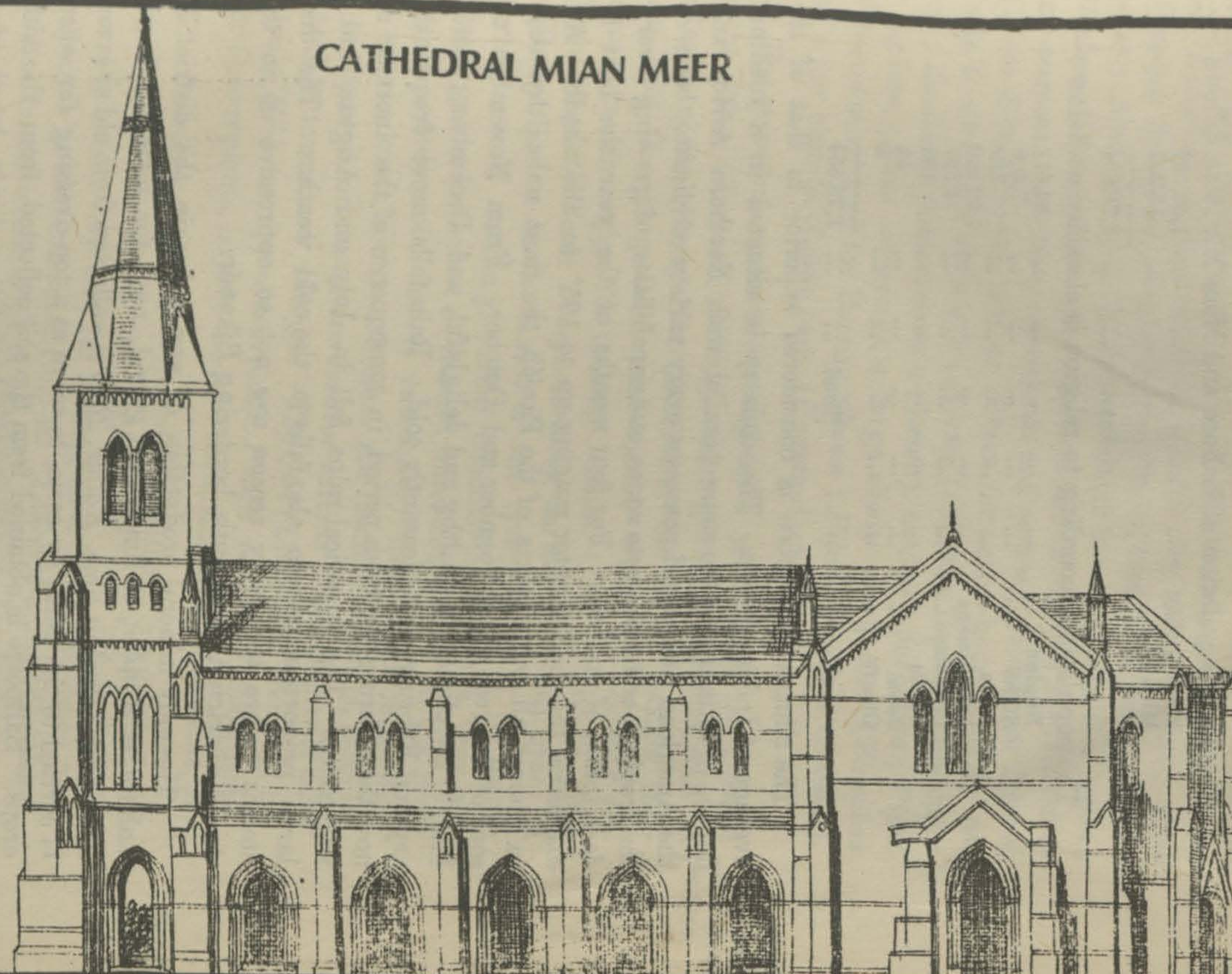
The Catholic Chapel, considered the most beautiful in the Panjáb, is in Mian Mir. The Mian Mir Chapel.

About five miles from Lahore and midway between the Cantonment and the city, flows the *Hasli* canal, constructed by Ali Mardán Khán, the famous engineer, by command of the Emperor Sháh Jahán, in 1633 A. D. The canal formerly supplied water to the fountains and gardens of the Royal pleasure grounds at Shalimár and the conservatories near Lahore. The *Omerahs* and more influential persons, whose lands and gardens were situated along its course, were allowed to irrigate them from this channel. The sight of running water and of the dense foliage of trees, the rich and luxuriant vegetation . the many pleasure grounds and gardens intervening between the Shalimár and the Imperial city, enabled the old Moghal nobility of Lahore to retain those impressions of the picturesque which the followers of Baber had brought from the fertile valley of the Oxus. When the Sikhs acquired the sovereignty of the Panjáb, a branch of the *Hasli* was carried on to Amritsar, to supply water to the sacred tank of the Sikhs at that place. Its width varied from fifty to fifteen feet and its depth from seven to two feet. The channel was widened and the bank strengthened in 1851-52. The *Hasli* now feeds the great Bari Doab Canal, and is under the same management as that useful work. The Hasli Canal.

The population of the city of Lahore and its suburbs, included within Municipal limits is, according to the Census of February 1891 1,59,597, of whom 92,835 are males, and 66,762 females. In 1881 the population was 1,38,878,* and in February 1875, 1,28,441,† showing an increase of 20,719 in ten, and of 31,156, in sixteen years. The population.

* Town 97,208, Suburbs 41,670, Total 1,38,878.
† Town 92,035, Suburbs 36,406, Total 1,28,441.

CATHEDRAL MIAN MEER



Lahore stands eleventh in order of area, and, with its suburbs, second* in order of population, among the thirty-one districts of the Province.

Mian Mir has a population of 17,257, of whom 11,875 are males, and 5,382 females.

The total population of Lahore and Mian Mir is as follows :—

Municipality	1,59,597
Mian Mir...	17,257
Total	1,76,854

The population according to religion is classified as below :—

Hindus	62,077
Sikhs	7,306
Jains	339
Mussalmans	1,02,280
Christians...	4,697
Parsis	132
Jews	14
Others	9
Total	1,76.854

Climate.

The climate of Lahore is considered superior to that of the average of Indian towns. The country is situated in a medium degree of latitude, in the same parallel with Northern Africa and the American States and possesses every variety of climate, both of the tropical and temperate zones, and capabilities of growing every description of produce. For four months of the year the heat is excessive, the thermometer ranging up to 105° in the shade. As in almost all other parts of the Panjáb, the most unhealthy seasons of the year are September and October. From November to March, the climate is healthy and delightful, and December, January and February are pleasantly cold. Rain falls more frequently now than during the Sikh period, in consequence of the increase of vegetation. The periodical rains fall in July and August, but a large proportion of rain also falls in the cold weather. The dust storms before the rainy season are not so oppressive as in the desert districts to the south, bordering Bikanér.

Geology.

The only mineral production of any value in the district of Lahore, is *Kankar*, or lime-stone gravel, used for metalling roads and manufacturing lime. *Kallar, Rori* is collected from old sites and is carried to the fields by carts, to serve as a top-dressing for wheat crops. Saltpetre is obtained from the soil collected from the sites of old villages, called *Theh*, which is boiled in water in large iron-pans made for the purpose.

Trees.

The indigenous trees of the district are :—The *Kikar*, or *Babul* (*Acacia Orientalis* or *Acacia Arabica*), a hard wood, planted generally

* The population of Delhi, according to the Census of 1881, is 1,93,000. Lahore thus stands second in order of population; Amritsar (1,36,000) third ; Peshawar 83,000 fourth : Umballa (79,000) fifth ; and Multán (74,000) sixth.

around cultivated fields, and used largely for agricultural implements and char coal ; Mulberry (*Morus Indica*), and *Faras* (*Tamarix Orientalis*), both inferior woods, used chiefly for the frames of cots ; *Seris* (*Acacia Sirissa*), used as beams for houses, and for making oil-presses ; the palm tree, grown in alluvial tracts ; the *Karil* (*Capharis Aphylla*), a light green tree, with few leaves ; *Wan ; Jand* (*Orosopis Spicig era*), best for fuel ; *Phulai*, used for agricultural purposes ; *Amb* (*Mang o*), the fruit of which is so delicious and sweet ; *Shisham* (*Dalbergia Si su*), most valued and extensively used for building purposes, furniture, cart-wheels and yokes ; *Bakáen*, or *Dharek* (*Melia Sempervirens*), used as rafters for native houses, being not liable to attack by white ants ; *Barna*, (*Cratæva Tapia*,) a fine shady tree ; *Amaltas* (*Cathartocarpus Fistula*), used as a purgative ; *Pipal* or fig tree, (*Ficus religiosa*), a large shady tree ; *Ber* (*Zizyphus Nummularia*), used for Persian wheels ; *Pilu* (*Salvadora Oleoides*), and a few clumps of date palm (*Phœnix dactylifera*).

Spontaneous vegetable produce.

The principal spontaneous vegetable products of the District are the *Pilchi* (*Tamarix Gallica*), which grows on alluvial soils on the banks of the Ravi. The Zamindars use it for making their stacks and thatching their mud-houses, while the *Kahars* and boatmen use the twigs for making basket. *Dab*, a fibrous grass (*Typhu Augustifolia* or *Poacynosurides*), the sacred *Kusha* grass of the Hindus, grown on the banks of the rivers, is used for manufacturing coarse mattin g. *Munj* (*Saccharum Munj*), a very useful plant, grows in *nala s*, or natural water-courses, or on the river banks, in sandy soil, and is extensively used in manufacturing ropes, chicks, mats, chairs and sofas. All its different parts, from the husk to the reed, or *kana*, are used for various requirements of daily life, both in towns and villages. The *San* (*Crotolaria Juncea*), the *Sanokra* (*Hibiscus Cannibinus*) and *Patwa* (*Hibiscus Sabdariffa*), are also fibrous plants, largely used for manufacturing cots, chicks, &c.

The *Panni*, or *Khas* (*Andropogon Muricatum*), is a grass grown principally on the banks of the Degh. The root has a pleasant smell and is extensively used for making *tattis ;* a scent much used by the people is also extracted from it. *Lahna* is a plant for cleaning cloths, out of which *Sajji* is manufactured ; *Tomba*, the product of saline lands, is a creeper-like melon and produces a fruit resembling the orange. The plant called *Wan* produces a berry, or fruit, of purple color, known as *Pilu*. The taste is sweet, but the smell rather disagreeable. The fruit, seed and all, is eaten by the poorer classes, in seasons of famine, when it serves them as a means of subsistence. The *Dhela*, or *Pinju*, is the fruit of *Karil* plant. It is preserved in a solution of salt and water, and largely

consumed. *Kokan Bér*, a kind of wild plum, which, on ripening, becomes red. It is sweet and resembles a small peach. The fruit of the *Jand* tree is known as *Sangri* and is used as a vegetable. The *Jand* and *Karil* trees produce a creeper, called *Kakowra*, used as a vegetable. There are also various kinds of mushrooms ; and people eat them largely fresh and dry. The *Tamarisk* tree produces a small berry of a dark color, called *Malim*, which is used as a dye of a brownish color. *Lac* is the product of the *Bér* tree, and *Rang*, the bark of the *Kikar* tree, used for fermenting before distilling liquors ; also for tanning.

Agricultural products.

The principal agricultural products of the district, and the seasons in which they are sown, are the following :—

1.	Sugar-cane (*Pona* and *Kamad*)	Feb. and Mar.
2.	Tobacco	Jan. and Feb.
3.	Post (Poppy Seed)	Nov. and Dec.
4.	Chillies	May and June.
5.	Saunf (*Feniculum Vulgare*)	Septr.
6.	Ajwain (*Ptychotis Ajwain*)	Sept. and Oct.
7.	Zira (*Cuminum Cyminum*)	Do.
8.	Cotton	Mar. and Apl.
9.	Melons	Feb. and Mar.
10.	Potatoes	Aug. and Sep.
11.	Tukhm Balangu (*Lalle Mantia Royleana*)	Nov. and Dec.
12.	Wheat	Sep. and Oct.
13.	Jhona (Rice)	July and Aug.
14.	Dhán (Rice)	August.
15.	Kosamba, Safflower (*Carthamus Tinctorius*)	Sep. and Oct.
16.	Gram (*Cicer Arietinum*)	Aug. and Sep.
17.	Indian Corn	July and Aug.
18.	Joár (the great Millet) *Holens Sorghum*,	Do.
19.	Sarson (Mustard)	Aug. and Sep.
20.	Linseed	October.
21.	Lentils, or *Masur*	September.
22.	Barley	Sep. and Oct.
23.	San (Hemp)	July.
24.	Maddal, like a pulse, Chakal	July and Aug.
25.	Til (*Sesamum Orientale*)	Do.
26.	Másh (*Phaseolus Roxburghu*)	Do.
27.	Mung (*Phaseolus Mungo*)	Do.
28.	Moth (*Phaseolus Aconitifolius*)	Do.
29.	Kangni (Millet)	Do.
30.	Tara Mira (*Brassica eruca*)	Aug. and Sep.
31.	Sánwak (*Oplis Menum frumenta*) ...	June and July.
32.	Chural (*Lathyrus Sativus ceum*) ...	Sep. and Oct.
33.	Bájra (*Penicillaria spicata*)	July and Aug.
34.	Torya (Rape Seed)	Sep. and Oct.
35.	China (*Panicum Malia Ceum*)	July and Aug.
36.	Halun (*Lepidium Sativum*)	October.

Opium is grown to a small extent, and indigo has been lately introduced into the district. The best crops in the district grow

in the low lands around the city of Lahore, where special facilities exist for obtaining manure and for irrigation. Ichra and Dholanwal, in the vicinity of Lahore, produce the best wheat, and the celebrated *Vadanak*, or giant wheat, the produce of low lands in Chunian and Kasur, may be found in the bazars of Lahore. In the vicinity of Lahore is also raised the large, thick-cane called *Pona*. In the low lands in the neighbourhood of Lahore manure is used with amazing effect. Two, and sometimes even three, crops are taken during the same year ; and this state of things continues year after year. Land, consequently, is considered valuable property around Lahore.

Esculent vegetables.

Arwi a species of *Arum* (or *Arum Colocasia*);* *Bhindi* (*Hibiscus-esculentus*) ; *Kachalu*, an esculent root ; *Bengan* (the egg-plant); *Karela* (*Menordica Charantia*) ; *Shaljam* or *Shalgham* (turnip) ; *Muli* (Radish) ; *Gajar*, or Carrot (*Daucus Carota*) ; *Chukandar*, or Beet-root (*Beta Vulgaris*), Arab سلق *Silq* ; *Tori* or *Turai*, a kind of cucumber (*Cucumis Acutangulis*) ; *Ghia*, or *Pumpian* (*Cucurbita lagenaria*) ; *Ghia Tori*, or *Luffa pentandra*, and various kinds of peas, are extensively grown, and form the chief staple food of the people. Potatoes are grown round the city of Lahore and are largely consumed by the people. They are procurable all the year round, but from August to September are imported from the hills. Those imported are large and possess a sweet taste, but the potatoes grown in the country are generally preferred.

Fruits.

The principal fruits grown in the district are—Mulberries (*Shahtut*), which ripen in May ; Peaches (*Aru*), Plums (*Alucha*), *Loquath*, *Phalsa*, a sub-acid fruit (*Grewia Asiatica*), Melons, Mangoes and some nectarines, all ripening about June; Pomegranates, Guavas, Crab-Apples, and some *baking Peas*, ripening in July or August ; Limes (*Kaghzi Limu*) ; sweet limes, ripening in September; Oranges ripening in November, and Plantains all the year round. The Peaches of Sánda, near Lahore, are large and sweet, and the Mangoes of the Shalimár gardens are hawked in the Bazars, though, with few exceptions, they are not to be compared with the Mangoes of Multán and Saharanpur.

English flowers and vegetables.

The soil around Lahore has shown aptitude for producing English flowers and vegetables, which can be reared during the cold weather, or from November to March and April. Cabbages, Cauliflowers, Lettuces, Beet-root and Peas are sown with success. Beans are less successful, but pulses and ordinary cereals,

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* Called also *Ghoyan* and in Bengal *Kachu* کچو

and the order of *cruciferæ* in general, can be raised with tolerable success.

Indigenous flowers.

Roses, from which rose-water (*Arq Gulab*) is extracted, are largely grown in the suburbs of Lahore. The *Bedmushk* produces an odoriferous flower in January and February ; and a juice, which serves as a cooling beverage, is extracted from it. The *Chambeli*, or *Jessamine (Jasminum grandiflorum)*, and *Motia (Jasminum samlac)*, are common in the hot season, and are in high favor with all classes of people, on account of their sweet odour.

Wild Animals and Birds.

Wild pigs are found along the banks of the Ravi, and ravine deer, black buck and hares are plentiful. Quail abound all about Lahore at the time of reaping the spring harvest, while grey and black partridge and pheasants are found in the *Rakhs* and Forest plantations. Sand-grouse abound north of the Ravi, while geese, ducks, cranes, wading birds and pelicans are also to be found. Bustard are found in the Patti *Nala* and north of the Ravi. Along the banks of the Bari Doab Canal, the pea-fowl is plentiful. Pigeons abound in old buildings and dry wells, and *Nilgai*, and sometimes leopards, are found in the plantations of Changa Manga. Wolves, jackals, foxes, and wild cats are common in the wilder parts of the district. The woods re-echo with the lively chattering of parrots, starlings, nightingales, turtle-doves, sparrows and various other birds common to India. Eagles and falcons are found in some localities ; kites, vultures and crows are numerous. Bees swarm in many places, making hives in hollows of trees, of which they are plundered by men who cause the swarm, sometimes by merely raising a shout, to leave their sweet treasure unprotected.

Insect life.

Of insect life, the mosquitoes are a terrible infliction ; wasps infest the nooks and corners of houses, and, if not looked after, cause no small degree of inconvenience and annoyance ; locusts are unwelcome guests during the hot weather and rainy season, passing in vast clouds over the country, and, where they alight, utterly consuming every green thing. Fireflies are abundant, during the rains, on the banks of canals and in green places.

Reptiles.

Snakes and scorpions are common, the *Cobra* and *Karait* being considered the most deadly kinds of snakes. The Ravi abounds with the *Garial*, or long-nosed alligator.

Fishes.

The following kinds of fish are to be found in the Ravi and are consumed by the people :—

1. Mori, *Cirrhina Mrigala* found all the year round.
2 Sher Máhi, or Mahseer *(Barbus Mosal)*, found occasionally.

3. *Katla*, or Thaila *(Catla Buchanani)*, good eating.
4. *Saul (Ophiocephalus Marulius)* found rarely.
5. *Grai*, or Daula *(Ophiocephalus Punctatus)* found occasionally.
6. *Sanghari Macrones Aor*, scarce and much liked by the people, but not so by Europeans.
7. *Gawalli (Goollah), Bola Goha* always obtainable; disliked by the Shias.
8. *Pari Notopterus Kapirat*, to be found in the winter season.
9. *Bachwa (Entropuchthys Vacha)* good eating.
10. *Khaggah*, or *Turkandi Clarias*, *Magur* not liked by Europeans.
11. *Banam* (not identified), of a black reddish colour.

Tribes inhabiting Lahore.

The tribes inhabiting Lahore are very much the same as in other towns of the Panjáb on this side of the Indus, the principal tribes or castes among the Mahomedans being Syads, Sheikhs, Moghals, Pathans, Kashmiris, and among the Hindu Brahmins, Khatris, Vaisyas and Sudras. The Sikhs are numerous, but their chief colony is the neighbouring city of Amritsar, styled the commercial capital of the Panjáb. Among the agricultural and nomadic classes are the *Gujars* and *Ahirs*, identified by Mr. Thornton with the *Abisares* of Ptolemy and the *Abhiras* of the Puranas. They keep herds and graze cattle. The *Kharals*, the *Kathias*, supposed to be representatives of the ancient *Kathasi*, and Beloches, inhabit the *Bar* villages and follow a nomad life. The *Arains*, a people of the agricultural class, are Mahomedans, while the *Jats*, supposed to be the *Getae*, the remnants of the ancient Scythic tribes who ruled over the Panjáb during the first five centuries of the Christian era, are common to Hindus, Musulmans and Sikhs. Their *gots*, or sub-divisions, are numerous.

The *Faqirs*. The *Jogis*.

The *Fakirs* in the bazars of Lahore are numerous. It is hardly possible to pass from one street to another without meeting two or three *Fakirs* begging alms. The *Jogis*, a class of beggars, travel to distant parts of Hindustán and come back to Lahore, in many instances with considerable fortunes. Not a few of them are men of property in Lahore. Begging, with the *fakir* class, has become a regular profession. Boys and able-bodied people are seen roving about the streets, soliciting alms, and it is a misfortune to the country that they can not be induced to earn a livelihood by honest labour.

The *Sádhus*

The *Sádhus* are a class of Mohamedan travelling merchants who deal in English-made articles and in native medicines, perfumery and drugs. They are originally residents of Kashmír, and, like the *Jogis*, travel to various parts of Hindustán and Afghanistán,

their head-quarters being in a *mohalla* known after their name in the city of Lahore. They are exceptionally smart and can speak well many languages.

Astrologers, *Beds* and *Hakims.*

There are also the *Najumis*, or fortune-tellers, but the class finds little favour with the younger generation with the advantage of Western education. The *Beds,* who follow the *Vedic* system of medicine, are found in small numbers, but the *Hakims,* who derive their knowledge of medicine from the Greeks, are largely resorted to by the people, though the profession is gradually giving way before the improved system of English medicine. They follow the old methods of treating diseases and show little inclination to try experiments, or to improve their knowledge of the principles of medicine.

Pursuits of Arts.

The same rule applies to the pursuits of arts and industry, and the old methods of manufacturing articles of daily use and household requirement are invariably followed. A brazier, or tinker, makes his utensils in the same fashion, and with the same rude tools, as his forefathers used five hundred years ago. The blacksmith can not do without his leathern bellows and prodigious hammers, or the goldsmith without his blow-pipe. The winnowing basket is the same as it was in the time of *Bikarmajit* of ancient fame, the *pan* the same, the huge candelabra (with dull light, giving out quantities of disgusting smoke), the stand for the lamp the same. The same bed-steads with stout legs are used to this day, on the like of which Alexander's Macedonian followers probably slept after crossing the ancient Hydraotes. An old woman to this moment plies the same ugly fashioned spinning machine which the members of her sex used centuries before the birth of Christ.

The Indians a peculiarly conservative race.

The people of India are peculiarly conservative. They see on every side brilliant examples of improvements effected by modern sciences, but will not take a lesson from them ; they witness the great advantages of the pursuit of useful arts introduced by European civilization, but show no disposition to follow it. By the side of an express train, travelling through the waste at the rate of thirty or forty miles an hour, we see the same old cart which was used before the period of Porus, driven by the process of twisting the bullock's tail. Under the electric wire, conveying a message from one end of India to the other in the twinkling of an eye, we see the running *Harkaru* carrying his mail-bag at the extreme rate of four miles an hour ; toiling after the steamer, we behold the same ancient boat, plied by long bamboos, that was used by the Assyrian

Queen, celebrated in ancient history, to carry her artificial elephants this side of the Indus before India was visited by the Greeks.

Furniture.

Little taste or discrimination is displayed in the furnishing of the house. A carpet or cotton mattrass is spread on the ground, and the family sit on it. The bulk of our countrymen do not yet seem to have abandoned the ideas of primitive life. The educated classes, however, are an exception to this rule, and they display better taste and discrimination in their household arrangements.

Industries and manufactures.

Oil lamps and chimneys.

Glass bangles are made at Lahore ; but the color is not brilliant. The most important glass-work consists of Kerosine oil lamps and chimneys, which are supplanting the old oil *shamadan* of brass and the earthen *charagh*, and for which there is an increasing demand, both for the railways and for domestic use.

Steam flour and oil-mills.

Candles.

Soap.

Letter-press.

Leather-work.

Shoes.

Vegetable oils are manufactured by steam-driven machinery, and steam-flour and oil-mills have recently been established. Fine linseed oil is made in steam-mills ; turpentine oil is distilled from *Ganda Biroza*, or the resin of the *deodar ;* the painters make the common *ral*, or resin varnish. There are laboratories for the production of sulphuric and nitric acid. A trade in tallow candles has sprung up and is flourishing, and a superior quality of soap, manufactured in the city, is used in large quantities for washing wool. The art of letter-press printing is improving, and so is that of book-binding, though both are lacking in finish. The leather-work has decidedly improved, as is evident from the large quantity of saddlery and shoes that are annually manufactured. The native shoes of Lahore are of superior make, and are profusely wrought in gold and silver thread or embroidery work.

Cotton-printing.

Cotton-printing is done by means of raised blocks, cut in hard dark-coloured wood. Geometrical designs and decorative forms of men, animals, horses, the chase, &c., are stamped, in black chocolate and soft green, on pieces of cloth suited for decorating walls, or for carpeting. A peculiar mode of printing muslins is carried on at Lahore by stamping them in regular pattern in pale yellow of the "old gold" type, and the pieces thus decorated are used for ladies' dresses.

Cotton fabrics.

Silk fabrics

Of the cotton fabrics, the city produces only *Khaddar*, or coarse white cloth, and dun colored *Kheses*, but the trade in silk manufactures is relatively large and prosperous. The *Daryai* of Lahore is a lack-lustre silk fabric, of narrow width, and the *Gulbadan*, a thinner sort of striped fabric, of great width. Both were largely in use for male and female trousers in the time of the Sikhs,

and all classes, from a Sardar to a common soldier, delighted in wearing them; but they are still in high favor with the Sardar class and the upper classes of the Zanana. The *Dhup Chaon*, of shot silk, with a lustre of two colors when exposed to light, is also largely used by the Zanana.

Patoli-work.

The *Patoli*, or *Ilakabandi*, work of Lahore, though of little commercial importance, is noted for the taste and ingenuity displayed by the workers in making fancy articles of silk that are not loom-fabrics. Beautiful silk strings or girdles of drawers, with the long ends knotted off, and ending in ornamental tassels, ornamented and with gold thread and beads, &c., bed-cords, silk fringes, edgings, braids, &c., are made and largely used by the people for ornamental and decorative purposes. The *Patolis* fit peacock's feather and yak tails with handles secured by an embroidered knot, to serve as *Chowris* to keep off flies. They also make silk tassels, used for horse trappings; silk threads for necklaces and charms worn round the neck; head ornaments of gold and silver and thread, for plaiting in the hair; loops and buttons for cloaks and coats, &c.

Carpentry.

Brass and copper-ware.

Goldsmith's work.

Carpentry and metal work has received an impetus from the Railway Workshops, and the Mayo School of Industrial Arts, Lahore. Lahore is not noted for its brass and copper work which is mostly imported from Delhi, Lucknow, &c. There is nothing characteristic in the goldsmith's work.

Seal engraving.

Pottery.

Seal engraving is carried on with much neatness in the *Dibbi Bazar*; but the work is not so good as in Kashmír, or Delhi, where the art has reached perfection. There is nothing peculiar to be noted in connection with pottery, except glazed earthen *chilams*, drinking bowls and large earthen jars (*matkas*), which are both good and in large demand.

Gold wire drawing.

Lahore, like Delhi, is also known as a centre of gold wire drawing (*Tarkashi*), ingot-making and gilding (*Kandla Kashi*), and tinsel making, and the work turned out there is considered chaster than that done at Delhi, though very inferior to it in elegance.

Metallic leaf and foil.

Gold and silver leaf is made at Lahore, as in other large towns, by beating out the metal under sheets of *jhilli*, or gold-beaters, skin. Sheets of bright brass foil or orsden and tin foil, in pieces about 8 inches broad and 2 feet long, are made and used for decorative purposes.

Cutlery.

Of cutlery work Lahore produces knives, scissors, tweezers, sword blades, daggers of embossed steel, &c.

The inlaying in gold, and occasionally silver, on steel or iron is called *Koftgari*, and Lahore produces fine specimens of such work, but it cannot rival Kashmír in the art. The art is identical with the damascening of Syria, and, in the time of the Mohamedan Emperors and the Sikhs, was confined to decorations of armour and weapons of war. It is on the wane at Lahore, and the greater part of the *Koftgari* work is supplied by the Districts of Sialkot and Gujrát. ***Koftgari.***

The enamelling, or *Minakari* work, of Lahore, is not so famous as that of Multán or Bahâwalpur, but a sort of black enamel is done at Lahore. ***Minakari.***

The Lahore Central Jail produces some very fine fabrics. Among these may be mentioned table-napkins, table-cloths (*damask)*, fine and rough towels, blankets, Turkey carpets, cotton carpets (*Darris*), *Shatranjis*, or large carpets and *Dosuti*, or thick, coarse white cloth. **The Central Jail manufactures.**

The costume of the people has changed. The tying of a double turban of different colors on the head was the characteristic mark of the Sikhs in the time of their monarchy, and the practice was followed by their Mussalman subordinates, in imitation of the custom of their rulers. Long tunics were worn by both Hindus and Mohamedans, as upper garments, the only distinguishing mark between the people of the two sects being that, while the tunic or vest of the Hindus opened on the right side, that of the Mahomedans opened on the left. The strings of the tunic were fastened over the chest. The cloth worn by the Sikhs as an under garment consisted of tight drawers; but the drawers of the Mahomedans were loose. Agricultural Sikhs, *Nihangs*, and the poorer classes of Sikhs wore short trousers, or breeches, reaching half way down the thighs. The richest and the finest fabrics of the country were used; brocades of gold and silver, soft silk and satins and gorgeous muslins. The Hindus tied a cloth round the waist which, passing between the legs, was fastened behind. The Mahomedans tied a cloth round the waist which touched the feet. Sikh gentleman used the *Ghati*, a fine glazed and close woven white cloth, made at Lahore during the Sikh time, but now out of fashion. The *Dushala*, or long *shawl*, silk *Lungis* or *Kheses*, varied with damask patterns and strips of gold, the *Kum Khawb* (*Kincob*), a rich silk fabric, worked all over with gold thread, the *rumal*, or square *shawl*, and the *jamewar*, or long piece, ornamented with broad stripes, were in high favour with the nobility. All these have now gone out of fashion. With young Lahorians (the Sikhs excepted) the Turkish **Costume of the people.**

cap, or the round Delhi cap, or the Babu cap, is coming into favor. Tight English-made coats, open at the upper part of the chest and cut below from behind, are taking the place of loose and long tunics, while the fashion of drawers and trousers has decidedly changed. Elderly men find it impossible to dissuade the young generation from wearing shirts made after the English fashion and other cloths which are distasteful to people with old ways of thinking. The Arabic saying الناس علی دین ملوکہم *Annas-o-Ala Din-i-Malukihim,*—" People follow the custom of their rulers," applies with much force to the people of this country, who, in regard to many social points, have adopted the practice of their rulers. The change has been quite imperceptible, but it has, as a fact, taken place in pursuance of the laws of nations. What further changes in social matters may we not expect twenty years hence ?

Amusements. The holding of dancing parties was the favourite amusement of the Sikhs of the old *regime*, given to voluptousness and debauchery, and a Sardar's wealth and capacity were judged by the number and character of the festive entertainments he was able to give to his friends and associates. Deprived of their former ill-gotten wealth, squeezed out of the poor ryot, but not of their leisure and opportunities, many people of the old school among the Sikhs take *Sukha*, or juice extracted from *Bhang*, or hemp (*Cannabis Sativa*), and other ingredients, supposed to possess cooling qualities, as a beverage, while others take opium. Chess and cards are played by many, while the younger generations have begun to feel that the evening and morning walk has the double advantage of affording recreation and imparting strength to the system. though you may meet men who will stop on seeing you, ask you with surprise : " What is the matter," and courteously offer you their own horse if they are riding one at the time, or undertake to bring one for you, to save you the trouble of walking. The fact is that the habit of " taking a walk " was unknown in our country in the past, and, according to old ideas, walking on foot is considered undignified. This notion is not to be wondered at in a country where, until lately, or during the Sikh monarchy, a *Sardar* would consider it indecorous to step outside his threshold unless accompained by a large retinue, and no courtier was seen in public, unless followed by a large procession that thronged the street.

Sukha. **Opium.** **Chess.** **Cards.** **Foot Exercise.**

Reading. The reading of light literature, and the exchanging of visits between friends, constitute the amusements of the literate classes, while the illiterate kill time by going to sleep at particular hours of the day, or stupefying themselves with smoking or drinking intoxicating drugs and liquors, addiction to the latter of which is becoming an evil far from

Use of intoxicating drugs and liquors.

Snuffing.

confined to the illiterate. Some people are given to the less offensive practice of taking snuff, and, it is considered a break of etiquette among the good-natured snuffers if the ceremony next after the usual salutation does not consist in the polite offer of the *Dibia*, or small snuff box, which is their inseparable companion.

Games and sports.

Athletic exercises are common. Men exercise with mallets or dumb bells, which they use with much dexterity. They also practise the *dand* ڈنڈ, which consists in placing the hands on the ground and then bending down so as almost to touch the earth with the breast. Of out-door games, lifting and throwing heavy weights are amusements with the Jats, while, in large open spaces, players assemble at the game known as *Pit-koudi.* The players form two rings, and one man, from the outer, is chased by one or two of the inner, ring, and runs backwards and forwards, evading his pursuers until he succeeds in returning to his own ring, or his pursuers give in. If he is caught by his opponents, the game is won by the other set. In the course of the chase, the man pursued strikes his opponents on the chest, or trips them up, to prevent his capture.

Kites.

Spinning humming tops, shooting small marbles* with the left forefinger and flying kites are the favouite amusements among boys. The kites are generally oval-shaped, and, being made of the lightest material, will carry a good deal of string. To render the string sharp, it is dressed with a kind of plaster, made of fine pounded glass, and the game consists in flying the kite to the windward, and making it reach a point higher than that of the adversary. The kite, by a skilful turn of the wrist, is then made to ascend and descend at given points until, by bringing the two strings into contact, that of the adversaray's kite is cut and the game won. If the aim is missed, the opposite party has the advantage and directs the movements of his kite so as to cut the assailing kite's string, when the other party loses the game. If favored by the wind, skilful players can control the kite with wonderful accuracy. Now they will make the kite descend headlong very rapidly, so as almost to touch the ground and then as rapidly they will cause it to ascend to a great height; they will cause it to move backward and forward by the simple turn of the wrist or the forefinger, and direct attacks, or avoid them, as suits their game.

On moonlight nights, when the air is cool and refreshing, young men and boys play a sort of game like prisoner's base.

* The game is played by placing the marble ball against the tip of the left forefinger which is drawn back and suddenly let loose so as to hit the ball against which the blow is intended. The aim should be exact, for if missed, the game is lost.

Cricket.

Cricket is now taught in schools, where exercises on cross-bars and poles, leaping, and other gymnastic feats are performed under proper supervision, and the services of men skilled in such feats have been utilized to instruct the boys in manly exercises.

Wrestling.

Wrestling is a favourite amusement with the young Lahoris. Unlike the English game, the attack is not confined to parts of the body above the waist ; but the combatants, two at a time, use their strength freely, and one endeavours, by dexterous tricks, to throw the other so that his back may touch the ground flat, and as soon as he succeeds in his attempt, the game is won. The trial of skill is made before a large assembly of people in the open air. The moment the victory is gained, the loud cry *Wah Wah!* (Bravo! Bravo!) from the enthusiastic and admiring multitude fills the air. The victor is lifted up by the people of his party, and, riding on the shoulders of another man, is carried in triumph, and followed by a band of musicians, round the assembled multitude, whom he salutes with both hands, the spectators, on their part, crowning him with wreaths of flowers, in acknowledgment of his prowess, and presenting him with a sum of money which is collected for the purpose. The Gaekwar of Baroda is a great patron of the game. Many go from Lahore to that State and secure employment as wrestlers on handsome salaries.

Toys.

Toys of earthen-ware and wood are common play-things for young children, but they are rude and not so handsome or ingenious as those imported from Europe, or so pretty as those made in Lucknow or Delhi. Girls amuse themselves with dolls, which, though not possessing blue eyes, waxy skin, and woolly hair, like those of French and English make, are, in their rude style, cared for and loved as well as anywhere else. There is a mystery attaching to the dolls ; and the intense interest they create, and the genuine joy they inspire, in the little hands of their young owners, seem to be an instinct peculiar to children of the fairer sex, while mention of them in the earliest dramas and poems establishes their undoubted antiquity.

Dolls.

Animal fighting.

Animal fighting, a spectacle in which our forefathers freely indulged, holds no insignificant place among the amusements of the people. Cock-fighting, quail-fighting, *bulbul*-fighting and ram-fighting are carried on in open spaces in the town or its vicinity, and large crowds of people assemble on the occasion. The people take great delight in the spectacle, watching the proceedings with keen interest, and, when the actual fight between the rivals birds or animals takes place, no small amount of excitement ensues, to be

converted, the moment the game is over, into admiration, expressed by loud shouts of applause, uproarious laughter, or the deafening cry—*Wah Wah, bhai, Wah Wah!* (well done, brother, well done!)

Gambling in various forms, sometimes with dice, or *Kouris*, sometimes with cards, or by bets, is very popular among certain sections, of the people including some of the wealthier classes. **Gambling.**

With the Sikh Sardars of the old *regime*, hawking was regarded with peculiar favor as a field sport, and each noble had a large train of attendants who carried trained hawks in their arms, or sparrow hawks, or falcons on their wrists. The game still survives, and affords amusement to those who resort to it as a field sport. Hounds are kept, to run down deer, or to bring wild boar or hare to bay. **Field Sports. Hawking.**

Young people in the streets recite epic and other poetry, or sing songs descriptive of love and intrigue, warlike stories of famous men, pious deeds of saints and leaders of faith, or incidents in the lives of kings and other famous people. The ballads most popular are those which describe the love of *Mirza* and *Sahiba* (a Mussalman Jat woman) who lived in Montgomery District, known as *Waris Shâh ki Hir*, the tale of *Hir* and *Ranjha* of the Jhang District, and *Sassi* and *Punnu.* **National ballads.**

No public entertainments, in the English sense of the term, exist. There are no public exhibitions or shows, no public theatres, no concerts or public picture, or other galleries, or races. Public festivals, nearly all of a religious character, are regularly observed; but the fairs, which are periodically held at in appointed places, present the gayest scene. Here both Mahomedans and Hindus assemble, dressed in holiday costume, of the gaudiest colors, and merriment is the order of the day. The people are cheerful, temperate and orderly; and, for a time, putting aside all their differences, enjoy themselves very heartily. There are stalls of sweetmeats, children's play-things and toys, vessels of brass and copper, articles of trade, fruits and eatables of various kinds. There are swings, jugglers, acrobats, tumblers, actors, singers, dancers and merry-go-rounds, who entertain the multitude with their performances, receiving, in each case, a small sum as a reward for the exhibition of their skill. Monkey and bear-leaders, snake-charmers and other vagrant exhibitors display their skill, while fiddlers, harpers, pipers, drummers, performers on the guitar and other musical instruments contribute, in no small degree, to the pleasure of the assembled multitude. The whole scene is full of life and mirth, but the **Public amusements. Fairs.**

spectacle having no substantial good for its object, ends, as in all such cases, in air.

The following are the principal fairs held in Lahore or its vicinity :—

The *Chiraghon-ka-Mela*, or the fair of lamps.

The most important by far of all in point of gaiety, neatness, pleasant scenery and the number and variety of the assembled multitude, is the *Chiragon-ka-Mela*, or fair of lamps, held in Shalimár on the last Saturday of March and the following Sunday. The fair was originally held for one day only (Sunday), in the month of April; but the time was considered too short, and the season too far advanced, for a spring gathering like this, and the present arrangements were adopted. On Sunday, at dusk, lamps are lighted in the premises of the tomb Madho Lal Husain, in Baghbanpura, distant about a quarter of a mile from the Shalimár. The fair originally consisted in lighting lamps at this tomb. People staid at the saint's *Khangah* for the night, and used to walk to the garden of Shalimár the next morning for the sake of recreation. In course of time, however, the gathering at the Shalimár quite eclipsed that of the mother-place, and, although lamps are lighted at the *Khangah*, the fair itself is held in the Shalimár, and, after the original name, is known as *Chiraghon-ka-Mela*. The scene in the garden on the days of the festival is charming and picturesque. The tanks and reservoirs are filled with water, the fountains play, and, it being the time of spring, the gardens are seen to the best advantage. To the loveliness of the scene, the pleasant sight of the waters flowing on the marble water-falls, the green foliage of the trees and the richness of the garden, add the diversified colours of the costmes of the people, the going and coming of friendly groups of gay visitors, the knots of companions sitting on the green, some eating, some drinking, some listening to music, or watching various performance, and the pleasant grounds of *Shah Jahan* look like fairy land, and are invested with a charm which can be better conceived than described. Large numbers of people attend the fair from the neighbouring districts of Amritsar, Gujranwála, Ferozpur and Multán, and a show of horses takes place, at which prizes are given by the Government for the best brood mare and young stock. The attendance at the fair is estimated at 50,000 persons.

Basant.

The fair of *Basant* is held in January, in the precincts of the mausoleum of Madho Lal Husain, near the Shalimár garden. About ten thousand people from the city and the neighbouring villages assemble. The Mahomedans assemble to pay their bendictions to the shrine of Lal Husain, the Hindus to adore the

Samadh of Hakikat Rai, close by; but the fair itself is a combination of the people of both sects. The fair was held with great magnificence in the time of Máháràja Ranjit Singh, when visitors were enjoined to wear yellow cloths, the Máháràja and his courtiers being themselves attired in dresses of the same color. The fields on either side of the road from the city to Shalimár were cultivated with mustard, the yellow flowers of which waved beautifully for miles. When added to this were the yellow costumes of the troops and the rich dresses of the Sirdars, it will be understood that the whole scene from Lahore to the Royal gardens was extremely picturesque.*

The Id festivals.

The fairs of *Id-ul-Fitar*, or the festival in honor of the month of fast, the *Ramzan*, and *Id-ul-Zuha*, or the festival in honor of the great *Haj*, or pilgrimage held at Mecca, are purely Mahomedan gatherings, and are held at the shrine of *Abul-Maáli* outside of the *Mochi Gate.*

Kadmon ka Mela.

The fair, known as *Kadmon ka Mela*, is held at the tomb of Sakhi Sarwar, in Anarkali, in February, on the first Monday after the new moon. A class of drummers, called Sheikhs, beat their drums loudly and dance. The saint in whose honor the fair is held, is believed to be a patron of young children, who are consequently presented at the tomb. About 7,000 people assemble, and the fair lasts some hours.

* A graphic account of the *Basant* fair as it was held in the time of Máhárája Ranjit Singh is given by Lieutenant Alexander Burnes who visited Lahore in 1832. He writes: "On the 6th of February, the festival of the *Basant*, which simply means the spring, was celebrated with great splendour. Ranjit Singh invited us on this occasion, and we accompanied him on the elephants to witness the demonstration of joy with which returning spring is here hailed as in other countries. The troops of the Panjáb were drawn out, forming a street of about two miles long which it took upwards of thirty minutes to traverse. The army consisted entirely of regular troops, cavalry, infantry, and artillery, and the whole corps was uniformly dressed in yellow, which is the gala costume of this carnival. The Máháraja passed down the line and received the salute of his forces. Our road lay entirely through the ruins of old Lahore over irregular ground which gave the line a waving appearance that greatly heightened the beauty of the scene. At the end of this magnificent array stood the Royal tents lined with yellow silk. Among them was a canopy valued at a *lakh* of rupees covered with pearls and having a border of precious stones. Nothing can be imagined more grand. At one end Ranjit took his seat and heard the *Granth*, or sacred volume of the Sikhs, read for about ten minutes. He made a present to the priest, and the holy book was borne away wrapped in ten different covers, the outside one of which, in honor of the day, was of yellow velvet. Flowers and fruits were then placed before His Highness, and every kind of shrub or tree that produced a yellow flower must have been shorn of its beauties on this day. I could discover no reason for the selection of so plain a color but the arbitrary will of a ruler. After this came the nobles and commandants of his troops dressed in yellow, to make their offerings in money. Two sons of the fallen Kings of Cabul, Sháh Zamán and Sháh Ayub, then entered and conversed for some time. The Nawáb of Multán, clad also in yellow, and accompanied by five of his sons followed to pay his homage and was most kindly received. This is the same individual who was so much frightened at the Cabul Mission, now a sub-servient vassal of Ranjit Singh. His name is Sarfraz Khán. The Agents from Baháwalpur and Sindh appeared in their turn." Amorous songs of the festival were then chanted by the dancing girls and the Máháraja was profuse in his gifts to them.—*Burne's Travels* into Bokhara, &c., pages 26—28, Volume I.

Charion ka Mela.

The *Charion ka Mela* is held outside the *Masti Gate* in summer. The fair is held in honor of a Mahomedan saint, Sháh Madár, celebrated throughout India. People skilled in balancing long bamboos or canes in an upright position display their performances at the fair. Several long bamboos are tied together longitudinally by the ends, and their combined length becomes prodigious. In this form, the expert plays with the bamboo, now placing the lower end of it on the tip of one of his right or left hand fingers, now on the palm of his hand, and again on the edge of the front teeth of the lower jaw, without allowing it to fall.

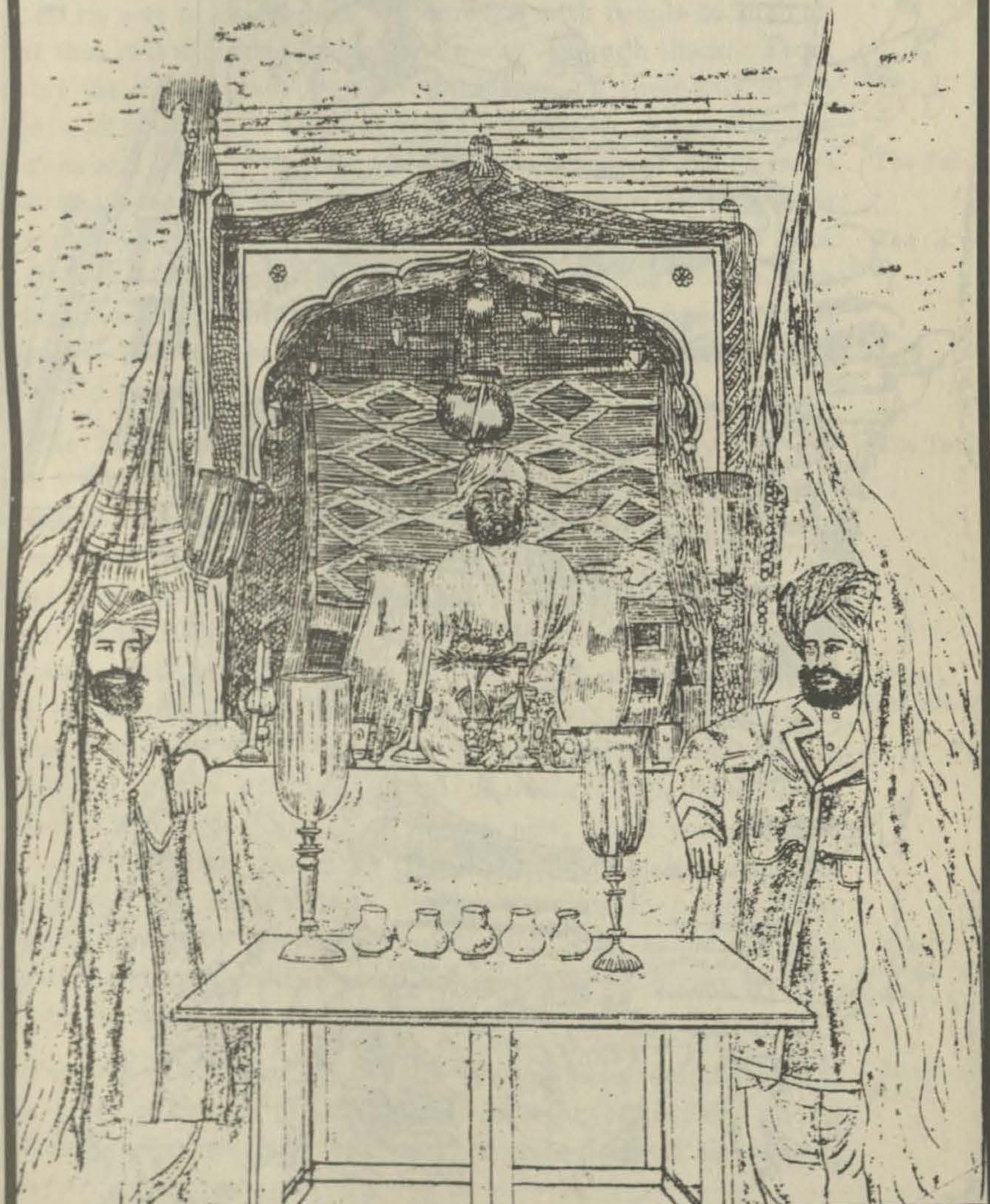
Sháh Dara ka Mela.

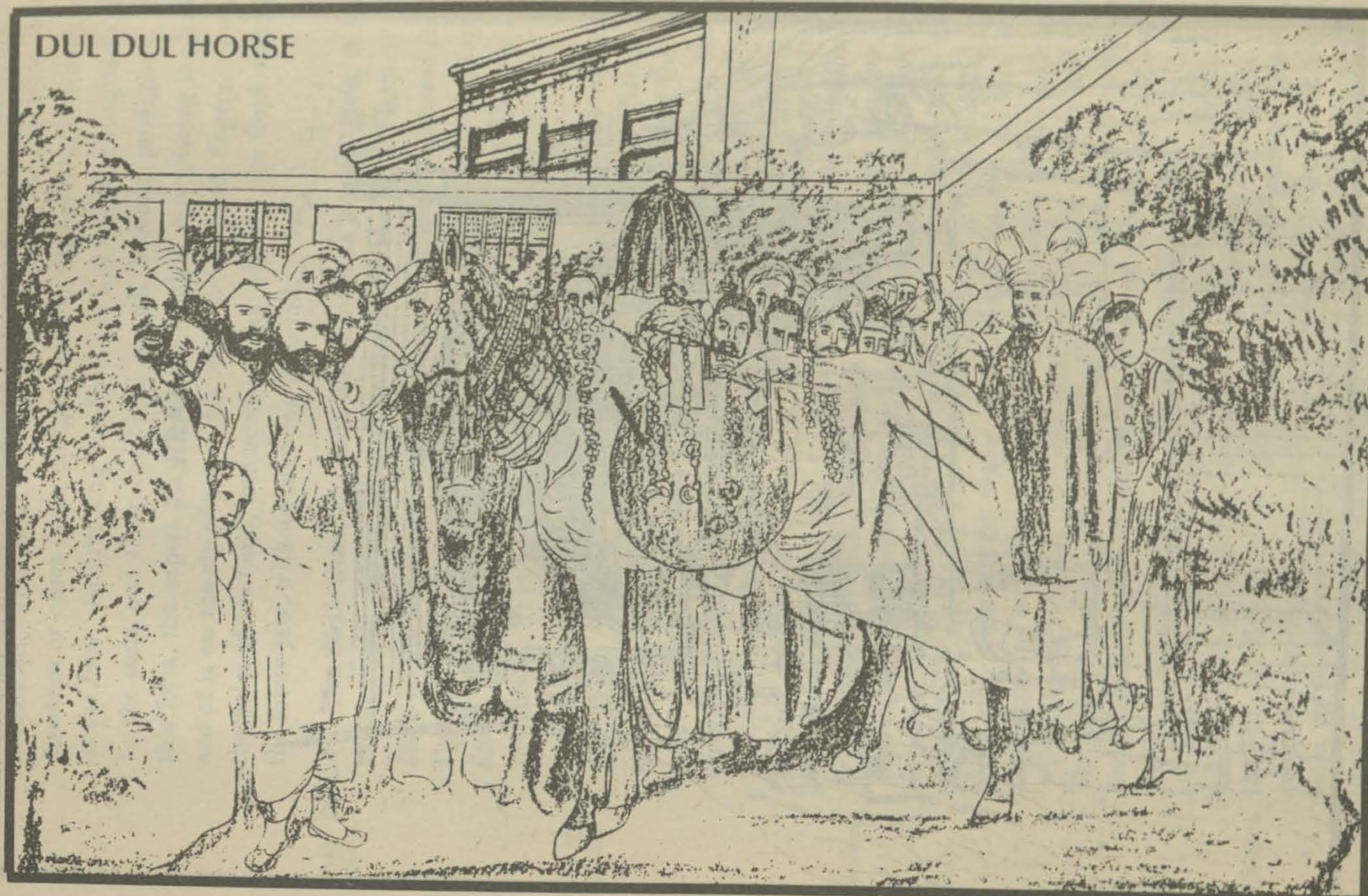
The *Sháh Dara ka Mela*, also known as *Pár ka Mela*, is held at Sháh Dara, across the Ravi, in honor of the anniversary of the death of the Emperor Jahángír, whose mausoleum is situated there. The fair is held in the precincts of the mausoleum and Jahángír's *Sarai*, attached to it, and is attended by about 10,000 people of all classes. It is held in summer and lasts one day.

The Tázion ka Mela.

The *Tazion ka Mela* is held on the 10th day of the month of *Moharram*, when *Tazias*, or effigies of the tomb of Hasan and Hussain, the sons of Ali, the fourth *Khalifa* of Islam, and the son-in-law of Mohamed, are exhibited, to commemorate the bloody events of the *Karbala*. The *Moharram* festival is observed with unusual pomp and splendour at Lahore, and there are some peculiarities attached to it, which it would be in vain to seek in the larger cities of Delhi and Lucknow, well-known in India for the magnificence of their *Moharram*. (Majlises.) The mourning *majlises*, or meetings, are numerous, where elegies, describing the mournful events that took place at Karbala, are read, and eulogiums sung with great fervour. (Sabíls.) The *sabíls* (vulgarly called *chabíls*,) or stalls for distributing water and *sharbat* (syrup) to the passers by, are established in lanes and streets, and decorated with glasses, pictures, garlands and bunches of flowers and rich cloths. They are profusely lighted with lamps of various colors and chandeliers at night, and the owners vie with each other in the splendour of the decorations and embellishments. The *Sabíls* of Lahore stand unrivalled for their beauty and magnificence among works of a similar nature in the towns of Hindustán. On the 7th of Moharram is celebrated the *Mahdi*, (The Mahdi.) which ceremony consists in a display of beautiful cloths, chiefly sheets, or veils, worn by females, *shawls*, etc., which are carried about the streets in solemn processions on the backs of camels and horses, followed by crowds of mourners who recite the elegies, bands of music,

SABIL




DUL DUL HORSE

playing at intervals a mournful tune.* The night of 10th Moharram is called the *Shab-i-Qatl*, or the night of murders, and the *Tazias* make the rounds of the principal streets with lighted torches and *Panchis* carried in the hand. The procession consists of reciters and singers of elegies, bands of music, and players with the *Beneti* (a torch lighted at both ends and whirled round so as to form a double circle of fire), spears, swords, etc. Early the next morning, the *Duldul* (or imitation of the horse of Husain), called also the *Zuljinah*, is brought out with great pomp. The streets it has to pass, on its way to the Karbala, are crowded with people to such an extent that it is difficult to make one's way through them. From mid-day the *Tazias* again appear in the streets, on their way to the *Karbala*, or place of their burial, each followed by drummers and musicians and bands of singers, and readers of elegies and a large concourse of people. All the *Tazias* from the city have to pass through the Lahori Gate and go to the *Karbala* by the way of Data Ganj Bakhsh, being joined during their passage by the *Tazias* from Anarkali and Mian Mir. There is a great crush of people from the Lahori gate to the *Karbala*, and the *Tazias* continue to pass in splendid procession until dusk, when the festival ends.

The Duldul. **The Fair.** **The Karbala.**

The *Tazias* of Lahore are noted for their beauty and elegance. They are made of wood, covered with pictures, glasses of different colors and other decorations, or of the bark of bamboos, covered outside with colored or painted paper. They are divided into several storeys, but not ordinarily more than three storeys. The *Moharram* was observed during the time of the Sikhs also, and until lately a *Tazia* of the time of Máhárája Sher Singh was exhibited each year. Costly *Tazias*, it should be noted, are preserved from year to year; but ordinary ones are broken and buried in the grounds, styled *Karbala*, on the bank of the old Ravi. Although the festival is not new, and it was observed more or less during the Sikh time, yet it has vastly increased in splendour and magnificence during the British period. The *Tazias* are made by common people, each being called after the name of the class to which it belongs, such as the *Tazia of Daryai Buffs*, or weavers of *Daryai*, *Mochis*, dyers, butchers, &c.

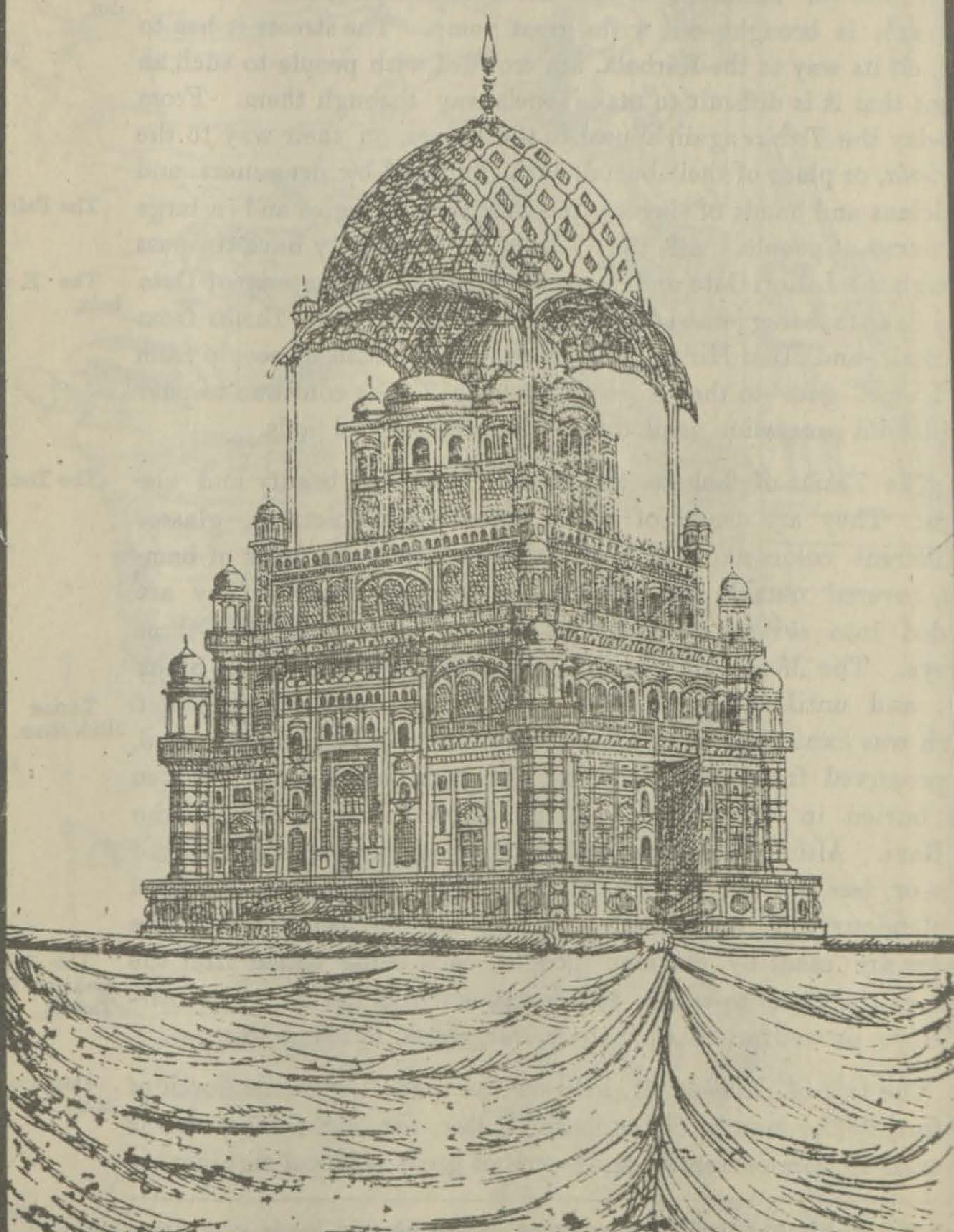
The Tazias. **Tazias of Sikh time.** **The tribes making the Tazias.**

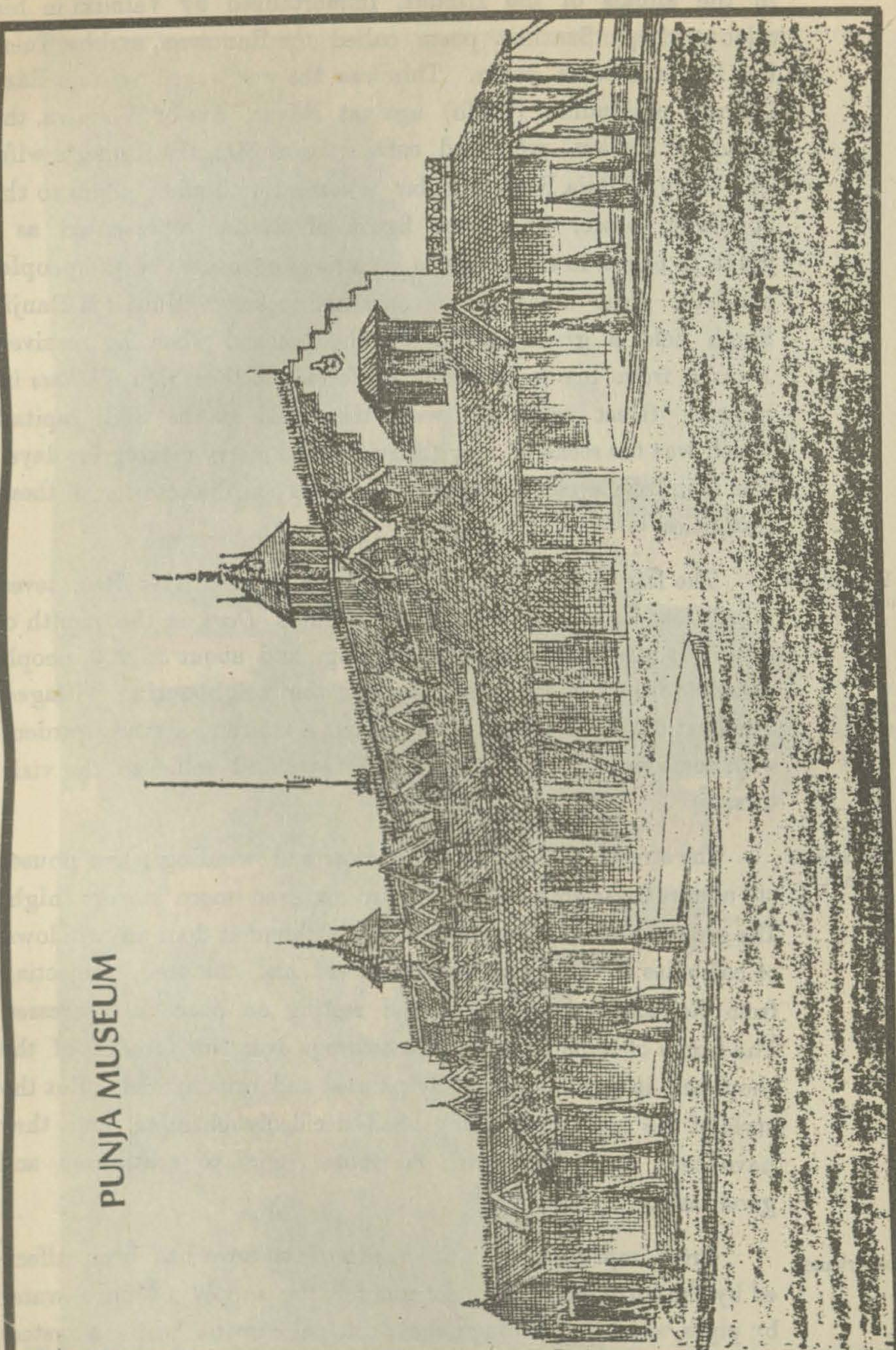
The fair of *Dasehra* is held on the parade grounds north of the fort, in the month of October. It lasts for eight days, and is intended to commemorate an event of great political significance

Dasehra ka Mela.

* The *Mahdi* is originally the ceremony of coloring the hands with *henna* by the bridegroom and bride on the occasion of their marriage. Imam Kasam, a descendant of Ali, was about to be married when the Karbala incident took place, and, he having been murdered by the enemies about that time, the ceremony of the *Mahdi* is performed in mournful recollection of the event.

THE TAZIA





PUNJA MUSEUM

in the annals of the Hindus, immortalized by Valmiki in his celebrated epic Sanskrit poem called the Ramayan, and by Tulsi Das in his Hindee poem. This was the war waged by Raja Rám-Chandar of Ajudhia (Oudh) against Rávan, son of Wisrawa, the prince of Ceylon, who had carried away Sita, the former's wife. The effigy of Raja Rám Chandar is carried with much pomp to the appointed place, where the figure of Rávan, represented as a giant, is burnt, in the presence of a large concourse of the people, amidst a great noise of fire-works and rockets. Máhárája Ranjit Singh held a great Darbar on the occasion, when he received *Nazars* from his nobles, and conferred on them rich *Khillats* in return. Great rejoicings were then held at the Sikh capital which was the scene of gay festivities and merry making for days. The Máhárája even indulged in excesses on the occasion of these festivities.

Bhaddar Kali.

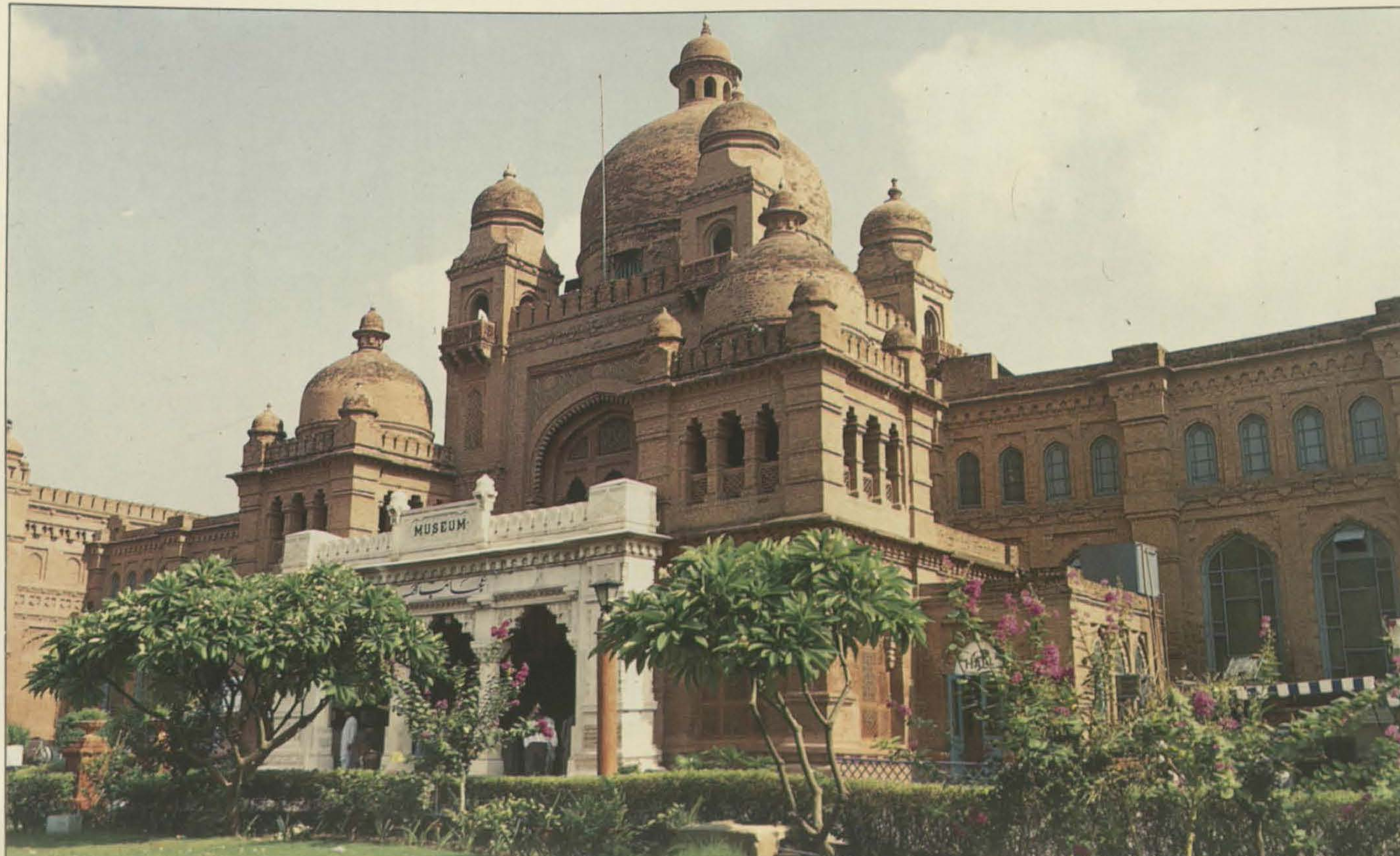
The fair of *Bhaddar Káli* is held in Mauza Niáz Beg, seven miles from Lahore in honor of the goddess *Devi*, in the month of June. It is a merely religious meeting, and about 30,000 people assemble from Lahore, Amritsar, and the neighbouring villages. The heat during the day is intense, but a tank and a shady garden, with some rows of shops and buildings, afford relief to the visitors.

The streets of Lahore.

The streets of Lahore are narrow and winding ; the houses are almost invariably three, or four, or even more storeys high. The ground-floor is generally a shop ; in the next floor are windows, or balconies of wood, handsomely carved, and coloured, projecting from the facade of the house, and resting on peacock buttresses. The fronts of the houses and the awnings over the facades of the shops are, in general, profusely painted and ornamented. But the style of the modern buildings has decidedly changed, and they have been constructed with far more regard to ventilation and good taste.

Conservancy.

Great improvement in the health of the town has been effected by the introduction of a scheme for the supply of pure water by pipes which run through the principal streets, while a system of drainage and, sewerage, based on the most approved sanitary principles, has contributed, in no small degree, to the efficiency of its conservancy.



Museum

MODERN BUILDINGS AND INSTITUTIONS.

The following is an account of the principal modern Buildings and Institutions of Lahore :—

The Museum and Technical Institute.

The new Jubilee Museum and Technical Institute may be regarded as the outcome of a movement towards the development of the arts and industries of the Province, which has been going on since the first Panjáb Exhibition of 1864. The existing Museum was then built, and, though intended for a temporary existence only, was made to serve as a home for collections, illustrating the agricultural and forest products of the Province and its borders, and its artistics and manufacturing industries, as set forth in the two well-known volumes on "*Panjáb Products*" and "*Panjáb Manufactures,*" by Mr. B. H. Baden-Powell, C.I.E., the first Curator.

To these were added specimens of the antiquities of the region, among which the Græco-Buddhist sculptures of the Yusafzai valley take the first place from their great numbers as well as from their high artistic and historical value. More recent research has brought to light numerous Mahomedan, Jaina, and Brahminical remains, while the collections of arts and manufactures as well as agricultural products have been largely increased.

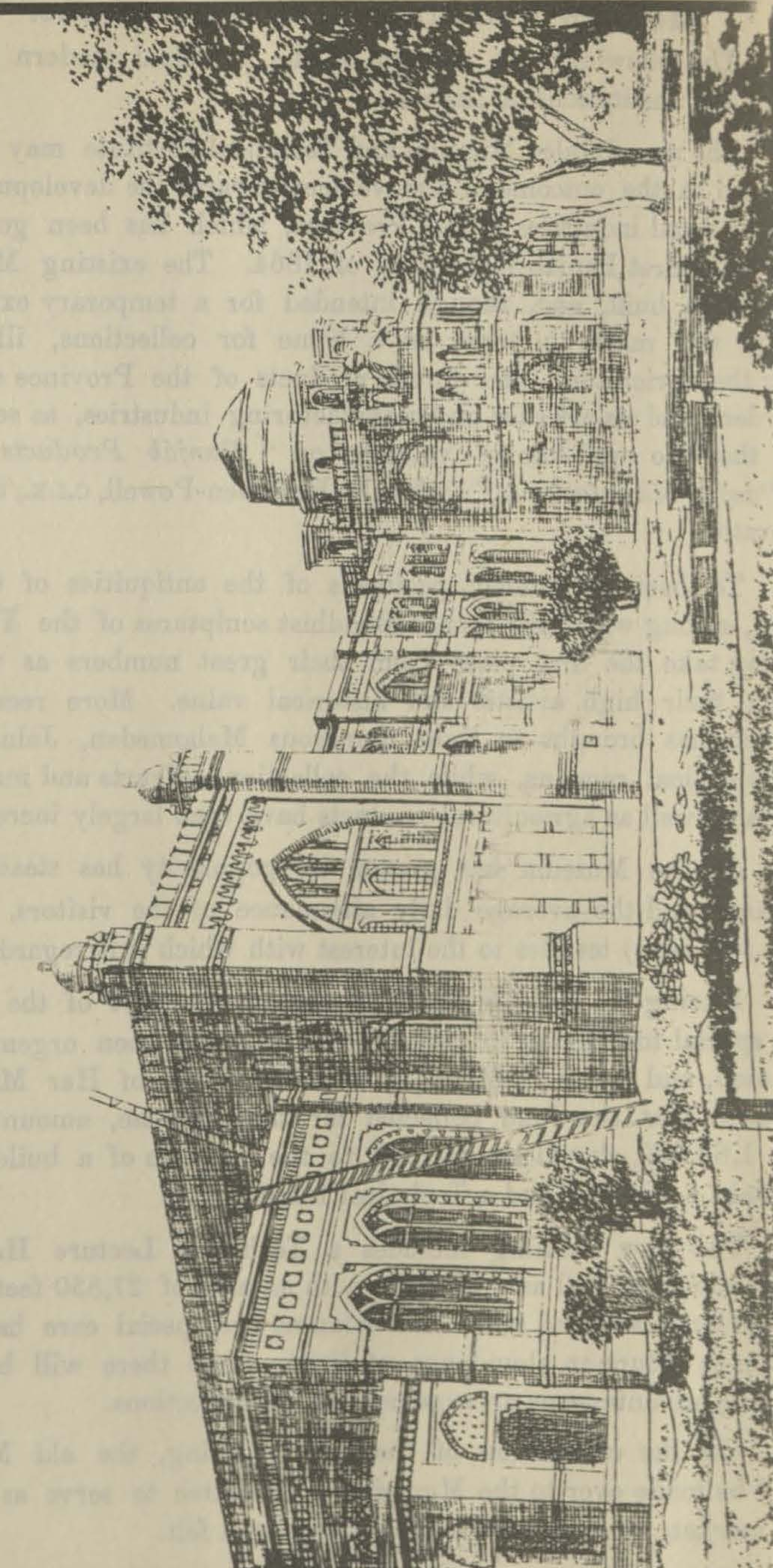
As the Museum has grown, its popularity has steadily increased, and the average daily attendance of the visitors, (about 600 *per diem*) testifies to the interest with which it is regarded.

During the last few years a desire on the part of the people for special instruction in technical science has been urgently expressed, and it was resolved on the celebration of Her Majesty's Jubilee that the fund collected for that purpose, amounting to Rs. 1,62,000, should be devoted to the erection of a building to contain a Museum and a Technical Institute.

The new building includes a Technical Lecture Hall and class rooms as well as a Museum with an area of 27,850 feet. The larger area is roofed in on iron columns and special care has been taken to secure an abundance of light, while there will be space for the advantageous arrangement of the collections.

On the completion of the new building, the old Museum will be made over to the Municipal Committee to serve as a public market, the want of which has long been felt.

The new Museum is invested with the mournful interest from the fact, that His Royal Highness the late Prince Victor laid its first stone on 3rd February, 1890.



THE NEW MUSEUM AND TECHNICAL INSTITUTE

It may be noted for the information of visitors that a sale-room is open in the Museum for the purpose of supplying the public with objects of Panjáb art workmanship.

The Mayo School of Art.

The Mayo School of Art adjoins the Museum and Technical Institute, and is indeed part of the same architectural composition, the whole group having been designed by the Principal of the School assisted by Bhai Ram Singh, and erected under the supervision of Rai Bahadur Ganga Ram, C.E., Executive Engineer, of Lahore.

This institute owes its origin to a subscription raised in honor of the late Lord Mayo, Viceroy and Governor-General, in 1869—1872, and was established in 1875, for the purpose of instruction in design especially for the development and improvement of the indeginous arts of the Panjab, Mr. J. Lockwood Kipling, C.I.E., being the first Principal. The courses of instruction bear a general resemblance to those followed in European schools with the exception that all the examples of architecture, decoration, &c., are oriental in character, and the principles of the Indian design are considered of the first importance.

At present no fees are charged for tuition, while a limited number of scholarships are at the disposal of the Principal, and are awarded to the most promising students.

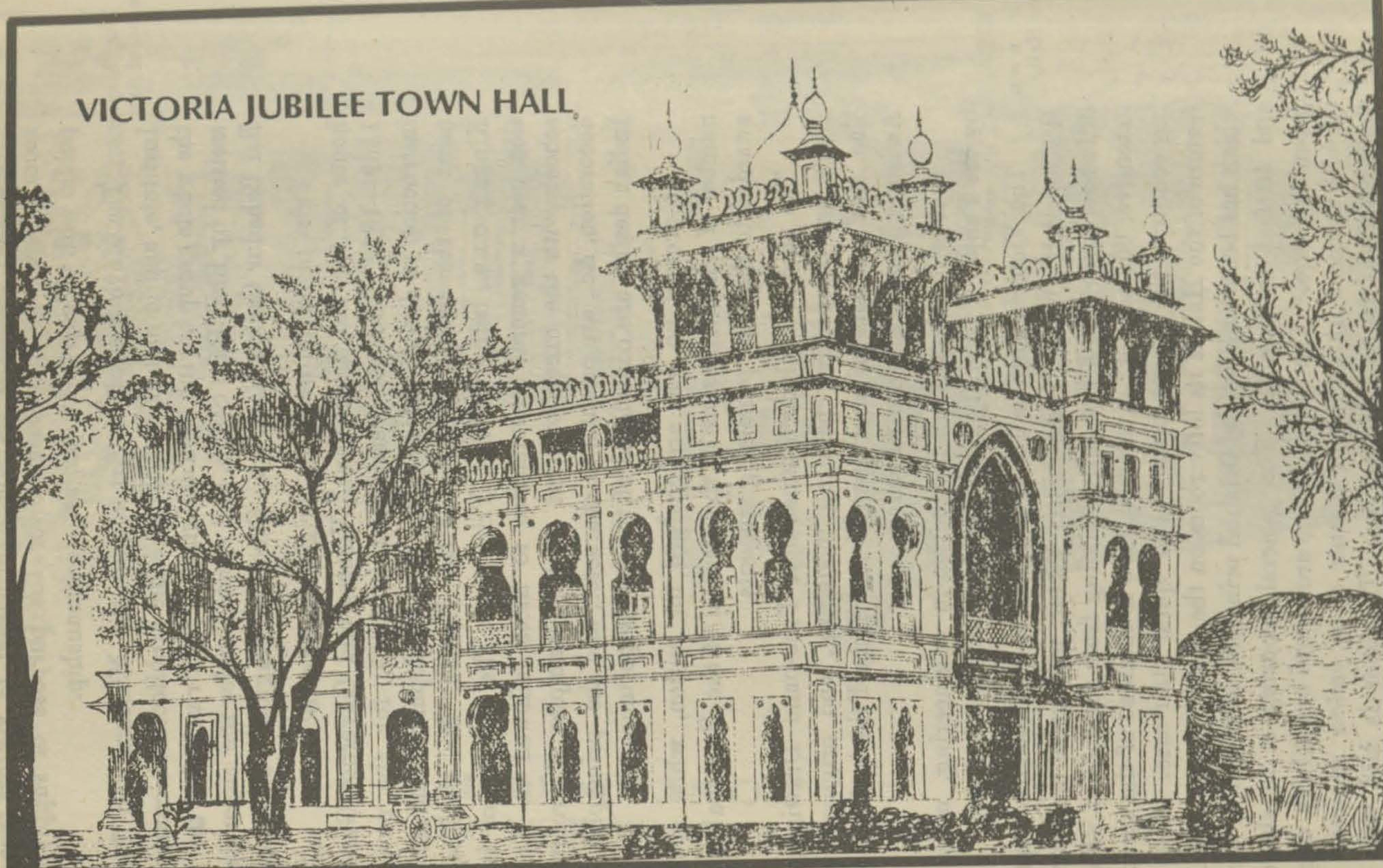
The studies include Elementary, Free-hand Drawing, Geometry, and perspective, painting modelling, and original design. The staff consists of a Principal and Vice-Principal with five Assistant Teachers, and a Registrar.

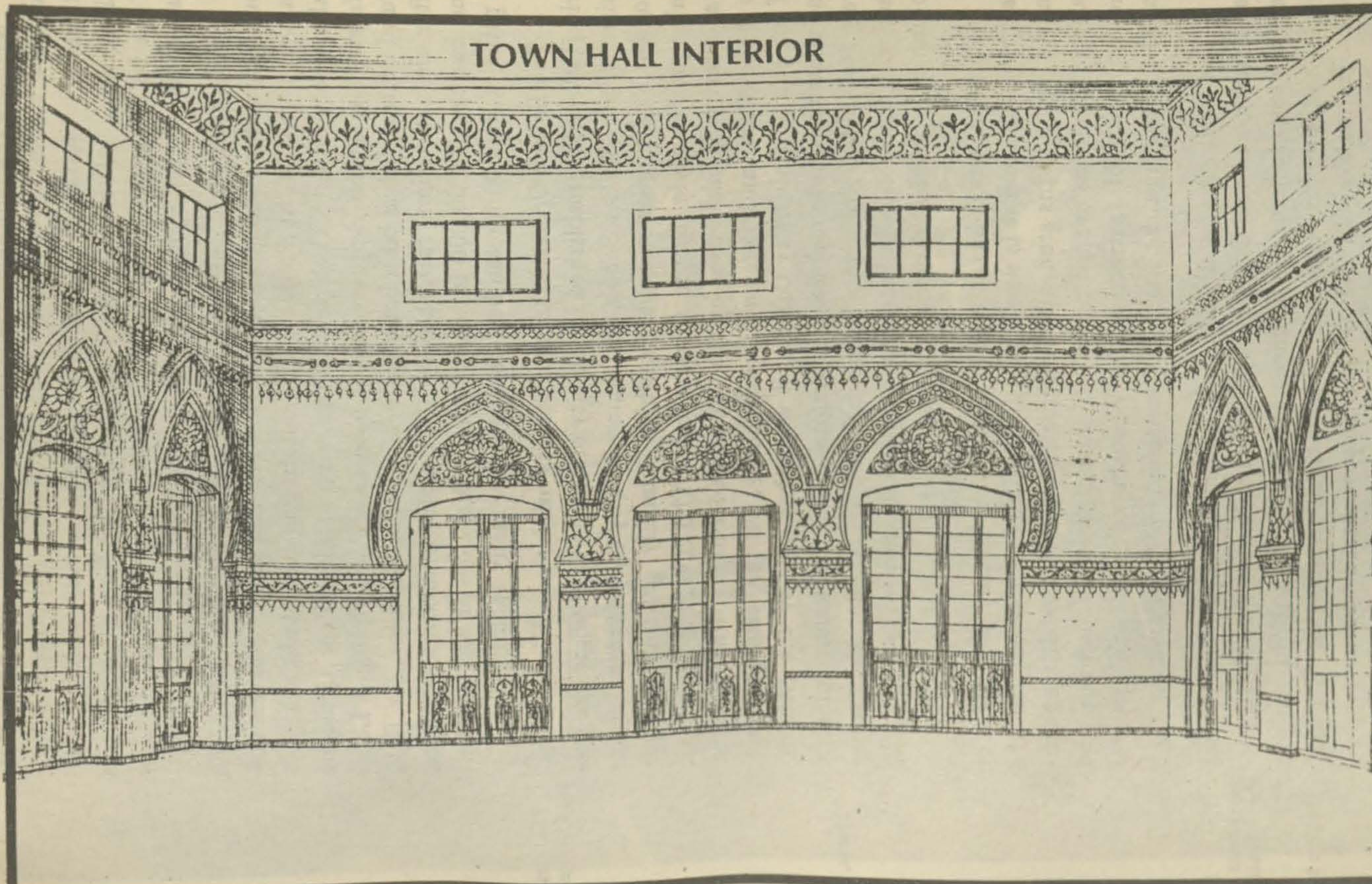
A class for elementary instruction in engineering, maintained by the Panjáb University is also attached to School of Art.

The new Town Hall.

The Victoria Jubilee Town Hall, which was declared open by His Royal Highness Prince Albert Victor, with great ceremony on 3rd February, 1890, is a lofty building from the roof of which an extensive, but not very diversified, view is obtained of the surrounding country, the ascent being by a spiral stair-case. The chief feature of the Hall is its lofty room on the second floor. The Hall, which has been built on the Oriental principle, is 80 feet in length, and 40 feet in breadth. The general colouring is in shades of green and sage. The centres of the arches are beautifully decorated with stucco work in white plaster on a yellow ground. The floral paintings are in Venetian red. The floor is laid with teak planks, nicely planed and polished in the usual way. The Hall is a place where the "wise and quiet debates," spoken of by His Royal Highness at the opening ceremony, take place. The excellent floor also admits of its being used for dancing.

VICTORIA JUBILEE TOWN HALL.




TOWN HALL INTERIOR

Outside the building, the fountain presented by Rájá Harbans Singh constitutes a great attraction. The fountain is painted green, in imitation of bronze, and the four cupids on the pedestal are white. It is beautifully situated in the enclosure in front of the building, is surrounded with plants, and is intended to throw out jets in several designs.

This handsome building was begun in the year 1887, the foundation stone being laid by Sir Charles Aitchison, late Lieutenant-Governor of the Panjáb. The building is dedicated to the joyful memory of the fiftieth year of the reign of Her Most Gracious Majesty the Queen-Empress, and is used as a Town Hall and Local Fund Office. It has been built by the Municipal Engineer, Mr. Bull, after elegant designs furnished by Mr. Pogson, a Madras Architect, and has cost Rs. 60,000 in construction. Mr. Pogson was awarded a prize of Rs. 500 for the best design out of many submitted.

The Lahore Oriental College owes its origin to a Hindu Sanscrit *Páthshála*, established in the city of Lahore in 1863, in the premises of the *Shiksa Sabha*, and maintained by the private subscriptions of Native gentlemen, to a which monthly grant-in-aid was subsequently made by the Government. The charge of the school was afterwards taken over by the *Anjuman-i-Panjáb*, which added to it the Arabic and Persian Departments. On the establishment of the Panjáb University College, it was taken over by the Senate, and constituted into a College, in August, 1870. Its declared objects were two-fold, (1) to give a high classical Oriental education, together with instruction in branches of general knowledge; and (2) to impart a practical direction to every study.

The Oriental College.

Objects.

These objects it has faithfully kept in view since the date of its foundation, and it is now the only institution existing in the Panjáb which trains students for Oriental degrees and title examinations. Its aims are the revival of ancient Oriental learning, and the imparting of instruction in Western sciences and general knowledge through the standard Vernaculars of the Province.

The institution is divided into two departments—the School Department, and the College Department. In the School Department students read for the Entrance Examinations in Urdu and in Hindi, and for Proficiency in Sanscrit, in Arabic, in Persian, and in Gurmukhi. In the College Department students prepare for the M. A. degree in Sanscrit and in Arabic; for the M. O. L. degrees in Arabic and B. O. L. degrees in Urdu; for the Intermediate Examination in Urdu; for Shastri, or Honours in

Two Departments of the Institution.

Oriental Degrees.



Town Hall

SPRAY FOUNTAIN IN FRONT OF VICTORIA JUBILEE HALL



Sanscrit; for Vesharada, or High Proficiency in Sanscrit; for Maulvi Fazil, or Honours in Arabic; for Maulvi Alim, or High Proficiency in Arabic; for Munshi Fazil, or Honours in Persian; for Alim, or High Proficiency in Persian, and for High Proficiency and Honours in Gurmukhi.

Views of Doctor Stein. Hitherto the study of Eastern languages in this college has been conducted in accordance with the Native system; but it is the object of Doctor Stein, an able Oriental scholar and the Principal of the College, to introduce, as far as possible, the historical method of European Philology, and it is hoped that, before many years have passed, the College will obtain a high reputation for the enlightened study of Oriental languages and will be able to contribute largely to the promotion of Oriental research.

The Oriental College Library. An extensive library is attached to the College, and steps have been taken lately to provide it with valuable standard works for reference. To enable the teachers and students of the College to acquaint themselves more thoroughly with the method and results of Western research in the various departments of Oriental studies, the institution has been provided with critical editions of Oriental classics, published in Europe, and other philological publications.

The College is managed by a Special Committee, under the control of the Syndicate of the Panjáb University.

Scientific, Literary, and Charitable Societies of Lahore.

Established, 27th January, 1872.

(1) The Panjáb Masonic Institution. *Objects.*—To educate and support children of indigent and deceased Freemasons.

	Rs.
Amount of Endowment Fund on 31st December, 1891	74,700
Amount of Subscriptions and Donations received during 1891	14,800
Number of Members	325

There are at present 13 boys and 23 girls who are receiving the benefits of the Institution.

Established, 1868.

(2) Roberts' Volunteer Institute. *Objects.*—To provide a readin-room, library, and place of recreation for persons with small incomes.

(3) Board of Management of Lahore High School.

Establised, 1862.

Objects.—To maintain and manage the affairs of the Lahore High School, an Institution established at Lahore for the education of youths.

	Rs.
Income	9,220

(4) Youngmen's Christian Association, Lahore.

Established, 1876.

Objects.—To provide for Prayer Meetings, and religious studies.

(5) Anjaman-i-Ittihad, Panjáb.

Established, 1865.

Objects.—

1. The revival of ancient learning, the philology, ethnology, history, and antiquities of India and neighbouring countries.
2. The advancement of knowledge among the masses through the medium of their own vernaculars.
3. The promotion of Industry and Commerce.
4. The discussion of social, literary, scientific and political questions of interest; the popularisation of beneficial Government measures, the development of a feeling of loyalty and of a common state citizenship; and the submission to the Government of practical proposals, suggested by the wishes and wants of the people.
5. The association of the learned and influential classes with the officers of Government in all measures for the public good.

(6) Panjáb Science Institute.

The Panjáb Science Institute is established for the diffusion of scientific knowledge amongst the people of the Panjáb, and its aim is, at no time, to be connected with any religious or political society whatsover.

Objects :—(*a*)—Arranging for short but systematic courses of Evening Lectures in English and the Vernacular, on scientific and technical subjects, at Lahore and other stations.

(*b*)—The appointment of Travelling Lecturers who can proceed to different stations, delivering in English or the Vernacular, one or two carefully prepared lectures on some important scientific subject.

(*c*)—The publication, in a Monthly or Quarterly Journal,. of the lectures delivered at Lahore and other stations, or any other subjects of scientific or technical interest.

(*d*)—The estabishment of a suitable Workshop for the manufacture and repairs of the more simple scientific instruments and apparatus.

(*e*)—The gradual formation of a Scientific Library and Scientific Reading-Room.

(*f*)—The holding of periodical Examinations in Science, and the

granting of certificates, medals, and prizes for scientific or technical proficiency.

(*g*)—The establishment of a small Technological Laboratory where the Members of the Society and others could carry on scientific experiments.

(*h*)—The encouragement of Technical Education in every possible way.

Members of the Executive Committee :—

Dr. C. C. Caleb, M. B., M.S., Professor of Physiology and Botany, Medical College, Lahore.

Babu S. B. Mukerji, M.A., Professor of Mathematics, Government College, Lahore.

Lala Ruchi Ram, M.A., Assistant Professor of Natural Science, Government College, Lahore.

Lala Shiv Dyal, M.A., Science Teacher, Aitchison College, Lahore.

J. Campbell Oman, Esq., F.C.S., F.L.S., Professor of Natural Science, Government College, Lahore.

Honorary Secretary, J. Campbell Oman, Esq., F.C.S., F.L-S.

Established 1887.

(7) Kayastha Sadr Sabha.

Objects :—To spread education, to sow among the Kayasthas the seed of homogenity, to pioneer needed social reforms, and to try to promote material prosperity by encouraging the adoption of commercial and other respectable pursuits.

		Rs.
Endowments	2,000	
Amount of Annual Subscriptions	720	
Members		100

The *Sabha* aims at representing the interests of all the Kayasthas of India. Attached to it are the "Kayastha Provincial Sabha, Panjab" and the "Local Kayastha, Lahore."

Established 1869.

(8) Anjaman-i-Islamia, Panjáb.

Objects :—To improve the social and intellectual condition of the Mohamedans of the Panjab and to further Mohamedan interests generally. The Society also aims at popularizing Government measures affecting the Mohamedan community and looks after the principal mosques in Lahore.

	Rs.			
Capital of the *Anjuman* on 31st December, 1891	400	14	3	
Monthly Subscription...	30	0	0	
Monthly Subscription from H. H. the Nawab of Bahawalpur	30	0	0	
Income from rent of houses bequeathed to the *Anjaman*	140	0	0	
	200	0	0	
Members				177

Patron.—His Highness Rukn-ud-dowla Nusrat-i-Jang Mukhlis-ud-dowla Hafiz-ul-Mulk, Nawab Sadiq Mohamed Khan, Bahadur, Grand Commander of the Most Exalted Order of the Star of India, Chief of Bahawalpur.

Life-President.—Nawab Haji Násar Ali Khan, Kazalbash.

Vice-President.—Nawab Sheikh Gholam Mahbub Subhani, Honorary Magistrate, Lahore.

Ditto.—Nawab Inayat Ali Khan, of Maler Kotla.

General Secretary.—Khan Bahadur, Mahomed Barkat Ali Khan.

Life Secretaries.—Sirdar Mohamad Hayát Khan, C.S.I., of Wáh. Rája Jahan Dád Khan, Khan Bahadur, Chief of Ghakkar. Sirdar Sher Ahmad Khan, C.I.E., Ex. Asst. Commr.*

Established, 1886.

(9) Anjaman-i-Himayat-i-Islam, Lahore.

Objects :—To publish and discuss the principles of Islam ; to teach the Mahomedan religion to boys and girls, in order to preserve them from the influence of other religions ; to support poor and orphan children ; to ameliorate the condition of the Mahomedans by the introduction of measures of Social and Educational reforms ; to interpret in a loyal tone the acts of the Government affecting the Mahomedan community ; to popularize Government measures, to publish periodicals in aid of the objects of the *Anjuman* and to provide for preachers of the faith of Islam :—

	Rs.	a.	p.
Endowment on 31st December, 1891 ...	10,082	11	3
Income for 1891	15,927	7	9
Total ...	26,010	3	0

Members at the close of 1891 1,515

Patron.—Mudabbir-ul-Mulk Iftikhar-ul-Umra, Sahibzada Mohammed Obedullah Khan Sahib Bahadur, Prime Minister of Tonk.

Life President.—Kazi Mohammed Aslam Khan, C. M. G., Deputy Commissioner, Jhang.

President.—Khalifa Hamid-ud-din, Chief Kazi of Lahore.

The *Anjuman* maintains a school, in which instruction is given up to the Entrance Standard. The school has on its rolls 700 boys, and is maintained at a cost of Rs. 1,000 per annum.

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* The *Anjuman* under its promoters has done remarkably good work. The following is a brief account of some of its services :—

1.—The restoration of the *Badshahi Masjid* of Lahore at a cost of a lakh of rupees of which a portion was contributed by the Government.

2.—The restoration by the Government of the shops attached to the Golden Mosque of Lahore, and the repairs of the mosque.

3.—The restoration by the Government of the relics of the Prophet formerly kept in the Fort, and now kept by the *Anjuman*.—*Vide* paras. 115—6, *supra*.

4.—Memorialising the Government on the subject of Mahomedan education. As the result of this Memorial the Government was pleased to grant Jubilee scholarships to the Mahomedans for a period of five years. In 1891 the *Anjuman* again memorialised the Government on the subject, and the scholarships were most graciously extended to a further term of five years.

5.—Since 1887 the *Anjuman* has been also granting Jubilee scholarships of the amount of Rs. 40 per mensem to Mahomedan students.

Established, March 1888.

(10) Anjaman-i-Niamania, Lahore.

Objects.—The improvement of the Social and Moral condition of the Mahomedans; the diffusion of the law of *Sheea*, especially the Hanfi doctrines of *Islam*; the cultivation of Arabic literature; the prevention of ceremonies that contravene the Mohammedan Law; the better education of Mohammedan boys and girls and the representation of the wants of the Mahomedan community with due respect to the Government.

Number of Members 318

Rs.

Amount of Annual Income 1,486 9. 6

President.—Maulvi Gholam Mahomed, *Imam* of the Badshahi Masjid.

Secretary.—Mufti Salim-ullah.

Joint Secretary.—Maulvi Taj-ud-din Ahmed.

The Anjuman maintains a school, known as *Madrasat-ul-Alum Islamia, Lahore*, at a cost of Rs. 728-3-9, per annum. The school is held in the mosque of Bukan Khan, the subjects of study being Arabic and Persian religious books.*

Established, 1821.

(11) Youngmen's Mahomedan Association, Lahore.

The objects of the Association are three-fold :—

1. The discussion of subjects of general interest, especially those having particular reference to the religious, moral and intellectual culture of Mahomedans.

2. The promotion of social, intercourse and the furtherance of mutual amity and understanding among Mahomedans.

3. The cultivation of the power of public speaking in the English language.

Number of Members on the roll 98

Secretaries. ... { Mr. Mahomed Shah Din, B.A., Barrister-at-Law.
Syad Kurshed Anwar, B.A.

(12) Deva Dharma Sabha, Lahore.

Motto of the Mission—Deva Dharma ki jai—Sakal pap ki chhai Devattwa ka prachar—Bharat ka Uddhar.

Head-quarters.—Deva Dharma Prachar Hall, Anarkali.

Objects.—To preach the revealed Truths and Principles concerning the nature of *Devattwa* (Godliness), *Pishachattwa* (Sin) and *Deva Jivan* (Divine life).

2—To spread the gospel of the manifestation of *Deva Shakti*, working in the Mission, and the practical results of its working in the lives of the souls.

3—To destroy Spiritual Darkness, Worldliness and all Sin.

* The efforts of this Anjuman have resulted in the restoration of the mosque of Mariam Zamáni near the *Masti* gate of Lahore. *Vide, Article* No. 11, at page 131 *supra.*

4—To give birth in the soul to the *new life of Devattwa.*

5—To lead and train up the soul from new life into the harmonious life of *Devattwa* or *Deva Jiwan* and spread its incalculable heavenly blessings on this earth.

6—To preach *Universal* Spiritual and Moral *Laws* relating to the life of man.

7—To point out a Perfect and Harmonious Ideal for man's life.

8—To preach the need and show the way of spiritual communion with God and godly men.

9—To establish reverence for and the greatness of all true Spiritual Teachers of mankind.

10—To help and countenance all true Civilization, Mental and Moral Education and practical School Reform.

11—To establish *Devattwa* in all human relations and affairs of life.

12—To establish *Deva Pariwars* (Divine families,) *Deva Samajes* (Divine societies,) and *Deva Raj* (Divine kingdom) on *this* earth.

Established, 1883.

(13) The Indian Association, Panjáb.

The Indian Association of Lahore is open to all natives of the Panjáb and all natives of India, residents of the Panjáb, without distinction of race or creed.

Objects.—The Association seeks to represent the people, to help in the formation of a healthy public opinion on all questions of importance, to unite the people of the Panjáb in the bonds of sympathy with those of other Provinces, and to promote, by every legitimate means, the political, intellectual, and material advancement of the people.

Members 90

President.—Sardar Dyal Singh, *Majithia.*

Vice-Presidents.—*Khán Bahadur* Muhammad Barkat Ali Khán.
Babu P. C. Chatterji, *Rai Bahadur*, M.A., B.L.
Lala Isbar Das, M.A.
Mr. E. C. Jassawalla.

Secretary—Mr. Ganpat Rái, Barrister-at-Law.

Established, December 1887.

(14) Central National Mahomedan Association, Panjáb.

Objects.—Same as *Anjaman-i-Islamia.*

President.—Faqir Syad Jamal-ud-dín, *Khán Bahadur.*

Secretary.—Maulvi Moharram Ali, *Chishti.*

Established, 1879.

(15) Guru Singh Sabha of Lahore.

Objects.—The representation of the Sikh community and Sikh interests. The aims of the society are to endeavour to interpret more truly the teachings of the *Adi Granth* and other sacred books of the Sikhs, and to suppress false doctrines and improper customs.

Established, 1866.

(16) Sat Sabha, Lahore.

Objects.—The diffusion of useful knowledge through Panjábi, and the reformation of the moral and social condition of the Hindus.

	Rs.	
Income	120	
Members		40

(17) Sanskrit Parja Charmi Sabha, Lahore.

Established, 1882.

Objects.—The encouragement of the study of the Sanskrit language among Hindus.

	Rs.	
Income	30	
Members		150

(18) Daya Nand Anglo-Vedic College, Lahore.

Established, 1885.

Objects.—To teach Science by means of Sanscrit, and to impart high education in English and Sanscrit.

	Rs.	
Income from fees	1,489	
Expenditure in 1890-91	3,036	
Number of students on the roll		61
Members of Managing Committee...		27

(19) Panjáb Brahmo Samáj, Lahore.

Established, 1870.

Objects.—To promote education, diffuse Vedic religion or theism, without distinction of creed or caste, effect moral and social reforms, and maintain an Anglo-Vernacular School.

	Rs.	
Income	115	
Members		190

(20) Banga Sabitya Sabha, or Bengali Social Reading Club, Lahore.

Established, 1883.

Objects.—Maintenance of a Library accessible to Bengali ladies and gentlemen and the general public and to provide for the study of newspapers.

	Rs.	a.	p.
Income	427	15	1
Expenditure	305	3	9

Fees 4 annas per month and upwards.

(21) Lahore Medical Club.

Established, 1885.

Objects.— Diffusion and improvement of English and Vernacular Medical literature.

Members 35

(22) Committee of Education of Hindu girls.

Established, 1887.

Objects.—To impart useful education to Hindu girls.

	Rs.	
Income	720	
Members		50

The Daya Nand Anglo-Vedic College.

This institution is supported entirely by local or private subscriptions and endowments, raised by the Arya Samaj; the Principal,

Lálá Hans Raj, B.A., giving his services gratuitously. The College prepares students for University degrees. The want of a suitable building is much felt at present; but the institution is doing very good work. A Boarding-house has been recently added to the Colllege. The fees are low, and the attendance is large.

The Lahore Mission College.

The new buildings of the Lahore Mission College face the plains, not far from the Telegraph Office. The structure is a handsome addition to the many fine buildings which are gradually rising in this part of Lahore. As a College, the building seems to have been specially well designed. In November, 1849, or forty-two years ago, the Revd. Messrs. Newton and Forman, Members of the Board of Foreign Missions of the Presbyterian Church in the United States of America, arrived in Lahore, and opened the first English School, in the building known as "Rang Mahal,"* in the newly acquired city. At first there was a great aversion to the study of English, partly owing to religious considerations, and partly because the people were not sure how long the English occupation would last. At the time of the Mutiny the school was on the point of dissolution, as the people thought the moment had come when the English would have to depart. But, thanks to the perseverance and zeal of its supporters, the school began to grow and the number of boys rapidly increased. The benefits conferred by it on the people of the Panjáb have been simply inestimable. Thousands reecived their education in the old Mission School which, in subsequent years, was raised to the status of a High School. In June, 1886, the College was opened in the "Rang Mahal"; but, the accommodation being insufficient, the present buildings were completed in 1889, at a cost of Rs. 56,000. The grant of the site upon which the buildings stand, estimated to be worth Rs. 20,000, together with a building grant of Rs. 20,000, were made by the Government of the Panjáb.

Revd. Doctors Newton and Forman.

The Old Mission School.

College established in 1886.

Objects.

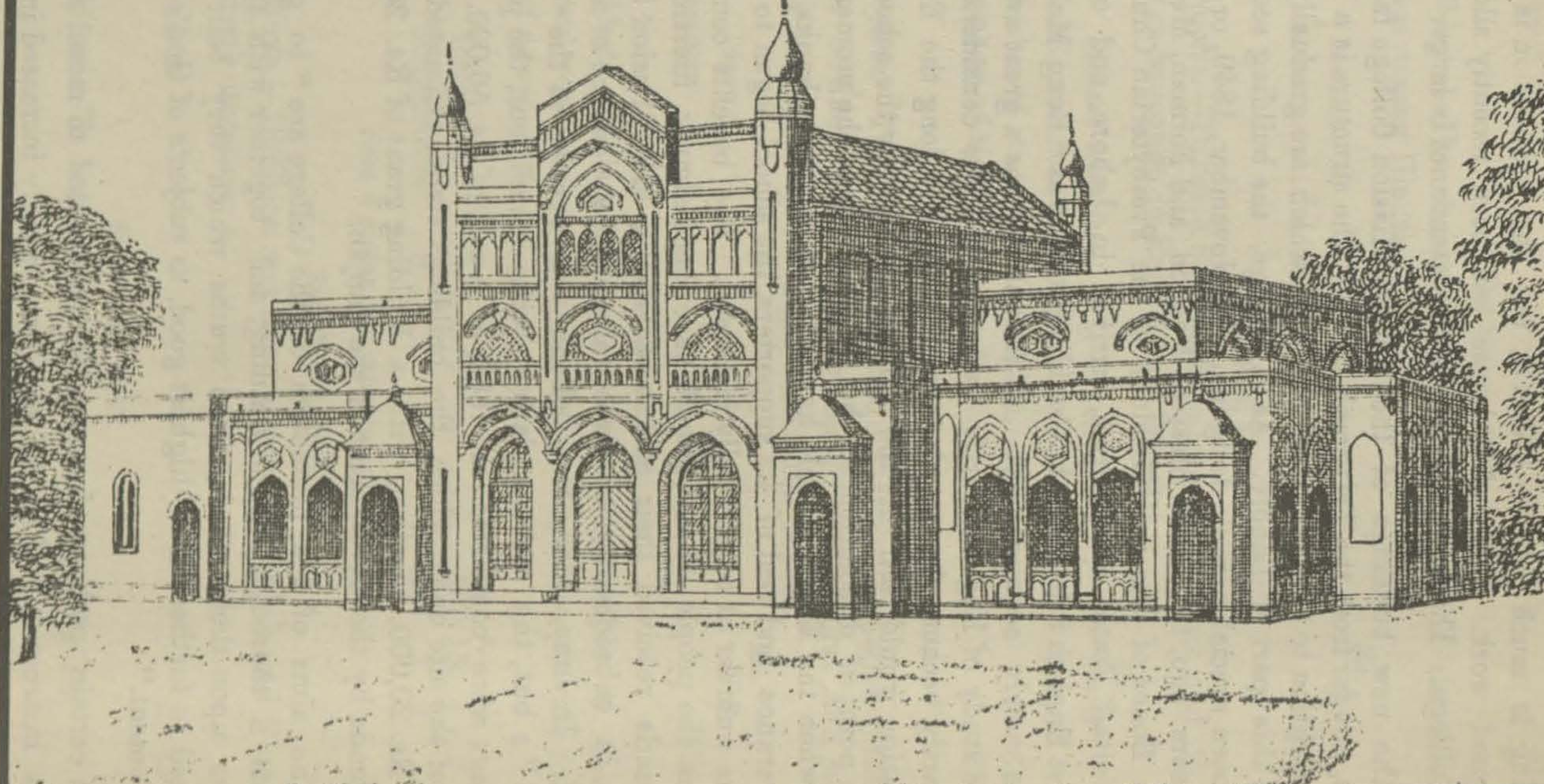
The aims of the promoters of the College are "to give to students a thorough mental training, and, together with this, to impress upon their minds, those truths which they believe are designed to further their highest good, as subjects of God's moral Government."

Number of students on the rolls of the College.

A certain portion of every day is devoted to moral and religious instruction. The College has steadily increased in numbers, and contained at the close of 1890-91, 134 students.

* This was the court-house of Nawáb Mián Khán, son of Nawáb Sa'dulla Khán, Wazir of the Emperor Sháh Jahán, *vide*, Article 120, Chapter II., page 230.

MISSION COLLEGE



Institutions maintained by the College.

The College was supplied with excellent Boarding Houses in October 1889; and gymnastic exercises have been regularly practised by the boarders, some of whom have shown considerable interest in the game of cricket. The College also maintains reading clubs and debating societies, a Library, and a Dispensary under the charge of a Christian Doctor.

The Panjáb Chief Court.

Near the Accountant General's Office and in front of the Cathedral, in the Upper Mall, is the spacious new building of the Chief Court of the Panjáb, in Indo-Saracenic style. It harmonises admirably with the ancient monuments, history, and atmosphere of Lahore The details of the superstructure were designed by Mr. Brossington, a skilful architect, and the work was executed under the supervision of Mr. J. E. Hilton, Executive Engineer, who completed it in March, 1889, the total cost being Rs. 3,21,837.

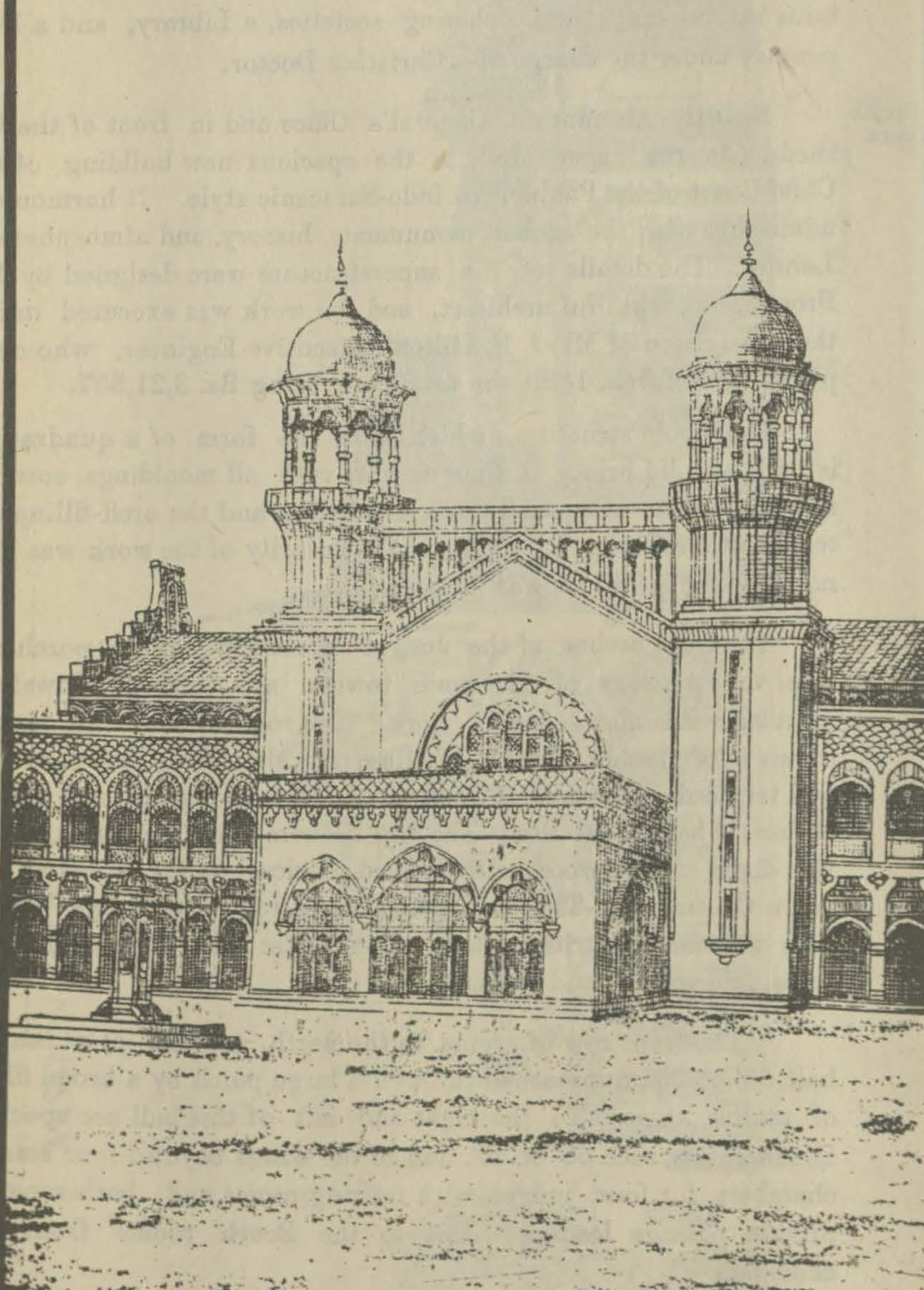
The whole structure, which is in the form of a quadrangle is built of solid bricks, in lime mortar, with all mouldings, cornices and projections of specially moulded bricks and the arch fillings of terra cotta trellis work. One great peculiarity of the work was that no chipping of bricks was allowed.

The front arches of the Judges' verandah and the porch out side, and portions of the main towers, are built of Nowshera marble, with marble trellis work. The roof of the main court-rooms is of double Allahabad tiling, and that of the rest flat tiled and terraced. The floor of the Central Hal is of marble, and that of the rest of hexagonal tiles. The roof timbers are of deodar wood and the doors of teak wood, with carved devices on the stiles as well as on the frames. The waiting-hall, court-rooms and Judges' chambers are finished with a dado of encaustic tiles of various patterns, laid in Portland Cement.

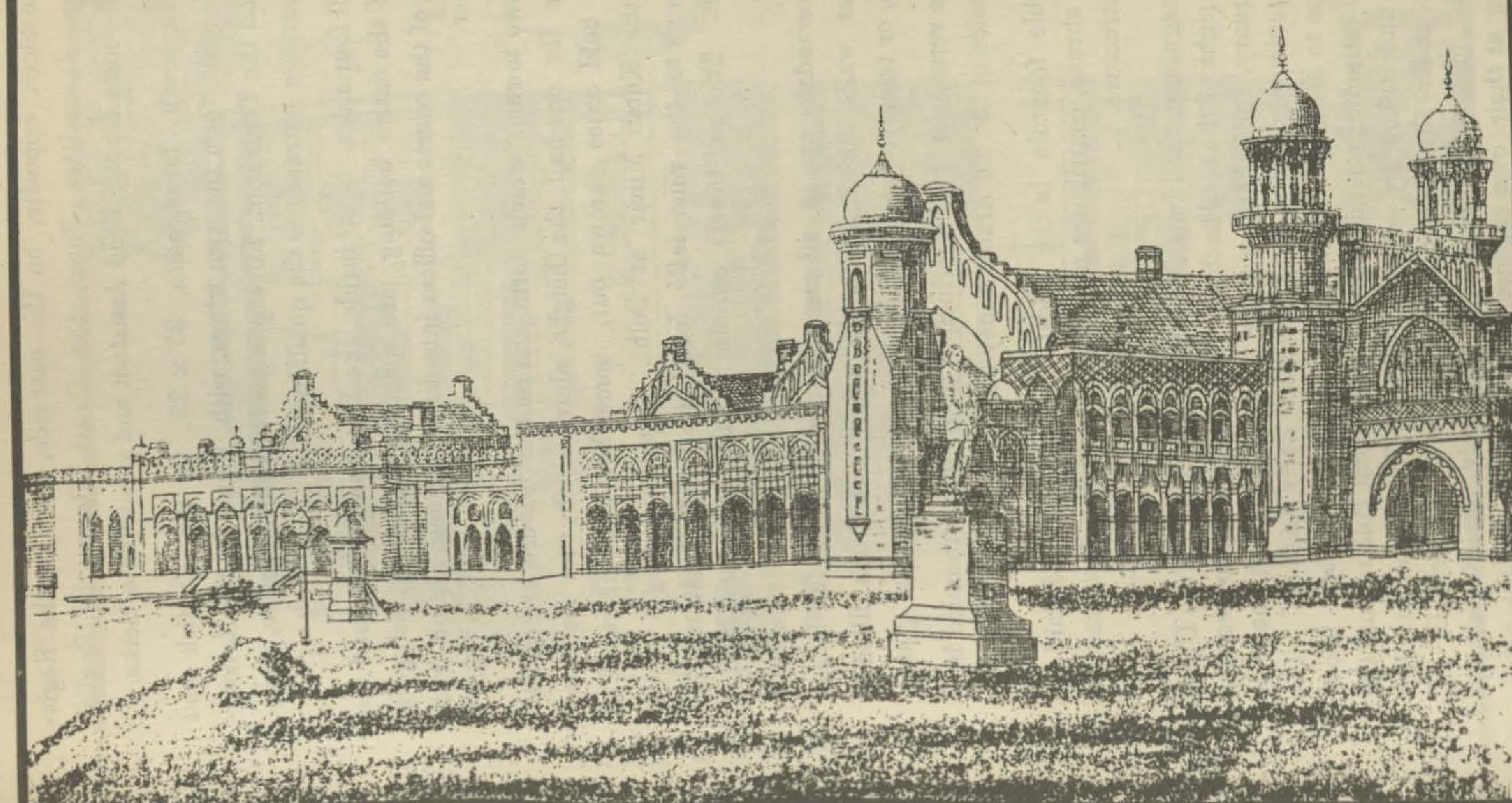
The front row of rooms, to the north, consists of a central hall, 55′ × 35′, approached through a large porch by a broad flight of marble steps. To the right and left of this hall are spacious Bench rooms, each 55′ × 40′, and in the wings beyond four smaller chambers for four judges, with retiring-rooms and bath-rooms, a private passage leading direct to the Bench rooms from the chambers.

On the west, facing the Accountant General's Office, rooms are provided for the Jury, the Bar, Bar Library, Deputy Registrar, the Translating Department, Readers' Room, and the Superintendent of the Vernacular Office.

PUNJAB CHIEF COURT FRONT SIDE



PUNJAB CHIEF COURT



In the block opposite, on the east side, there are the Registrar's Room, Committee Room, the Court Library, the English Office, and rooms for the Head Assistant and subordinate clerks.

On the south, large rooms, 35' × 25', for the English and Persian Records, form the two wings, with rooms for the Record-keepers and the Treasurer, leaving a gateway in the centre, forming the carriage entrance to the quadrangle.

On all four sides, both inside the quadrangle and round the outside of the entire building, are spacious verandahs, bringing the whole of the courts and offices into direct communication with one another.

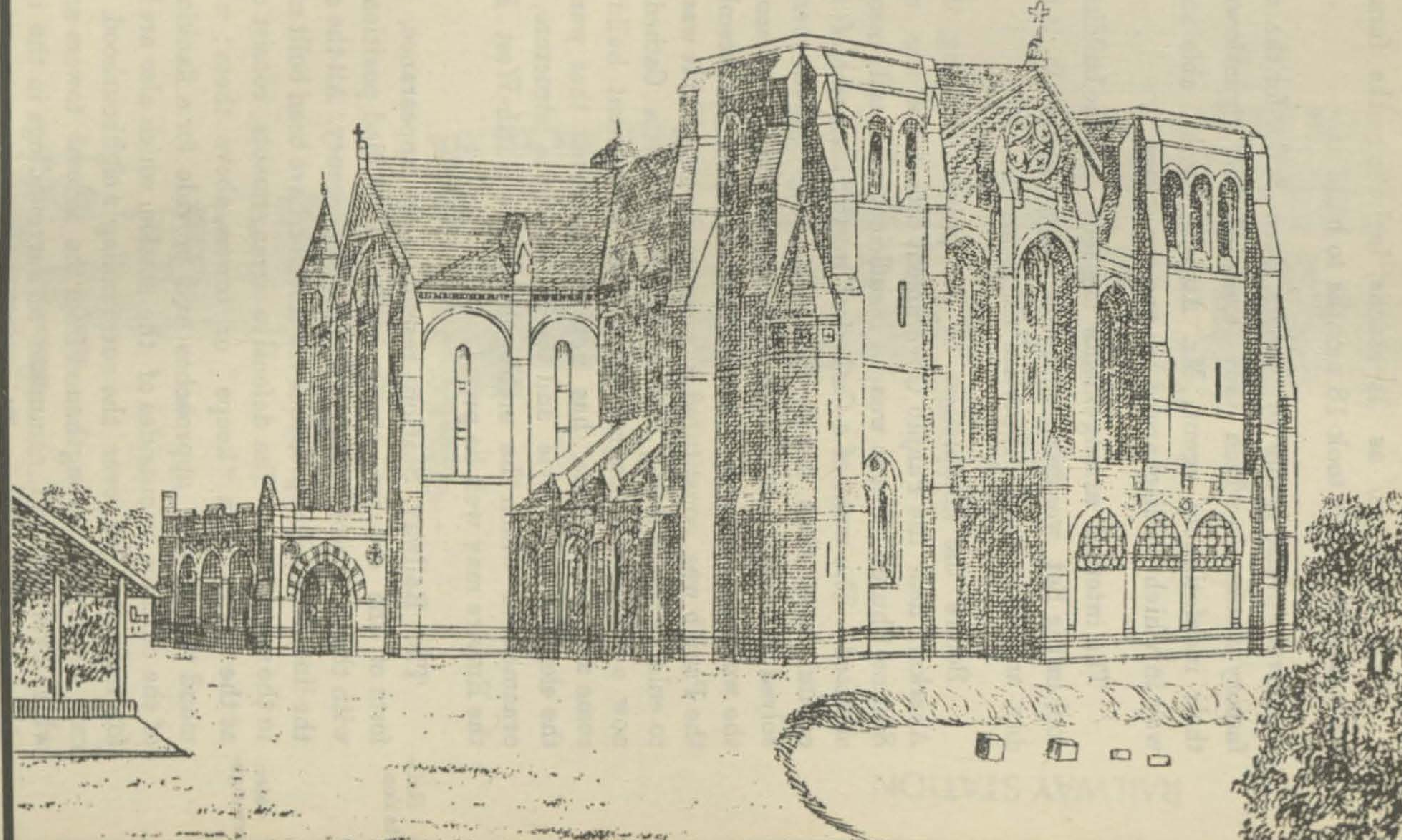
The two towers, which form the central feature, are carried up square for one-half the height, above which, they are fluted and have bold cones thrown out, somewhat after the model of those of the Kutab Minár at Delhi. The total height of the central towers to the vane is 95 feet, and that of the two at the end 72 feet. The end towers contain circular staircases leading to the top.

The verandahs are, in all cases, carried up to the full height of the inner walls, the arches being nearly two-thirds filled in with trellis, or tracery, work in terra cotta, to keep out the glare.

All the verandahs of the principal front are surrounded by a massive cornice of the old Arabic honey-comb pattern.

A marble fountain in the midst of the court-yard, laid out with green shrubs, contributes materially to the picturesqueness of the whole structure.

This magnificent and imposing building, situated on the Upper Mall, to the right of the road to the Railway Station, was consecrated on 25th January, 1887. It is a large red-brick structure, the style being that commonly known as "Decorated Early English." The design is due to Mr. O. Scott, son of the late Sir Gilbert Scott. The revised estimate was drawn up by General Pollard, and the work was undertaken by Messrs. Burn & Co., of Calcutta, the contractors, under the able management of Mr. Attfield, C. E., their agent. Messrs. Burn & Co. generously carried out the stone carving at their own expense, in conformity with the original designs. The structure is made of fine red-brick work and grey stone from the Taraki quarries beyond the Jhelum, and is The New Cathedral.



THE CATHEDRAL

furnished with a library, chapter-house, &c. It is called the Cathedral "Church of Resurrection."

The structure, as it stands, including the furniture, cost Rs. 4,08,000, and it took 18 months to build it.

Great praise is due to Messrs. Burn & Co. for the most satisfactory manner in which they executed this gigantic work, and to their indefatigable agent, Mr. Attfield, for the able and efficient way in which he discharged his onerous duties.

The internal arrangements are such that the building remains cool in the hot weather; there is plenty of light in it during the day, and its acoustic properties are admirable.

Before the completion of the present building, the tomb of Anarkali, near the Panjáb Government Secretariat, was used as the Station Church; but it was of insufficient size and inconveniently situated. The want of a Cathedral, worthy the name of the Panjáb capital, was thus keenly felt. The congregation thereupon resolved to build a church of moderate size on the present site, and the work had advanced to some extent, when, in December, 1867 the Panjáb was constituted a separate diocese, and it was resolved to enlarge the building into a church fitted as a Cathedral. It is now a matter for congratulation that the present building, handsome and picturesque, has not only removed that want, but by the elegance of its style and the beauty of the structure, proved an ornament of which the metropolis of the North-West Frontier of the Empire may well be proud.

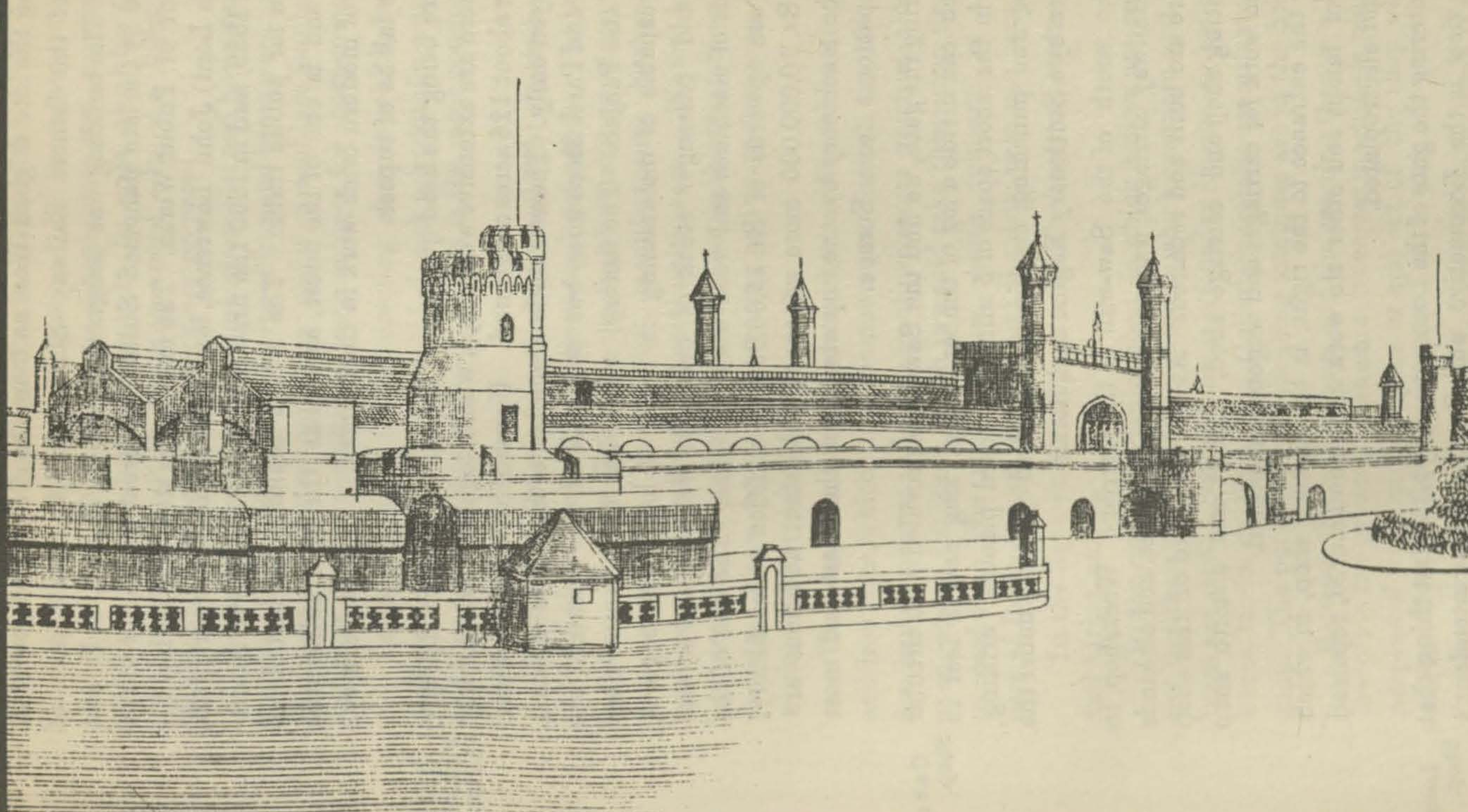
The Railway Station.

The Railway Station resembles, in appearance, one of the forts of the country, and is, in fact, a fortified position, provided with the means of defence in case of emergency. All the stations on the line, where it approaches the frontier, have been built more or less in the same style.

Its defensive arrangements.

The defensive arrangements consist of bastions at the angles with "keeps" or towers, above them; which command the several approaches and provide for a flanking defence of the curtains or outsides of the station, which also are loop-holed for musketry fire over the surrounding neighbourhood. This fire can be further strengthened from the several towers and turrets which overlook and command all surroundings in the immediate vicinity of the station. These arrangements appear to be all that is necessary to secure the station against an attack with small arms or against a sudden rush, and further to provide for the refuge of the Railway staff and others in any time of danger

RAILWAY STATION



During the late Afghan War, as many as 75 trains passed in and out of the Lahore Railway Station in the short space of 24 hours. The building was designed by Mr. W. Burton, C. E., and constructed by the late Mahomed Sultan, the great contractor to the Department of Public Works. The foundation stone was laid by Sir (afterwards Lord) John Lawrence, late Lieutenant-Governor of the Panjáb, in 1859, and in 1860 the first train from L ahore to Amritsar was run for public traffic. The whole building is a castellated structure, and is one of the finest, as well as the most substantial specimens of modern brick-work in the country. The total cost was nearly five lak hs of rupees.

Lahore being the head-quarters of the North-Western Railway system, there are extensive workshops, which, together with the station, cover about 126 acres of ground. Upwards of 4,000 workmen are employed daily. These include a number of European foremen, Eurasian and Parsi Mechanics, but the bulk of the workmen are natives of the Panjab. The factory, which has been in use since 1874, is capable of maintaining in repair 60 locomotive engines, a goods and passenger stock of over 200 vehicles, and several other kinds of machines and wood-work at a time. The cost of the buildings was upwards of Rs. 15,00,000, in addition to machinery, on which Rs. 10,000,000 more was spent. Constant additions are made to the machinery by the importation of the latest and most improved patterns from Europe. **Railway workshops and quarters.**

Entering the gate, we find the Saw-mills provided with circular saws, which can divide a log of timber, 30 feet long and 3 feet in diameter, in the short space of 5 minutes, board planing, drilling, and boring iron punching, machines, all worked by a shaft under the floor, driven by a Stationary Engine and Boiler **Carriage Shop.**

To the south of the Saw-mill is the Carriage Workshop, in which all Railway carriages, wagons, ordinary carriages, and all kinds of furniture are built and repaired. At the west end of this shop are a painting shop and carriage shed, and at east a smith shop where iron work for carriages and wagons is executed.

Near the entrance to the right, is the tinkers' shop, in which all kinds of lamps and other tin work are manufactured, repaired' silvered and electroplated.

On entering the gate of the Locomotive shop, the first thing that meets the view is the Locomotive and Carriage Superintendent's Office, with a big clock tower in its centre ; next to it is a large building in the centre of which there are four gigantic stationary steam-boilers and two engines for machine shops, suitable for both **Locomotive Shop.**

heavy and light turning. To the north of this is the heavy, and to the south the light, turning shop. In the heavy turning shop are turned and repaired locomotive engines and carriage wheels, axles and cylinders; and here is to be seen also the tire-boring machine, working with amazing speed. In the light-tool shop all kinds of iron and brass work are prepared.

In the machine shops are worked vertical and horizontal slotting machines for furnishing all sorts of iron and brass work; screw cutting machines and turning lathes; plaining machines for plaining iron and brass articles and sharpening machines for sharpening tools.

To the east of this is the erecting shop, in which engines are repaired and fitted. It is provided with a hydraulic crane, tested to 20 tons sling, chain, 1¼ inch. This is the most ponderous machine in the workshop.

In the same direction are the heavy and light smith shops, where all kinds of iron work are forged and prepared. The heavy shop is divided into three divisions: the first for making springs, engines, and carriages; a second for manufacturing leather-belts for machines; and the third for heavy smith work. We find here steam hammers, lifting cranes and bolt-and nut-making machines. In the heavy tool-shops we see also fagoting and plate furnaces, which are worked with wonderful expedition.

We see at the factory a shearing machine for cutting old steel and iron tires, which, in a moment, can divide a bar of cold metal five inches square; and an hydraulic rivetters which are able to effect at one stroke the work which it would take three men five minutes to perform. The wheel-barrow, quite unknown in any other part of India, except Bengal and Bombay, is in use here.

In the light smith shops are smith hearths, steam hammers and lifting cranes.

To the east is the boiler shop, in which boilers are repaired and put together, also a pattern shop, in which cast iron and brass patterns are made. South of this is a foundry for casting cylinders, axle boxes, blocks, brackets, &c. Cylinders are also manufactured in the shop. The punching and shearing machines are in the boiler shop.

Between the boiler shops and the erecting shop is a long, shallow pit in the ground, in which a traverser machine is placed, for the purpose of conveying engines in and out of the shop which is also worked by a steam engine.

In the south-east of the Locomotive Shop, there is a Running Shed capable of holding about 100 engines, available for traffic purposes. Close by there are two reservoirs of water, which are fed by the Bári Doáb Canal, and hold at least 1½ month's supply of water.

There is also a centrifugal pump and a boiler by means of which the water is pumped up from the reservoir into a high service tank which supplies water to the shed, as well as the workshops and the station for all other railway purposes.

The factory is one of the most complete in India, and, from castings of prodigious weight and size to the minutest fittings, there is nothing required for a railway which cannot be executed. A six brush electric light machine is worked to light a part of the machinery shop, and by this means work can be carried on as easily at night as during the day. Attached to the establishment is a printing-office worked with steam-presses. There is an oil mill, capable of turning out from two to three tons of perfectly pure clarified castor-oil in a day, at considerably less cost than that to be had in the bazar. The Railway Workshops have constructed handsome carriages for His Excellency the Commander-in-Chief, His Honor the Lieutenant-Governor of the Panjáb, and His Honor the Lieutenant-Governor of the North-Western Provinces, and their respective staff and servants, and fitted up a large quantity of rolling-stock. Special carriages have also been made for the Manager, North-Western Railway, Traffic Manager, or Traffic Superintendent, Locomotive Superintendent, Superintendent of Ways and Works, for all District Officers of the Locomotive and Traffic departments, and for Military Officers.

From the variety of the appliances used, and of the work done, as well as from the order and method followed, this busy factory presents one of the liveliest and most interesting and suggestive spectacles that can be seen in Northern India, and it has acted most beneficially on the crafts of the Province.

In the vicinity of the station, north and south of the line, quarters have been built for the Railway community; and in them foremen, firemen, drivers, guards and mechanics are comfortably lodged, with their families. There are a good Swimming-bath, a Railway Institute, Library, Billiard Room, Recreation Ground, Theatre and Co-operative Stores. The Theatre is commodious, and a company formed from members of all ranks of the railway staff, gives entertainments to the public, which are highly interesting. The Co-operative branch, besides supplying groceries and oilman's stores, also furnishes English clothing and other commodities, and makes its own bread and soda-water.* The Railway quarters are supplied with canal-water for purposes of irrigation,

Railway barracks.

Theatre.

Co-Operative Stores.

* The place used for making bread and soda-water for the Railway Co-operative Stores is the mausoleum of Sheikh Mohtaram. *Vide* Article No. 13, Chapter II., pages 132 and 133.

Church.

and water from the Municipal Water-works is laid on for the use of the Railway people. There is a church, provided with free quarters* for a chaplain, connected with the Church Missionary Society. The church, which is about a mile from the Railway Station, to the south, is a *ci-devant* Mahomedan tomb,† with a dome and recesses, and provides accommodation for 100 persons.

Traffic Office.

The station plot encloses the mosque of *Dai Anga*, the nurse of Sháh Jahán, which is now used as the office of the Traffic Superintendent, North-West Railway. An account of this mosque is given elsewhere.‡

In the plot opposite the Railway Institute, there are some other long barracks in which the Railway Offices, *i. e.*, those of the Manager, Examiner of Accounts, Cashier and Superintendent of Ways and Works, are accommodated.

Gardens round the city of Lahore.

The year 1863-64 was marked by an unprecedented transformation in the suburbs of Lahore. For some few years previously, the people of the town had suffered inconvenience owing to the diversion of a stream in which they had been in the habit of bathing. A Municipal Committee being formed with considerable power of initiating schemes of improvements—one of its first measures was to project the introduction of a cut from the Bári Doáb Canal—at an expense of Rs. 40,000. The work was completed in about twelve months, and greatly conduced to the comfort and enjoyment of the town-people of all classes. Subsequently, they caused the ditch round the walled city, heretofore a standing source of dirt and unhealthiness, to be filled up. Gardens were then formed on the site, extending over a circuit of two miles, planted with trees and flowers, and intersected with walks and drives. These are now, in the afternoon, the favourite resort of vast numbers of the people of Lahore, and afford in the most convenient position a park, or rather boulevard, the advantages of which are highly appreciated.

The Mayo Hospital.§

This very handsome and commodious building is situated behind the Sadr Bazar, Anarkali, on an elevated piece of ground to the south-west of Ratan Chand's *serai*. The style of architecture

* This a Mahomedan tomb, adapted to the purposes of an English house, *See* Article No. 97, Chapter II., page 208.

† This is the tomb of Mahomed Saleh, Lahori, author of Amal-i-Saleh, so often quoted in this work. *Vide* Article 97, Chapter II., page 208.

‡ *Vide* Article No. 49, Chapter II., page 163.

§ A hospital, known as *Dar-ul-Shafa*, was established at Lahore in the time of Maharájá Ranjit Singh, under the direction of the brothers Fakirs Aziz-ud-din and Nur-ud-din, the cost of medicines being defrayed by the Government. Dr. John Martin Honigberger, the Physician to the Court of Lahore and Superintendent of the Gun-powder and Gun-manufactory, was entrusted with the care and treatment of lunatics, and *jarahs*, or Native surgeons, were appointed by the Darbar to administer ointment, plasters, &c., to the patients. The attendance at the hospital was large, and according to Dr. Honigberger, it was a complete fair from morning till night.

MAYO HOSPITAL



is "Italian;" the building has been constructed on the most approved sanitary principles, and forms the hospital for the Lahore Medical School. It is a two-storeyed structure, measuring 408 feet long, by 51½ broad, and 46 feet high, with a central tower of four storeys, 120 feet high, surmounted by a dome, and four corner towers, of three storeys, 60 feet high.

The main building consists of a centre, facing north and south and of two wings, placed parallel to the centre.

Each wing is occupied by two large wards, one on the upper storey, and the other on the lower floor, each of which is constructed for 24 patients, or 12 on each side.

Each ward measures 115½ feet long, by 22½ feet wide, and is 18 feet high; so that its total cubic contents are 46,777 cubic feet, and its superficial area is 2,598 feet.

The arrangements for ventilation are most excellent. Each ward has seven doors on each side, and one at each end; each door measures 4 feet, 2 inches, in width, and 7 feet, 9 inches, in height; so that the opening of each possesses an area of 32 square feet, 3 inches; and, as there are 16 doors in every large ward, the total amount of space for the admission of fresh air is 416 square feet.

Access to the upper floor of the building is afforded by a staircase, 12 feet in width, and quite straight, to facilitate the carriage of beds up and down.

The lower wards are allotted to male patients, that on the west side to the Mahomedans, and that on the east to other sects.

The centre of the building is divided below into the Dispensary and medical store-room; also the rooms for the examinations of out-patients; of which there are three, one for medical cases, one for surgical, and one for opthalmic cases. There is also a room for the private examination of patients and the microscopical and chemical examinations of the products of disease.

In the upper floor of the main building are contained the general store-rooms and the wards for eye-patients, the windows of which are darkened with blue paper; also apartments for the resident chemical clerks; while the north verandah is rendered available for an operating room by the insertion into one of the arches of a piece of plate glass, measuring 3 feet, by 7 feet, which affords a clear upper light at all times of the year.

There is also a ward for contagious diseases, separated from the main hospital by a wall; and consisting of a large room ventilated by four doors and a skylight above. This is used for severe small-pox cases and other diseases.

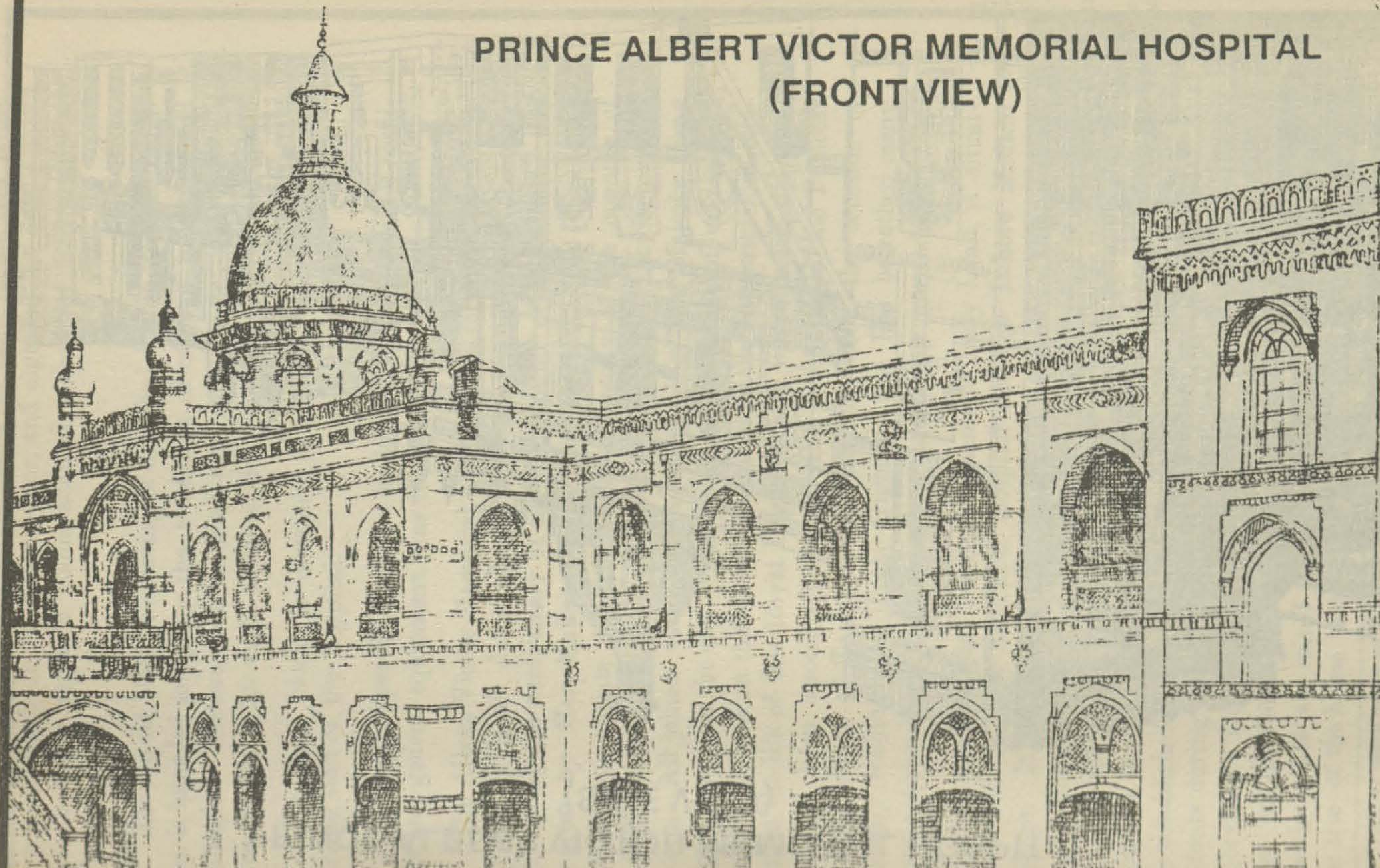
The building was designed by Mr. W. Purdon, Superintending Engineer, and constructed under the supervision of Rai Bahadur Kanhia Lal, Executive Engineer. The total cost was Rs. 1,58,941-3-8, of which Rs. 100,000 was contributed from the Imperial Revenues, and the rest from Local Funds, the Municipality of Lahore contributing Rs. 26,697. The late Viceroy, Earl Mayo, visited the Hospital in October 1871, and carefully inspected every part of it; he was pleased to approve of the arrangements and to consent to its being called "the Mayo Hospital."

Prince Albert Victor Wing of the Mayo Hospital.

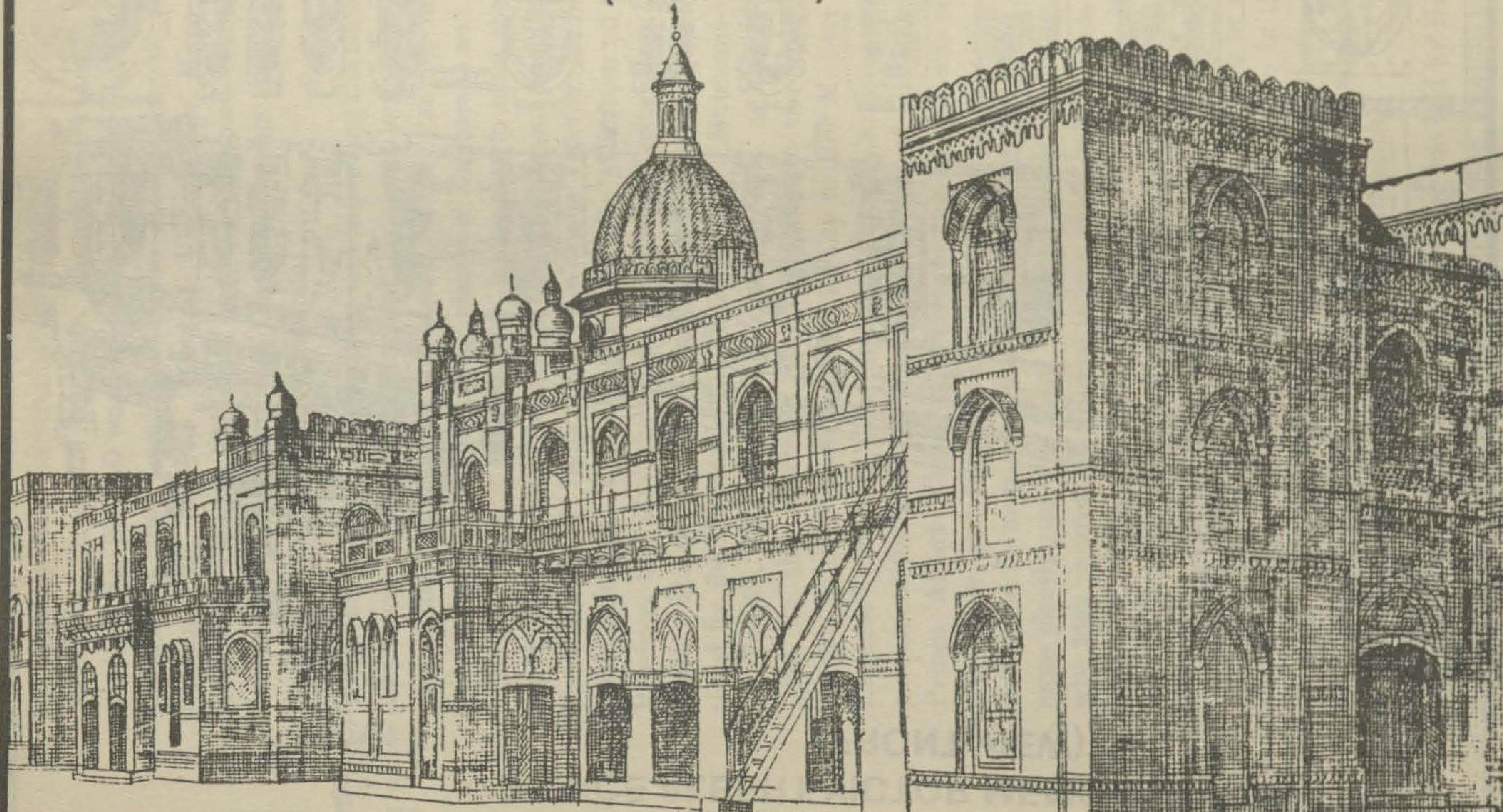
The necessity, for enlarging and improving the accommodation for patients in the Mayo Hospital, had been long felt. It was apparent that in Lahore, the capital of the Panjáb, there was no suitable hospital for the poorer classes of Europeans and Eurasians, while the existing Hospital was inadequate to meet the increasing wants of the native community. The present hospital, named in honor of one of India's most illustrious Viceroys, is not merely a local institution, treating as it does the sick from all parts of the Province, but also the centre of Medical education in Northern India. The good work of furnishing this accommodation was initiated by the Honorable Sir James Lyall, Lieutenant-Governor of the Panjáb, who at a public meeting, held on the 24th January, 1890, in the Lawrence Hall, appealed to the inhabitants of the Panjáb to show their sense of loyalty to Her Majesty the Queen-Empress by raising some fitting memorial, to commemorate, in a parmanent form, the then approaching visit of His Royal Highness Prince Albert Victor of Wales to Lahore. It was suggested by His Honor, and cordially assented to by all present, that no memorial would be more acceptable to His Royal Highness himself, or more pleasing to Her Most Gracious Majesty the Queen-Empress, who took so great an interest in any thing which tends to help the condition of the sick, than one which should have for its object the relief of human suffering and prove a real charity to many poor and suffering people. It was, therefore, resolved to commemorate the royal visit by adding a new wing to the Hospital, to be named after His Royal Highness, which would put the space in the Hospital now occupied by Europeans entirely at the disposal of native patients, and at the same time, provide suitable accommodation for the poorer classes of Europeans and Eurasians.

The foundation stone of the Hospital was laid by His Honor Sir James Lyall, Lieutenant-Governor of the Panjáb, on 14th May 1890. The accommodation consists of three separate buildings, constructed on the open space adjoining the Mayo Hospital selected by the Government. The main block is a double-storeyed structure

PRINCE ALBERT VICTOR MEMORIAL HOSPITAL
(FRONT VIEW)



PRINCE ALBERT VICTOR MEMORIAL HOSPITAL
(SIDE VIEW)



for 28 patients, 10 being accommodated in each of the two large, or general, wards on the ground-floor, and eight on the upper floor, with as many separate rooms adapted either for Europeans or Natives.

The second block, consisting of detached double-storeyed building, is intended solely for the treatment of cases of infectious and contagious diseases, such as small-pox, measles, &c., and provides accommodation for eight patients, the rooms being large and airy.

The third block is occupied as separate quarters for the nursing staff of the Hospital.

The total expenditure on the building, including cost of furniture and general equipment, was Rs. 1,08,580.

The Albert Victor Memorial Hospital was formally opened by the Honorable Sir James Lyall, on Friday, the 1st of January, 1892, being the anniversary of the assumption of the title of the Empress by Her Majesty the Queen-Empress, the day being thought appropriate for holding the ceremony of the opening of an institution founded as a mark of loyalty of the Province to the Crown. All joined with fervour in wishing Her Majesty many happy returns of the day. His Honor, in the course of an eloquent speech delivered on the occasion, alluded to the late auspicious incident in the life of His Royal Highness with whose name the Hospital has been associated, that is, His betrothal to the Princess Victoria Mary of Teck, and the assembly took the occasion of devoutly wishing His Royal Highness and His betrothed many happy returns of the day, and a long and happy married life.*

The Lady Lyall Home for Female Medical Students, or the New Female Medical Students' Boarding House.

This new building, bearing the name of Lady Lyall, is situated close to the Lady Aitchison Hospital and the Lahore Medical College. It was constructed in connection with the Panjáb Branch of the Countess of Dufferin Association for supplying Female Medical aid to the women of India. In order to effect more permanent good and to help independent institutions, this Boarding House was established, where accommodation might be provided for female students during their training, and their wants supplied and studies supervised. The Institution promises to confer inestimable advantages on the female students, and is calculated to remove the objections that are raised to women entering on a medical career. The site of the house was given by the Panjáb Government, while

* As we were going to Press, the sad intelligence was published of the death of His Royal Highness on 14th January, 1892, or just a fortnight after the opening of the new Hospital dedicated to his memory. The untimely death of this illustrious Prince has deeply afflicted all classes of Her Majesty's subjects and is regarded as a public calamity.

Rs. 10,000 was granted from the General Fund, and a princely donation of Rs. 50,000 was received in April 1889 from His Highness the Máhárája of Kashmír for the construction of the building.

The building is designed for 16 students of the Hindustani class, and four students of the Assistant Surgeon, or English, class, and there are quarters for a Lady Superintendent and servants.

The foundation stone was laid by the Marchioness of Lansdowne on 25th November, 1889. It is of polished Nowshera marble, and bears the following inscription:—'Lady Lyall Home for Female Students.' This corner stone was laid by Her Excellency the Marchioness of Lansdowne, on Monday, the 25th of November, 1889.

Countess of Dufferin Fund Panjáb Branch.

'Special gift of His Highness Partáb Singh, Máhárája of Jammu and Kashmír.'

The building was completed towards the end of 1890, under the superintendence of Rai Bahadur Ganga Ram, Executive Engineer, Lahore Provincial Division, and has proved a real home for the female students.* It has been laid out after an elegant design, is commodious, and answers all sanitary requirements. Efficient medical instruction is given to the females in the Lahore Medical College, and proper arrangements are made for their training. The proximity of the Boarding House for female students, is a source of convenience and strength to the institution, with which the name of one of the ablest of the Governors of the Province is associated.

The Lahore Veterinary School. The Lahore Veterinary School is situated close to the Mayo Hospital. The buildings connected with the school were constructed at different periods between 1881 and 1889. Originally, a temporary shed and buildings were erected in 1881-82, consisting of a horse hospital, a hospital for cattle, an operating shed, and a dissecting room. The structures were of "Jhamp" walling, with thatched roofs, and cost the Government Rs. 4,494.

Additional out-houses were built in 1882-83, at a cost of Rs. 1,617, and a compound wall, gateway, &c., at a cost of Rs. 2,469 during the same year.

* In April 1890, five female students passed their examination, four receiving the Diploma of Hospital Assistants, and one, Miss Amelia Connor, obtaining the Licentiate-in-Medicine of the Panjáb University. She obtained the highest marks of any of the female candidates and won the Burton Brown Memorial Medal in Medicine, and the Center Medal in Midwifery.

In 1888, new quarters, consisting of four blocks of permanent stables, with six stalls each, and one block of semi-permanent stables, with twelve stalls, together with a pavilion, were constructed, as well as a new Forge, Post Mortem and Dissecting Theatre and servants' houses. In addition to the buildings named, the Committee, assembled in 1887, suggested the advisability of constructing a block of quarters for 12 pupils and passed students, and this was provided for in the budget. These buildings were completed at a cost of Rs. 18,629.

The design for the forge provides four stalls for horses, conveniently placed with regard to the forge, and arranged so that the north light may fall on the horse's feet when raised for shoeing.

The Lahore Veterinary School was established in 1882, "to educate and turn out a class of Native Veterinarians corresponding to the class of Native Hospital Assistants." Before its establishment, the only Veterinary College existing was at Poona, and this was not conveniently situated to be of practical benefit in Northern India, nor were the few European Veterinary Surgeons in the Military Department of Government in a position to render efficient help towards alleviating the cruel and wasteful loss of animal life in the country. In 1871, the Cattle Plague Commissioners urged upon the Government of India the expediency of affording the natives of India the means of Veterinary instruction, and, in 1876, the Stud Commission brought the same subject to prominent notice. During the Afghan War of 1878-80, much mortality occurred among Transport animals, and Veterinary Surgeons, with a staff of *salutris*, were placed on the main roads in the Panjáb leading to the Khyber and Kurram Passes. A school for training *salutris* was begun at Hapdar by the General Superintendent of Horse Breeding Operations, but was transferred to Lahore in 1881. The present school, or college, was opened on the 3rd of May, 1882, with 50 students.

Short history of the School.

The course of study in this school embraces Anatomy and Physiology, Elementary Chemistry, and Materia Medica, Bovine Pathology and the study of other animal diseases, Equine surgery and medicine and practical Veterinary Surgery, as applicable to all domestic animals, and some technical training in the principles and practice of shoeing and minor operations and the mode of handling animals, also special teaching on the subject of soundness and unsoundness in horses, and form and action. There is an increasing demand for the services of Veterinary Assistants, both in the Civil

Course of study in this School.

and Military Departments, and the Local Bodies are beginning to appreciate their value.

The institution is of great benefit to the residents of Lahore and its vicinity, and it is specially satisfactory to see that the Cattle Hospital is largely resorted to. The reputation which the school has attained is more than provincial, and frequent enquiries are made of the Principal regarding the terms of admission from the North-Western and Central Provinces and from Native States.

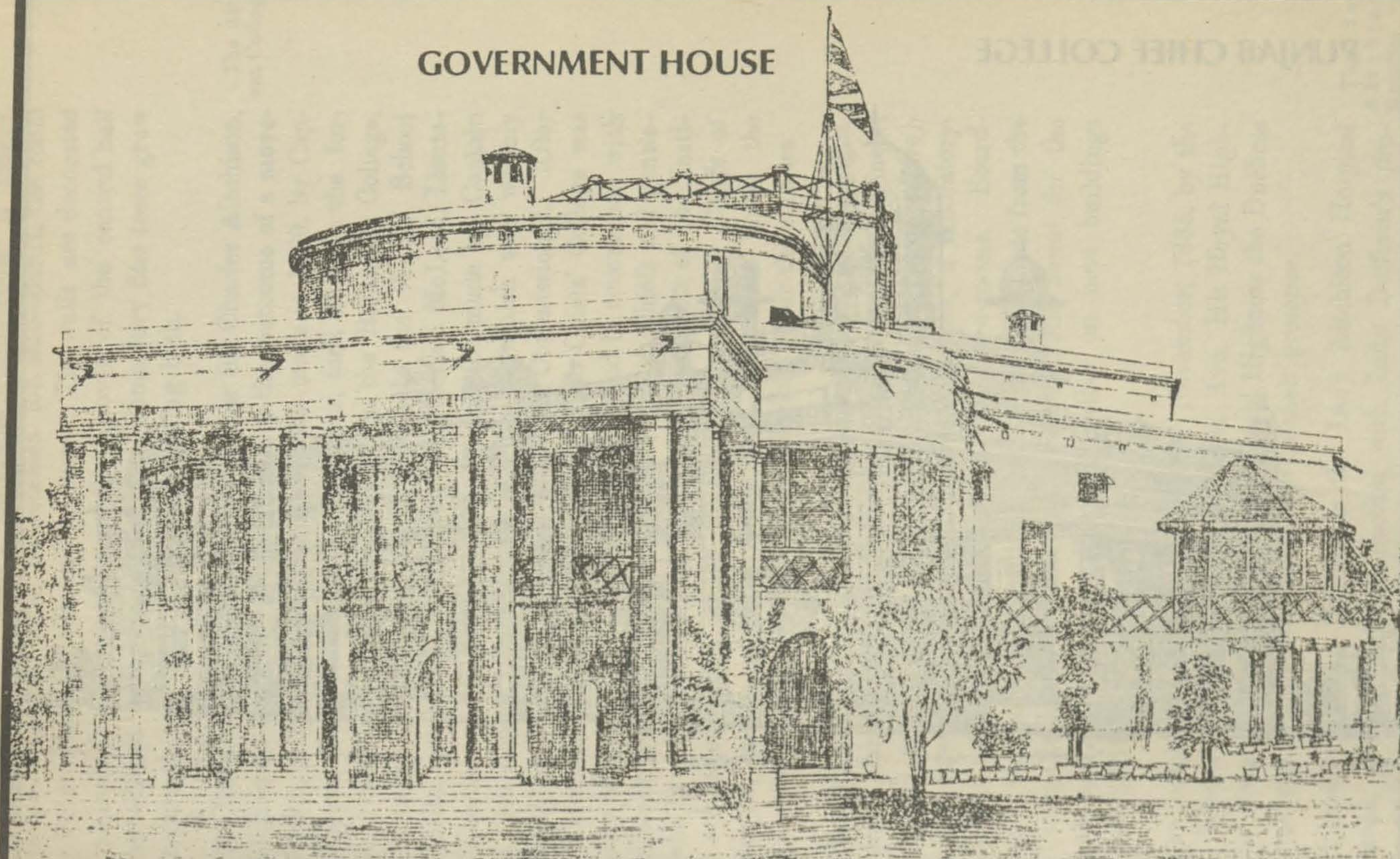
Government House.

Government House has been built around the tomb of Mahomed Kasim Khán, (a cousin on the mother's side of Akbar) who died at Lahore during the reign of Sháh Jahán, and was buried here. Kasim Khán was a great patron of wrestlers, and to the west of the present tomb he inhabited a *Mohalla*, or city quarters, and built an extensive mosque. Of the buildings of this *mohalla* only the mosque had survived the wreck of time during the reign of Ranjit Singh, who converted it into a magazine for manufacturing powder and into soldiers' quarters. During the British period the *Masjid* became *Nazul* property, but it was subsequently released on the application of Sirdar Khán, Lambardár of Mozung, who dismantled it and sold the bricks at a great profit. The large well attached to the mosque, which was filled with powder, exploded by accident, killing two zamindars and several bullocks on the spot.

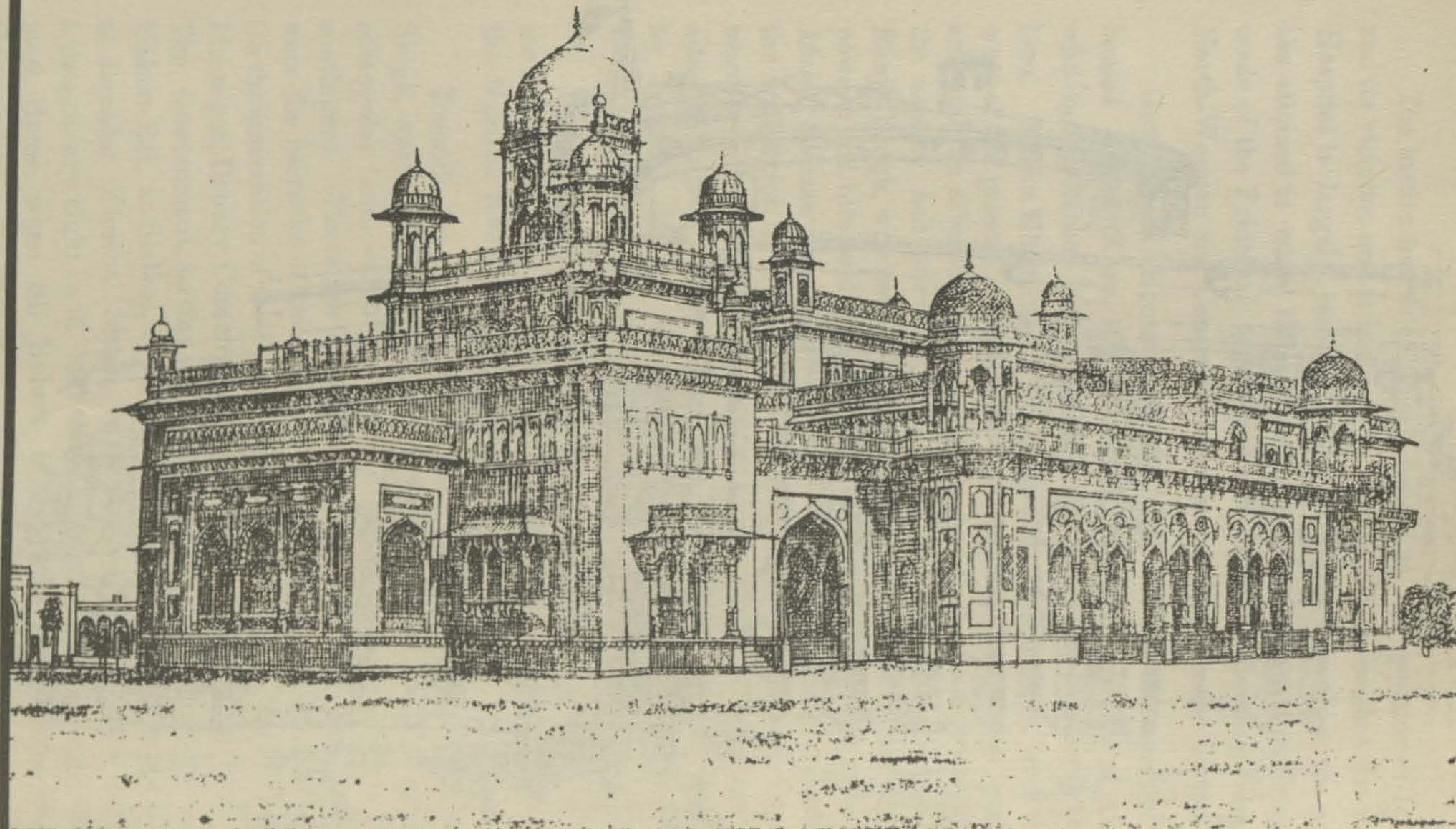
Up to the time of Máháraja Ranjit Singh, the ground close to the tomb, was used for wrestling purposes, and the tomb was called the *Gumbaz Kushti Wala*, or the wrestlers' dome.

Towards the close of the Máháraja's reign, Jamadar Khushal Singh, uncle of Rája Teja Singh, built around it a nice house, of octangular form, which was used by himself and the officers of his contingent. The house was surrounded by a garden, close to which were the barracks of troops under the command of Khushal Singh. On the annexation of the Panjáb, the house was first occupied by Major Macregor, Deputy Commissioner, and then by Sir Henry Lawrence. The Government, having given the confiscated house of Diwán Hákim Rai, at Sialkot, to Rája Teja Singh, successor to the estates of Jamadar Khushal Singh, in exchange for this house, acquired a proprietary right in it, and the building was utilized as Government House, when Sir Robert Montgomery assumed the reins of Government. No part of Jamadar Khushal Singh's house now remains ; but the old tomb can still be seen in a portion of the lower storey of the house. The interior of the dome is now used

GOVERNMENT HOUSE



PUNJAB CHIEF COLLEGE



as the dining-room, and a very admirable dining-room it makes. The arches around it serve as recesses for side-boards, the room being lighted through slits in the dome. The walls are decorated with enamelled pottery-work, and the alcoves of the central hall are embellished with fresco designs. Some very fine trees grow in the grounds and there is a nice swimming-bath.

The Aitchison College.

The Panjáb Chiefs' College, named after Sir Charles Aitchison, late Lieutenant-Governor of the Panjáb, is the outcome of a movement which, originating in the suggestions made in 1869, by Captain Walter, Political Agent at Bhurtpur, took shape in the formation of the Mayo College at Ajmere, and the Rajkumar College, at Kathiwar. But its true origin is due to the Wards' School at Umballa, established in 1864, by Sir Donald McLeod, Lieutenant-Governor of the Panjáb, at the suggestion made by Captain Tighe, then Deputy Commissioner of Umballa, which was warmly supported by Colonel Lake, then Financial Commissioner. After long discussion, the constitution of the Panjáb Chiefs' College was definitely settled, and statutes have been framed in accordance with the conclusions approved by the Committee of Chiefs and gentlemen who have been taken into counsel. The objects of the institution are the education of the relatives of the Ruling Chiefs of the Panjáb, youths of good family, and the minors under the guardianship of the Court of Wards, if eligible under the statutes.

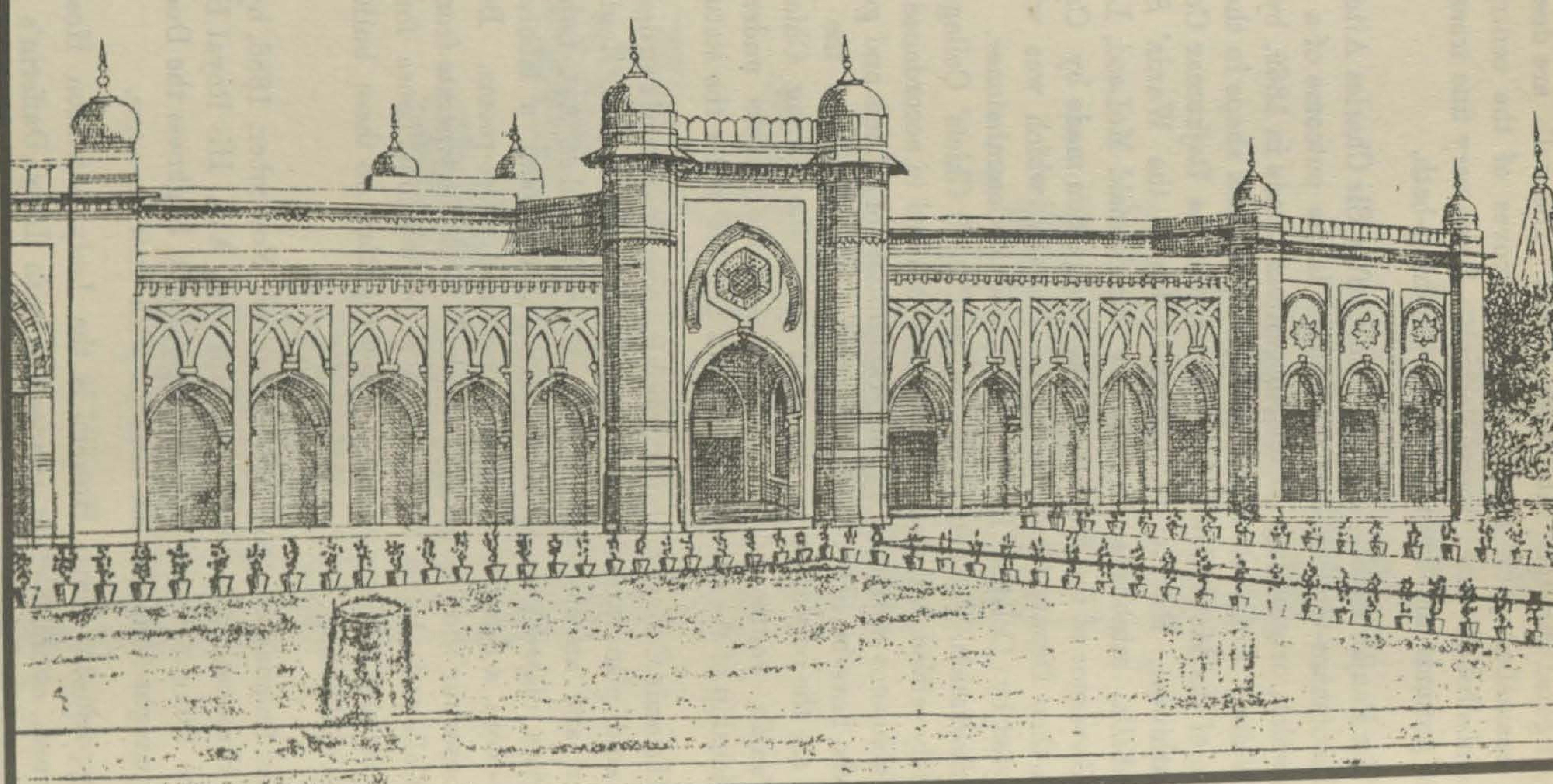
The main College building, which is a combination of two designs, (a ground plan furnished by Colonel Jacob, Executive Engineer, Jeypur, and an elevation by the Mayo School of Art, Lahore), comprises class-rooms, a library and reading-room, a laboratory, a play-room, a theatre, or speech-room, and office-rooms. Boarding houses for the pupils have been built in blocks separate from the main College building, and there is a commodious house for the Governor and a Dispensary. The total outlay on these buildings was Rs. 3,85,520.

The foundation stone was laid on 3rd November, 1886, by the Right Honorable the Earl of Dufferin and Ava, His Royal Highness the Duke of Connaught, and Her Royal Highness the Duchess of Connaught honoring the occasion with their presence.

The Lady Aitchison Hospital for women.

Opposite the Mayo Hospital is the Lady Aitchison Hospital for women, established in connection with Lady Dufferin's programme for the supply of female medical aid to the women of India. The foundation stone was laid on 15th February, 1887, and the whole building was completed in 1889, at a total cost of

LADY AITCHISON HOSPITAL LAHORE



Rs. 62,733, exclusive of godowns, which cost Rs. 809, and a Dead house, which cost Rs. 651.

The main block provides the following accommodation :— General ward for eight patients ; spare ward for four patients ; out-patients', or occasional, ward for eight beds ; waiting-room ; examining-room ; dispensary ; drug store ; nurses' room ; Professors' room, with bath-room ; matron's quarter.

Two blocks of special wards have been constructed under the same roof, and connected with the main block by a short passage, the accommodation in each special case ward being for six patients, making a total of 32 beds for occasional general cases and special cases. The special wards have, attached to each, a dining-room, the entrance to which, from the outside, is close to two cook-houses, provided in the rear of each block—one for Mahomedans and the other for Hindus.

A range of quarters for nurses and pupils has been provided in the north-west corner of the enclosure, besides a range of servants' houses.

The building is enclosed by a wall, 6½ feet high, on the south and west side, with one principal gateway, 14 feet wide, on the south side, immediately in front of the central entrance to the main block, and one door-way, five feet wide, for foot-passengers, at the north-west corner, for entrance from the city side.

The Lady Aitchison Hospital for women was formally opened by Her Excellency the Marchioness of Dufferin and Ava on 15th November, 1888. The Hospital was established to give mid-wives and *Dais* practical medical training, and to provide them with good board and lodging. The institution is doing really good work under the able superintendence of Dr. Bielby, and the daily average attendance has considerably increased.

The Lahore Water-Works.

Before the introduction of the scheme for a water-supply, the inhabitants of the ancient walled city of Lahore depended on a supply of water from wells within the city ; but, owing to the denseness of the population and the entire disregard of all sanitary precautions and arrangements, the accumulated filth of ages had so impregnated the ground that the water in the wells was utterly unfit for use, and to this cause the medical authorities, in a great measure, attributed the high death-rate of Lahore. To remove this great drawback, and to supply the towns-people with fresh, wholesome water, it was proposed to introduce a system of water-supply from wells sunk in the bed of the river, or in ground constantly

surcharged with water. The site chosen for sinking the wells was on the plain, on the north side of the city, which, not many years ago, was the bed of the river Ravi. The ground was practically virgin soil, free from all organic impurities, and there was, moreover, no chance of the plain ever being required for building purposes, as in heavy freshets it is flooded by the river. It was, therefore, decided to place the supply wells on this plain, as near to the city as was consistent with every precaution for preventing contamination by percolation through the filthy soil in and about it. Six wells were accordingly constructed. From these supply wells, which, practically speaking, have been sunk in the bed of the river Ravi, the water is lifted by pumps into a service reservoir, placed at such a height that every part of the city and suburbs can be supplied with water under a head of pressure, the distribution being by cast-iron mains and service pipes.

The pump well and pumping station are situated close to each other, near the supply wells. The engine-house is close to the pump well, on its west side, the distance from the centre of the well to the outer wall of the engine-house being 22 feet; the engine-boilers and store-rooms are under one roof, separated by walls, with door communications. It is a brick structure, 74 feet long, and 40 feet wide, having a wrought-iron trussed roof, battened and covered with corrugated iron.

The smoke stack is on the east side of the engine-house, about 20 feet distant from the walls, and is founded on four wells, filled with concrete, placed close to each other, and resting on the same bed of conglomerate as the engine foundations; on the top of the wells, at water level, a solid masonry platform, 15·2 feet square and four feet thick, has been built, upon which the smoke stack, 94 feet high, has been erected. It is octagonal in design, and the flues are lined with fire bricks.

The masonry reservoir, or receptacle for water from the wells outside the city, which were constructed in 1881, collapsed and became unserviceable soon after water was admitted into it. The masonry reservoir having been dismantled in 1883, the new one, consisting of four iron tanks, was constructed in its place, in 1883-84. The iron tanks (each capable of holding 2,58,750 gallons of water) are linked together by means of iron pipes, three to each, and are provided with over-flow pipes towards the north, which discharge themselves into the drainage pipe on that side.

The tanks are connected with the wells outside by means of delivery pipes and valves on the south-side, where the valve house

is situated. The tanks are painted inside (both on the sides and on the top) with silicate paint, of a chocolate color, and the outside is tarred. The roof is coated with two coats of tar, laid on *pot*, so as to fill in any interstices in the joints and make them water-tight.

An enclosure wall, built of large burnt bricks, laid in mortar, surrounds the tanks, the space between the walls and the tanks, as well as the passages between the tanks, being covered with a wooden roof. The whole reservoir is thus completely covered and protected from the weather.

The reservoir was designed by the late Mr. Leslie Clark, Mem. Inst. C. E. ; but the plan was considerably modified by Mr. George Berkeley. It was constructed by Messrs. Cosser and Co., Contractors, of Karachi, under the supervision of Rai Bahadur Kanhia Lal, aided by Messrs. Wrench, Floyd and Bull. The reservoir was opened for public use by the Honorable Sir Charles Aitchison, late Lieutenant-Governor of the Panjáb, on 30th June, 1881 ; and pumping has been carried on constantly since that date.

The scheme for the supply of pure water to Lahore was initiated by Major (now Colonel) Nisbet, then Deputy Commissioner of Lahore, while the crowning work, *viz*, the new reservoir, was begun and completed in the time of Colonel Beadon, Deputy Commissioner. The total cost was Rs. 1,706,500. The works are the first of their kind that have been undertaken in India, and are calculated to be carried down to posterity as among the greatest works of Lahore.

The Lahore Medical College.

This building is situated to the south of the Mayo Hospital. It has been constructed on the design of the Mayo Hospital, the architecture being in the " Italian " style. The building is one-storeyed, consisting of a centre and two wings at right angles. It comprises eight principal rooms as follows :—Library and office-room, being the large hall in the centre ; lecture-room for anatomy and instruction to Hindustani class ; medical and surgical lecture-room ; chemical lecture-room, all in the centre ; anatomical museum ; chemical and materia medica museum ; laboratory and room for meteorological instruments, in the east and west wings.

Injecting and dissecting rooms are provided in a separate building, at a distance from both school and the Hospital. The chief characteristics of the building are the fine-dressed cornices, the ornamental work below the cornices, the open ornamental

railings above the roof, the ornamental parapets of the verandah roof, the string courses of the pillars, the white painting of the wood-work of the roof, the green paintings of the louvres and the iron works of the ornamental ridging for the library and office.

Cost of building.

The building was completed in 1883, in the short space of one year, and cost Rs. 1,15,000.

Brief history of the College.

The Medical School was founded in 1860, with the object of instructing the natives of the Panjáb in medicine, it having been found that the natives of Bengal, who were sent to the Panjáb as doctors, were not so acceptable to the inhabitants of the Panjáb in the capacity of medical men as their own fellow-countrymen were, and also that the Bengalis were always anxious to return to their home.

Dr. J. B. Scriven was the first Principal of the School, and he commenced the work in October 1860, in conjunction with Dr. Manners Smith, Civil Surgeon, Lahore, and Dr. T. E. Browne. The school was originally held in the Barracks,* on the site of the present Government College, and the Hospital was formed in Raja Suchet Singh's stable, in the Tibbi Bazar near the Taxali Gate of the city.

The Telegraph Office.

The Telegraph Office is conveniently situated in a central part of the civil station of Anarkali, at the junction of the roads opposite the Accountant General's office. The exterior plinth and the whole of the superstructure is built of English size bricks, laid in mortar. The roof of the main rooms consists of a double layer of Allahabad tiling, supported on *Deodar* wood trusses. That of the side-rooms, porch and verandahs, is a lime terrace, on bricks, rafters and beams. The signal room has a floor of stone flags; the other rooms have tile floors, both resting on a bed of six inches of concrete, well consolidated.

The main rooms have light boarded ceilings, secured to the purlins, to keep out the heat; and continuous ridge ventilation is provided by means of perforated zinc sheeting, fixed at the apex of the roof, between the boards and the ceiling.

Cost of building.

The building was completed in March 1881, at a cost of Rs. 42,216.

It affords accommodation for the signal office and two barracks for twelve signallers each.

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* Before the opening of the Medical School, these Barracks were used for the Lahore Normal School (now in Raja Lal Singh's Toshakháná in the city).

The District has two Imperial Telegraph offices, the head office being at Lahore and a sub-office at Mian Mir. The Staff of the head office is under a Sub-Assistant Superintendent, while the Mian Mir sub-office is in charge of the Brigade-Major, and is worked by two military signallers.

Telephone Exchange.

There is a Telephone Exchange at the Government Telegraph office, as also at the North-Western Railway Station, with which certain public offices and residences of Government officers are connected. The *Civil and Military Gazette* Press is also in communication with the Government Exchange.

Lahore Central Jail.

The Central Jail at Lahore, which covers an area of 33 acres of land, is built on the radiating principle. It consists of two circles, a hospital and godowns, placed in a quadrangular enclosure, with a mud wall and ditch round it, measuring 1,614 feet in length, 84 feet in breadth, and 12 feet in height. The two circles, or rather octagons, have iron railings round them with *pucca* masonry pillars at intervals of 12 to 13 feet each, to which the railings are firmly secured.

The building consists of watch-towers, European and Native wards, workshops, solitary cells, cook-houses, hospital ward, dead houses, guard-rooms, *Darí* sheds, press-rooms, juvenile wards, godowns, centry boxes, bell tower, carpenter and blacksmith's workshops, paper manufactory, potter's godowns, and working place, besides quarters for Superintendent's office and accommodation for the private residence of the Deputy Superintendent, Jailor, and Native Doctor.

The outer wall, ditch, first circle, hospital, godowns, &c., and buildings at the gate were commenced in 1850 and completed in 1854. The second circle was built in 1862. The Jail is capable of accommodating about 2,000 native and 10 European prisoners, and has cost in round numbers Rs. 2,00,000.

Jail Industries.

The industries carried on by the prisoners consist of the weaving of blankets and cloths of various kinds, paper-making, pottery, the making of mats and floor-cloth of cotton or grass fibres, tent-making, the weaving of carpets similar to those of Persia, writing and printing in lithography and typography. Fine carpets are made at this Jail, and have been exported in large numbers to England, France and America. The Jail also turns out excellent glazed pottery, and the tiled *chilams* and dishes made there, find special favor with the people.

The Race Courses are close to the Lahore Central Jail. A large space is enclosed for the purpose, and the place becomes full of life during the races. Crowds of people dressed in gay costumes throng it from the city and the suburbs, some coming on foot, some in vehicles, while the influx of European visitors is great.

The Race Courses.

The Lahore District Jail is a conversion of Gola Wala *Serae*, and was completed in 1875-76. It contains accommodation for 694 prisoners, and receives male prisoners of the Lahore district only. The prisoners carry on the usual gaol industries, a considerable number of them being employed on extramural works, such as brick making, road-metalling, &c.

The Lahore District Jail.

This building is situated close to the Lahore Central Jail. The buildings are arranged on the radiating principle, between two circles, inside an enclosure, the outer-circle having a radius of 330 feet, and the inner one of 75 feet, and both being connected by an open passage, 18 feet inside. The building is capable of holding 250 native and four European convicts. The barracks for native prisoners are ranged round a smaller circle, where there are one large and one small reservoir of water, with a well, 10 feet in diameter, the whole being encircled by a large circle. To the north of the large circle are godowns and workshops ; to the south-west are cells for four European prisoners ; to the south are quarantine cells ; Superintendent's office-room ; female warder's rooms ; guard-room, matron's house ; native doctor's house, moharrir's house, and the gateway. The enclosure wall is of *pise* work, 2½ feet broad and 14 feet high, the corners of the square being rounded off to a radius of 40 feet.

The Female Penetentiary, Lahore.

The building is intended to accommodate 296 prisoners, and was constructed in 1870, at a cost of Rs. 1,21,361 under the supervision of Rai Bahadur Kanhia Lal. It receives female, long term, and life-term, prisoners from all parts of the Panjáb, and all the female prisoners from the Lahore district. The industries carried on by the convicts are sewing, knitting, carding wool, &c.

The General Post Office is in Anarkali, near the Museum. It was built in 1849 ; but considerable additions have been made to it since. There are three branch Post Offices, one at the Railway Station and two in the city, in Moti Bazar and Lahori Mandi. Pillar letter-boxes have been located at various points, and they are cleared three times a day for the out-going mails.

The General Post Office.

The Senate Hall for the Panjáb University.

This building is situated in Anarkali, close to the office of the Director of Public Instruction, and the Department of Public Works. It is constructed of *pucca* bricks, laid in lime-mortar, mixed with 6 to 10 per cent. of stone-lime for pillars, arches, moulding and cornice work. The bricks used in the pillars and arches and the exposed parts of the walls are large; those for the rest of the work are of the usual size.

The building is lime-plastered and whitewashed inside; the outside is dressed and rubbed smooth, of a light red stone color. The roofs of the Senate Hall, Library and Registrar's room are slated and carried over trusses of *Deodar* wood, having alight and ornamental boarded ceiling, painted white, with blue edgings. The window glasses are all coloured.

The Senate Hall measures 84′–6″ × 62′–10″, including the corridor, which is 9½ feet broad, and is surmounted by a row of arches, three at the north and south, and five at the east and west.

The building was constructed in 1876, the cost being defrayed from a donation of Rs. 25,000 made by His Highness the Nawab of Bahawalpur, and the interest accruing thereon, the donation having been vested in Government Securities. The following inscription appears on the front of the building:—

SENATE HALL

GIFT OF

HIS HIGHNESS THE NAWAB OF BAHAWALPUR.

The building was designed and constructed by Rai Bahadur Kanhia Lal, Executive Engineer.

Rattan Singh's Fountain.

This beautiful fountain is situated close to the Post Office, south of the firm for manufacturing ice. The founder was Rattan Singh, deceased, Wine and General Merchant, Anarkali.

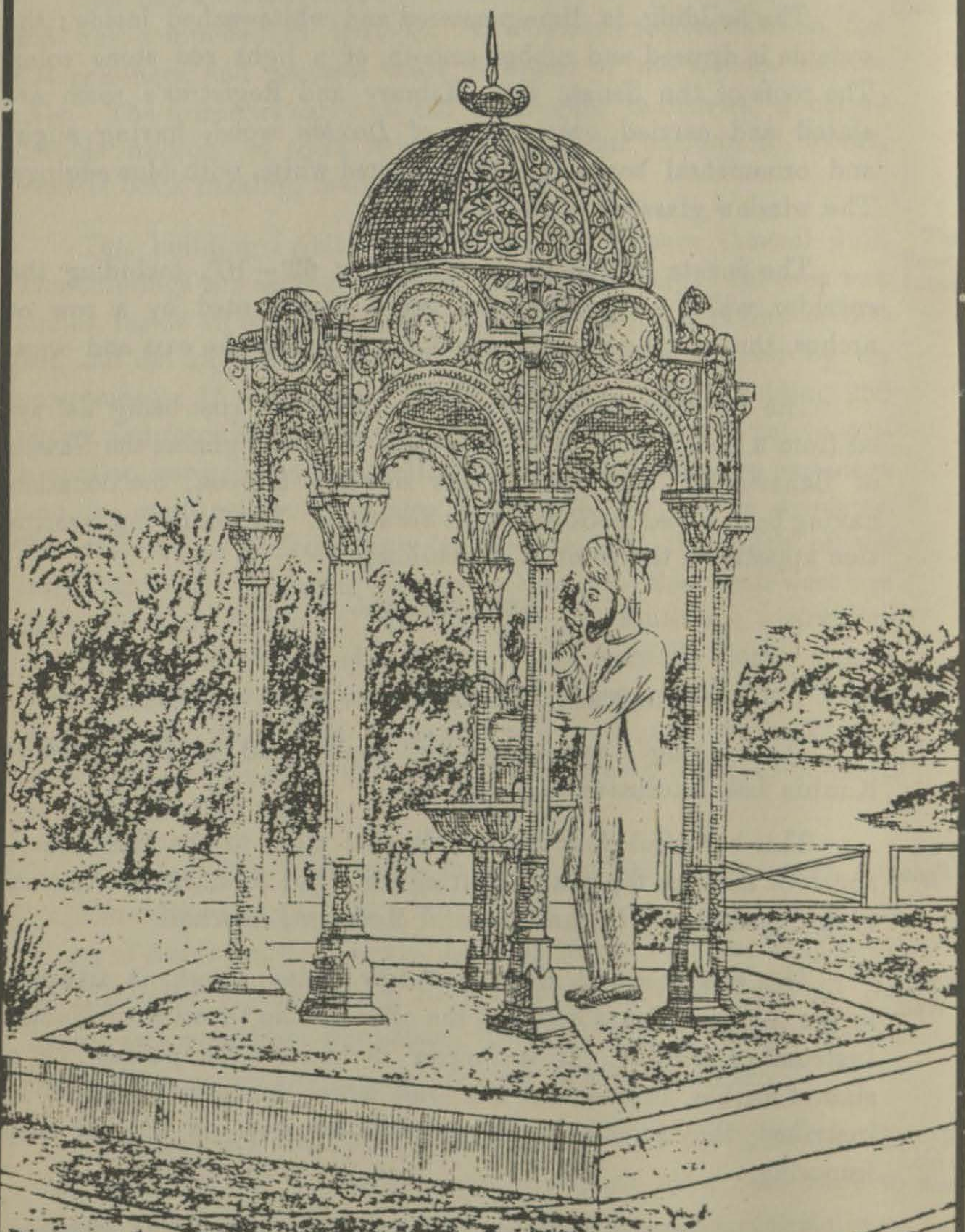
Rattan Singh's Well.

This spacious well, also founded by Rattan Singh, is situated in the Anarkali Bazar opposite the office of the Director of Public Instruction, Panjáb. It is largely in use by the public. On a slab of marble, inserted in the wall which encloses the well, is inscribed the founder's name. The structure is elegant and imposing.

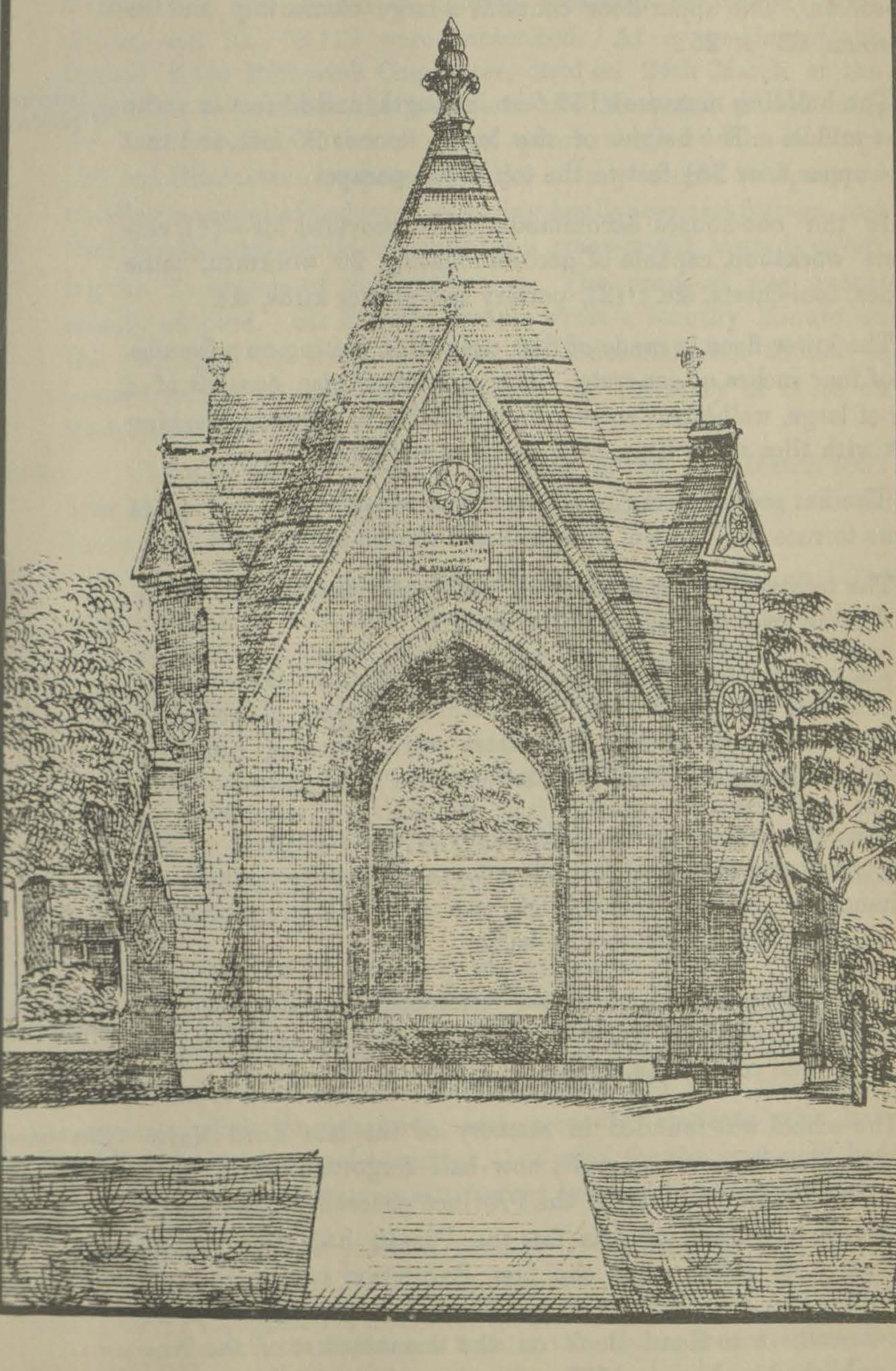
The Mayo Industrial School of Arts.

This institution is situated in the Anarkali gardens, between the Museum and the Town Hall. It is built in the late Moghal style. The institution is known by its present designation, owing to its cost having been met from subscriptions to the Mayo

RATTAN SINGHS FOUNTAIN OF WATER
(ANARKALI)



RATTAN SINGH'S WELL (ANARKALI)



Memorial in the Panjáb. The centre part of the building is two-storeyed, and the rest single-storeyed. The lower, or general, floor contains a modelling, or moulding, room, drawing and painting-room, room for the Principal, office-room, store-room, and two bath-rooms. The upper floor contains a large elementary and lecture room, 63′ × 25′.

The building measures 155 feet in length, and 45 feet in width in the middle. The height of the lower floor is 20 feet, and that of the upper floor 28½ feet to the top of the parapet. Description of building.

In the out-houses accommodation is provided for—(1), carpenters' workshop, capable of accommodating 20 workmen, lathe benches, tool-chests, &c.; (2), pottery and plaster kilns, &c.

The lower floor is made of first class tiles, resting on a foundation of four inches of concrete. The upper floor also consists of a layer of large, well-burnt square tiles, laid flat in mortar, breaking joints with tiles set in lime, over *burgahs* and plate girders.

The flat roof covering is terraced, and consists of four inches of lime terrace well beaten, plastered and rubbed smooth.

The terrace rests on a layer of well-burnt large tiles, set in lime mortar, over the rafters of the roof.

The roof covering of the upper room (Elementary School) consists of slates, 18″ × 12″ × ¼″, laid with an overlap of about six inches clear of nail holes. The slates were procured from the quarry at Dalhousie and are of a uniform size and colour.

The outer cornice of the upper storey is made entirely of red sand-stone obtained from Delhi. The doors and windows, which are very handsome, are two inches thick, and the frames are secured to the walls with iron hold fasts and bolts.

The building was designed and constructed by Rai Bahadur Kanhia Lal, Executive Engineer, Lahore. It was completed in 1883, at a total cost of Rs. 43,000. Cost of building

The school was founded in memory of the late Lord Mayo, with the object of reviving crafts now half forgotten and of developing the Industrial Arts of the Province generally. The establishment of a Shcool of Arts for the Panjáb had been talked of as early as 1864, when the first Exhibition of Panjáb products, arts and manufacture was held at Lahore, and Mr. B. H. Baden-Powell, in a Hand Book on the manufacture of the Province, published by him in 1872, referred to the establishment of The history of the School.

such a school as essential to the improvement of the arts of the country. In March 1872, a public meeting was held in the Montgomery Hall, with the object of establishing some suitable memorial to commemorate the memory of Lord Mayo, whose assassination had created an intense sensation throughout Hindustan, and Rs. 68,119 were subscribed. At a meeting of the Central Mayo Memorial Committee, held on 24th March at the same place to consider the best form the Memorial should take, Sir Lepel Griffin, in an eloquent speech made by him in English and Hindustani, proposed that the money should be spent on building a school of industry, including appliances and fittings, and that Government should be asked for a grant-in-aid towards carrying out the objects of the institution. The proposal was unanimously adopted. Sir Richard Temple wrote a lengthy Minute on the principles on which a School of Industrial Arts should be started, and it received the sanction of the Secretary of State on 24th September 1874.

Average attendance.

The number of students on the rolls on the 31st March 1891 was 117 and the average attendance 94. The following are the three main divisions :—

Subjects of study.

The first is for General Drawing and Decorative Design. The students in this class study figure drawing; architectural drawing and free-hand coloring; pen-drawing for lithography; modelling and casting. All have to pass through a course of practical Geometry and perspective.

The second is for wood carving; architectural drawing &c. All the students of this class are fairly skilled wood-carvers, and their time is equally divided between carpentry and wood carving, and architectural drawing, design in model and free-hand drawing.

The third is for modelling and casting in plaster.

Class of students taught in this School.

The youths who join the Mayo School, are of two classes :— first, the sons of artisans who have an hereditary aptitude for industrial art, but have not learnt drawing and have received no general education whatever; and, secondly, students who have received a fair general education, but who, for the most part, have no opportunity of making satisfactory progress in artistic studies.

Principal.

The school is presided over by J. L. Kipling, Esq., C. I. E.*

* He was Professor of the Government Art School, Bombay. His appointment was sanctioned by the Secretary of State in 1874, and he arrived at Lahore in April 1875.

For a further account of this school see page 274.—*Supra.*

This building is situated on the Mall, Anarkali, on the high ground opposite the Presbyterian Mission Chapel. The masonry throughout is of the best description, faced with dressed bricks; the mouldings over pillars, arches, doors and windows being in cut bricks. The District Court.

The principal facade is 233 feet in length, the breadth being 61½ feet. This part is double-storeyed, the lower 18½ feet, and the upper 17 feet in height. The wings, which have a single storey only, are each 166 × 51 feet by 18½ feet in height.

In the middle of the southern line is the Deputy Commissioner's Court-room; and on either side of it are the English and Persian offices. To the left are the Assistant and Extra Assistant Commissioner's Court, and to the right the Treasury office and the Pension Pay Office. Towards the west of the court-yard is the District Treasury, and to the east the District and Police *Mal Kháma*, Police Office, Nazir's Office, the Office of the District Superintendent of Police and the Courts of Extra Assistant Commissioners.

The floors of the upper rooms are used as Record Rooms, the Record-keeper's room being above the Deputy Commissioner's Court-Room.

Access to the upper floor is obtained by a masonry staircase in one of the rooms at the back of the Deputy Commissioner's Court-room. The main outer cornice is of red-sand stone, properly cut and supported on corbels of the same description.

The area covered by the building is 32,564·5 superficial feet, and the cost was Rs. 95,420-8-5.

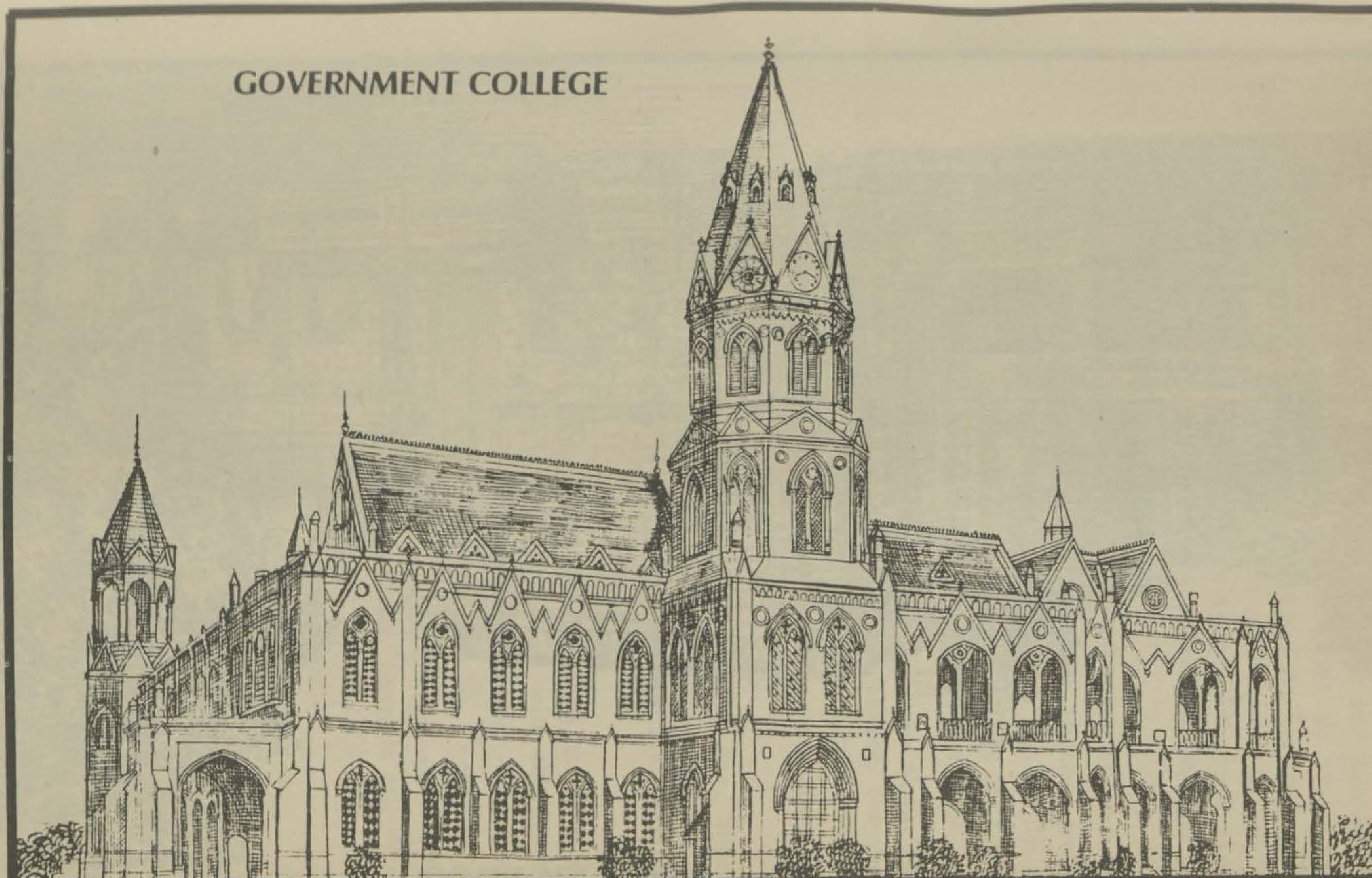
This picturesque building, with a large centre clock tower, is situated on an eminence to the east of the District *Kutcheri* and north of the Public Gardens. The structure is in Gothic style, and contains accommodation for a College, a large Examination and Lecture Hall, used also for Convocation purposes, and two large rooms, one for a Library, and the other for Models, &c. The Lahore Government College.

The College consists of twelve large class rooms, and four small ones, or sixteen in all, of which eight are in the lower and eight in the upper storey.

By the side of the above there are again four large class rooms and four small ones, or eight in all, of which four are in the lower and four in the upper storey. The two rooms beyond, connected by a wide arch, are used as a Library and Model rooms,

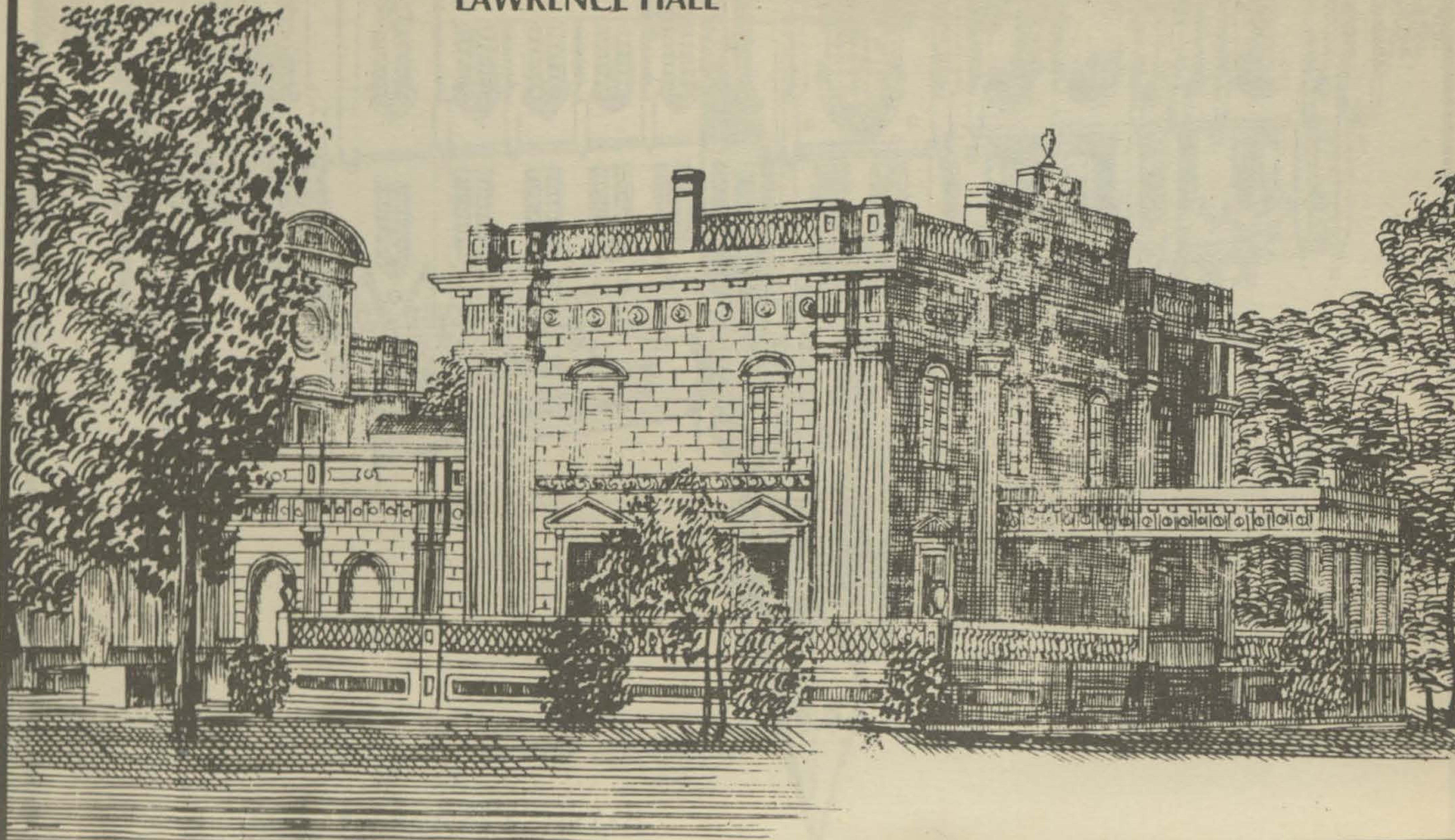


Government College



GOVERNMENT COLLEGE

LAWRENCE HALL



while the rooms above these are used as Principal's and Assistant Principal's rooms. The Examination and Lecture Hall is 55′ × 35′, with a gallery of 10 feet wide all round, access to which, as well as to the upper rooms and the Library is gained by a masonry staircase. Access to the upper rooms of the College, is gained by a wide staircase, in an octagonal tower, at the north-west corner of the building. The connecting passages and the verandahs are 10 feet wide.

The outer walls, outer face of inner verandah walls and all the exposed parts of the superstructure are of large, well-shaped bricks, carefully dressed and laid in Flemish bond, with straight and fine joints. The outside brick-work is finely dressed, and the mouldings and ornamental portions are neatly executed.

The roof of the class rooms is made of large slates, laid with an overlap of eight inches, over *Deodar* planking, one inch thick resting on *Deodar* battens, one foot apart from centre to centre. The roof of the verandahs, gallery and passages is flat, and rests on *Deodar* beams.

The building was designed by W. Purdon, Esq., Superintending Engineer, and constructed by Rai Bahadur Kanhia Lal, at a cost of Rs. 3,20,537. It was commenced in 1872, and was completed in five years.

College founded in 1864.

The Lahore College was founded in 1864, the large *Haveli* of of Raja Dhian Singh, in the city, having, with the permission of His Highness the Mahárája of Kashmir, been at first utilized for it. The first Principal of the College was Dr. G. W. Leitner.

Subjects of Instruction.

The subjects of Instruction in the College, are :— (1) English language and literature ; (2) Arabic, Sanskrit and Persian ; (3) History and Political Economy ; (4) Mathematics ; (5) Mental and Moral Science ; and (6) Physical Science.

Course of Study.

There are three courses of study as follows :—

1.—Intermediate Course, extending over two years from the date of Matriculation, and embracing at least *four*, and not more than *five* subjects.

2.—B. A. Course, also of two years, and embracing *three* or *four* subjects.

3.—M. A. Course, of one year, in the entire field of one branch of literature or science.

The College Library.

In connection with the College is a Library, containing about 1,400 volumes, and a provision of Rs. 200 per annum has been made by the Government for the purchase of books for it. There

is also a well-stocked Museum of apparatus and a good collection of minerals, rocks and fossils, presented by the Geological Department of the Government.

Boarding-Houses.

Two Boarding Houses, one for Hindus and the other for Mahomedans, are maintained in connection with the College; but a new Boarding House on a large scale destined for the reception of both Hindus and Mahomedans is now in course of construction. The old Presbyterian Church near the College has been acquired and is to be converted into a gymnasium for the College. The old Dawk Bangalow, adjoining the College, is being reconstructed as a residence for the Principal or Vice-Principal and new out-houses for the College are being built. The unsightly waste land behind the College compound has been levelled and laid out as a cricket-ground.

The College Union Club.

The College Union Club holds weekly meetings for debates, at each of which one of the Professors, or Assistant Professors, presides. Subjects of literary and practical interest are discussed at these meetings. The members of the Club support a Reading-room, on the tables of which the leading English and Indian Journals are always to be found. In connection with the Reading-room, it is in contemplation to start Shakesperian readings. The Union Club is maintained by private subscriptions, and, with the amounts collected, the Club is able to hold its various athletic sports and play frequent matches.

Reading room.

The Lawrence and Montgomery Halls.

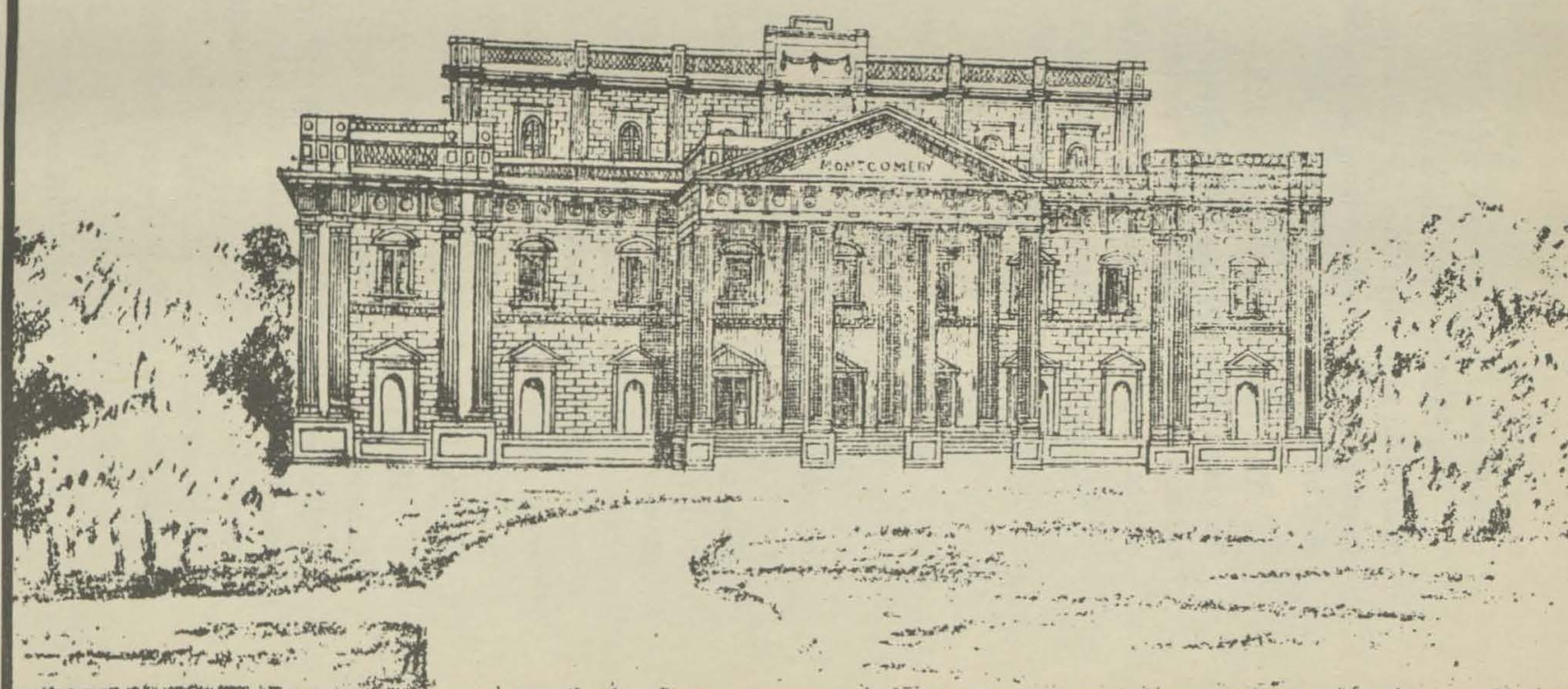
The buildings known as the "Lawrence and Montgomery Halls" are situated in the Lawrence Hall gardens, the Lawrence Hall fronting the Mall, and the Montgomery Hall facing the central avenue of the gardens.

The Lawrence Hall was built in 1861-62, chiefly from the contributions of the European community of the Panjáb, as a Memorial of Sir John (afterwards Lord) Lawrence, first Lieutenant-Governor of the Panjáb, and subsequently Viceroy and Governor-General of India, from designs by Mr. G. Stone, C. E.

The Montgomery Hall was erected in 1866, from subscriptions raised from the Native Chiefs of the Panjáb, in honour of Sir Robert Montgomery, from designs by the late Mr. J. Gurdon, C.E. The names of the donors are inscribed on a marble tablet in the building.

The Lawrence and Montgomery Halls are joined by a covered corridor. The original vaulted roof of the Montgomery Hall having given indications of failure, the Government decided to take charge of its renewal. It was accordingly dismantled in 1875, and a new roof, of lighter construction and design, substituted for it, with a

MONTGOMERY HALL



splendid teak floor for rinking and dancing. The new roof is of wood, overlaid with galvanized corrugated iron sheets, with an ornamental carved wooden ceiling, beautifully painted and fitted with glass windows, which have a most desirable effect.

The Lawrence Hall measures 65' × 32·5' inside, and is chiefly used as an assembly room for public meetings and theatrical entertainments. The roof covering is lime terraced. It was built at a cost of Rs. 34,000.

The Montgomery Hall is 106' × 46' inside, and is used for grand Balls and Darbars. The roof is constructed of galvanized corrugated iron sheets, with perforated ridge ventilation. The cost of building the Hall was Rs. 1,74,000, as follows :—

Original cost of building with vaulted roof ...	1,08,000
Subsequent re-roofing and restoration, from General Local Fund	66,000
TOTAL Rs. ...	1,74,000

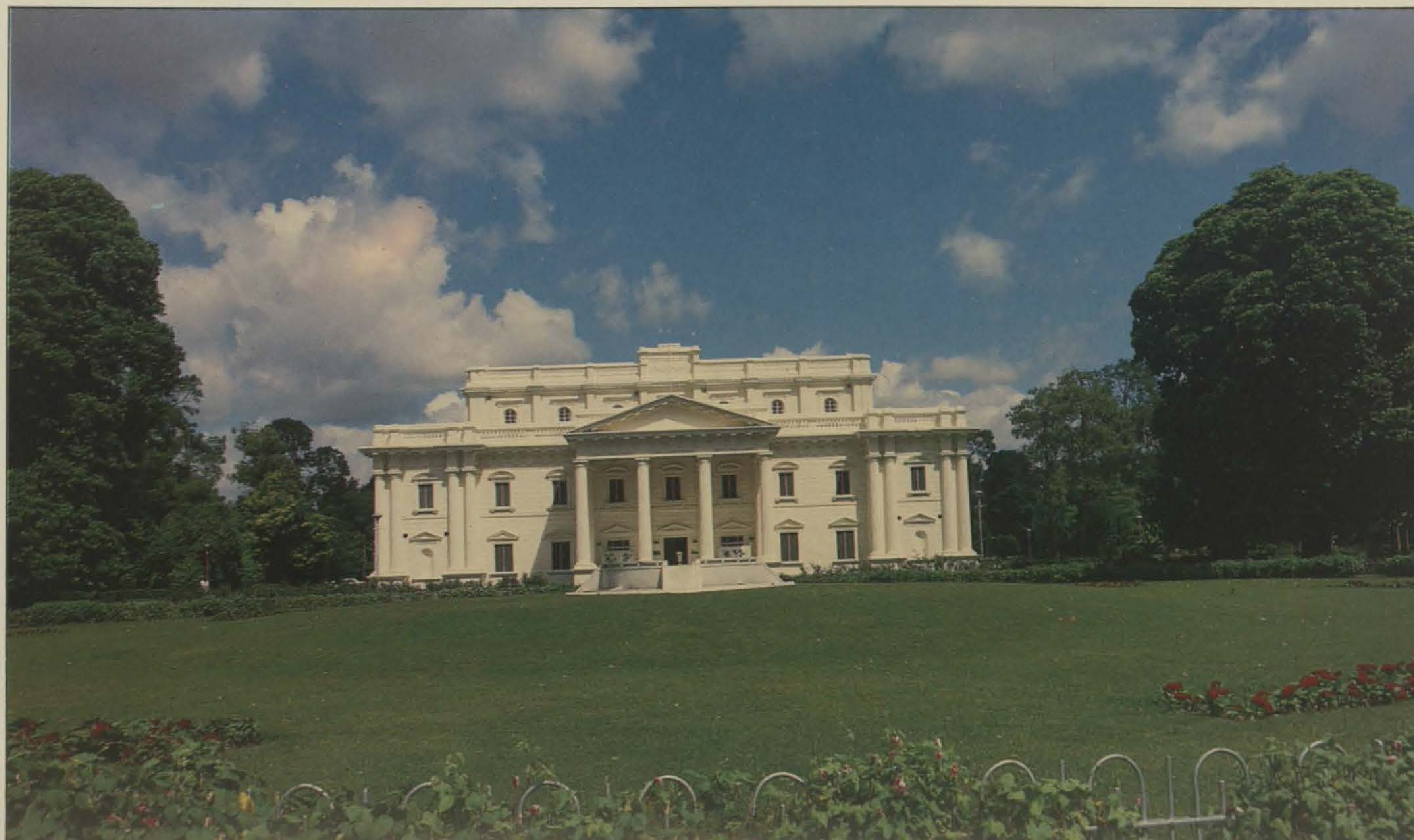
The style of both buildings is frigidly classical, but the general effect is not without dignity. The walls are throughout of *pucca* bricks, laid in mortar, and lime plastered inside and outside. The interior and exterior of the Lawrence Hall, and the exterior of the Montgomery Hall, are polished, and jointed in imitation of stone. The floors are boarded with *Deodar* wood, except those of the corridors and the small rooms attached to the Lawrence Hall, which are of well-burnt hexagonal tiles, laid neatly in cement. The doors and windows are of *Deodar* wood, glazed and painted. The roofs are trussed, with ornamental wooden ceilings underneath; flat in the Lawrence Hall, and coned in the Montgomery Hall.

Here are also the Station Library, the Tennis Club and the Lahore and Mian Mir Institute. A commodious Reading-room, leading into the corridor between the two Halls, has been lately constructed. The Lawrence Hall is frequently used as an assembly room for public meetings and theatrical entertainments. Both buildings are under the charge of the Municipal Committee, which holds them in trust for the Government.

The buildings contain the following portraits :—

Colonel Sir Henry Lawrence, K. C. B.—President of the Board of Administration for the affairs of the Panjáb, 1849—53. Killed at Lucknow in 1857. Painted by J. N. Dicksee.

John Laird Mair Lawrence, G.C.B., G.C.S.I., Baron Lawrence of the Panjáb, first Lieutenant-Governor of the Panjáb, 1859, by J. N. Dicksee.



Lawrance Hall

Sir Robert Montgomery, K.C.B., G.C.S.I, second Lieutenant-Governor of the Panjáb, 1859—65, subsequently Member of the Secretary of State's Council. Died in January, 1888. Copy from a picture by Sir F. Grant, K.C.S.I, K.C.B.

Sir Donald McLeod, C. B., K.C.S.I., third Lieutenant-Governor of the Panjáb, 1865-70. Killed in London by an accident on the under-ground Railway, 1872.

Major-General Sir Henry Marion Durand, R.E., K.G.S.I., fourth Lieutenant-Governor of the Panjáb. Died at Tank, on the Dera Ismail Khan Frontier, on 31st December 1870, from injuries received by being crushed out of a *howdah*, as the elephant on which he was riding passed rapidly through a low gateway.

Sir Henry Davies, fifth Lieut.-Governor of the Panjáb, 1872-77.

Sir Robert Egerton, sixth Lieut.-Governor of the Panjáb, 1877-82.

Sir Charles Aitchison, K.C.S,I, C.I.E., seventh Lieut.-Governor of the Panjáb, 1882-87.

Sir Herbert Edwardes, K.C.B., the Major Edwardes of the Multan Campaign of 1849, subsequently a Commissioner of Peshawar and Commissioner Umballa. Died on furlough in 1869, from a shattered constitution, the result of years of overwork.

Mr. Arthur A. Roberts, C.B., C.S.I., successively Commissioner, Financial Commissioner, Judicial Commissioner, and Judge of the Chief Court of the Panjáb (1866) and ultimately Resident of Hyderabad in the Deccan, where he died in 1868. He is known at Lahore as the first Commandant of the Volunteer Corps, in which he took a warm interest and as the founder of the Reading-room known as the Roberts' Institute.

Mr. F. Cooper, C.B., made a Companion of the Bath, for distinguished services in the Mutiny, was the founder of the Delhi Institute, and took a prominent part in the arrangements of the Montgomery Hall building. Died, as Commissioner of Lahore, on furlough, in 1869.

Brigadier-General John Nicholson, C.B.*

Col. Sir William Davies, K.C.S.I., Financial Commissioner, Panjáb, 1887.†

The New Training College.

This building is situated close to the District School, north of the District Court. The building is of brick, and the design of the District School has been followed. The cost of its construction was Rs. 40,039, and it was completed in 1886. The Training School was originally held in the barracks of Hazuri Bagh, but was transferred to the Government College building in July, 1881. On the completion of the present building, it was removed to that place.

The Training College was established in December, 1880, with the object of training men for the practical art of teaching and school management. It differs in its scope from the Normal

* The portrait was unveiled by the Hon'ble Sir James Lyall, late Lieutenant-Governor of the Panjáb, on 1st January 1892.

† Painted for his friends in the Shahpur District, Panjáb, 1887.

Schools of the Province, which prepare students for the charge of Vernacular Primary Schools only, while the Training College undertakes to train students, both in English and Vernacular, for the Middle and High Schools of the Province,

The Boarding House of the College accommodates 66 students and is well suited for the purpose, being provided with out-houses, kitchens, separate quarters for Musulman and Hindu students, a spacious compound, with fine trees, and a well of excellent water. There is a Reading Room, well stocked with news-papers and periodicals and books on Training, Natural History, Science, &c., from the College Library. Debates are held in the Reading Room once a week.

Physical training receives due attention. A capital cricket field has been formed in front of the College, and students also play lawn-tennis in the Boarding-House grounds to which a fine shady garden is attached.

The Panjáb University.

The Punjab University is the creation of the people of the Province. It is the result of their desire for a living and growing system of education, in the control and direction of which they may have a share and which will blend with the ancient learning of the country, and make use of its classical and vernacular languages as the media of instruction. The institution was at first started under the designation of the "Lahore University College," but subsequently, or in 1869, it came to be called "the Punjab University College." The special objects of the Institution were declared by its Statutes to be to promote the diffusion of European science, as far as possible, through the medium of the Vernacular languages of the Panjáb, and the improvement and extension of vernacular literature generally; to afford encouragement to the enlightened study of the Eastern classical languages and literature, and to associate the learned and influential classes of the Province with the officers of the Government in the promotion and supervision of popular education. At the same time it was provided that every encouragement should be afforded to the study of the English language and literature, and that English should be regarded as the medium of instruction and examination in all subjects which could not be completely taught in the vernacular.

Constitution of the Panjáb University College, 1869.

Proficiency in an Oriental College, combined with a thorough knowledge of English, was held to be a necessary condition for obtaining the highest honors; but provision was at the same time made for duly recognising and honoring proficiency in literature and science in the case of those unacquainted with English, provided such attainments were combined with a fair acquaintance

with the more important subjects of European education, and for duly recognising and honoring proficiency in English, unaccompanied by a knowledge of Arabic and Sanskrit. Under these Statutes the original University College held examinations and granted certificates in Arts, in Arabic, Sanskrit and Persian, and in Law, Medicine and Engineering.

The institution called the Panjáb University College having been attended with marked success, His Excellency the Governor General in Council was, in accordance with the wishes of a large number of the chiefs, nobles and influential classes of the Panjáb, pleased to confer on it the full status of a University, for the purpose of ascertaining, by means of examination or otherwise, the persons who may have acquired proficiency in different branches of Literature, Science and Art, and for the purpose of conferring upon them academical degrees, diplomas, oriental literary titles, licenses and marks of honor. The University was formally constituted on the 14th of October, 1882, the Governor General, for the time being, being declared to be the Patron of the Institution. The University was to consist of a Chancellor (who was always to be the Lieutenant Governor of the Panjáb), a Vice-Chancellor and a number of Fellows, to be appointed in the manner prescribed by the University Act (No. XIX of 1882). The Honorable Sir Charles Aitchison, then Lieutenant Governor of the Panjáb, was appointed the first Chancellor; James Broadwood (now Sir James B.) Lyall, Esq., the first Vice-Chancellor, of the University, and Dr. G. W. Leitner, the first Registrar. The Chancellor, Vice-Chancellor and Fellows of the University were constituted a Senate, who were empowered to constitute an Oriental Faculty and Faculties of Arts, Law. Science, Medicine and Engineering; appoint, or provide for the appoinment of a Syndicate and appoint a Registrar, Examiners, Professors, and Lecturers. The Syndicate was to be the Executive Committee of the Senate, with powers to discharge such functions of the Senate as might be entrusted to it by the Statutes, Rules and Regulations framed under the Act.

Constitution of the Panjáb University, 1882.

Patron.

Offices of Chancellor, and Vice-Chancellor.

Fellows.

The Senate.

The Syndicate.

An Oriental University has been combined with an English University, due provision having been made for the encouragement and development of the classical and vernacular languages of the country, in fulfilment of the wishes of the founders and promoters of the institution.

Objects of the donors fulfilled.

On the right hand side of the Mall, between Anarkali and the Lawrence and Montgomery Halls, are the Lawrence Gardens,

The Lawrence Gardens.

covering an area of 112 acres. The land at present occupied by the gardens was a desolate wilderness in 1860, when a garden was laid out on a portion of it. In 1868 the portion on the further side of the mounds was purchased from the proceeds of the sale of the old *Badami Bagh* near the fort, and was added to it. Part of these grounds is used as a Botanical Garden, under the superintendence of the Agri-Horticultural Department; part is occupied by a Menagerie; the rest, used as a public pleasure ground, is held by the Municipality.

The garden is irrigated by a cutting from the Lahore Branch of the Bari Doáb Canal, and contains nearly 80,000 trees and shrubs, of 600 different species. Besides the trees usually met with in the regions of India, the garden contains the *Chil (Pinus longifolia)*, the Australian gum tree *(Eucalyptus globulus)* and the carob tree of Syria and the south of Europe.

The Menagerie.

The Lahore Menagerie commonly known as *Chirya ghar* (or the house of birds) is replete with objects of interest and amusement to the public. Its comprises various species of animals and birds from hare, bear, monkey and beaver, to leopard, panther and tiger and from owls, pigeons, doves and parrots to peacocks, pheasants and ducks. Several native Chiefs and *Raeses* have lately contributed large sums for the improvement of the local Zoological Garden and it is proposed to construct a pond for gold fish, the Municipality having agreed to extend pipes to the Lawrence Hall Gardens for the supply of fresh water.*

Government Agri-Horticultural Gardens.

The Agri-Horticultural Gardens of Lahore issue plants and seeds free, in exchange, and to Government charitable institutions. Acclimatised seed of three varieties of American corn, *viz.*, white field, yellow field and Egyptian sweet, was issued free to some zamindars lately; but the result of the out-turn has not yet been ascertained. Acclimatised seed has also been obtained from three other imported varieties of American corn, *viz.*, Sheep's tooth, Pride of the North and Smedley; but it is too early yet to say whether these varieties will succeed and prove superior to the Indian kinds. A small plot of Georgia, Sea Island, and Garo Hills cotton has been grown in the gardens.

American Corn.

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* His Highness the Mahárája of Patiala has recently presented the Lahore Menagerie with a pair of young ostriches which form a valuable addition to the collection. The bird is very anciently known and is mentioned in the oldest of books. Its flesh was a common species of food even previous to the days of Moses. A lion and lioness have also been presented by H. H. the Nawab of Bahawalpur, and are in the best condition.

Sixty new varieties have been added to the useful class of hardy summer-blooming plants. The flowers of the new varieties are very much larger, brighter and more varied in color than the old kinds. Some new and superior varieties of single flowered Hibiscus have been also added to this class. Flower Garden.

Among the hot weather annuals may be mentioned the camelia flowered balsams, which usually last to December until cut off by frost, and the achimenes, of which there are several good varieties, and which make a fine display during the rainy season. Hot weather Annuals.

Among this class may be mentioned the anthirhinums, cinerarias, pansies, phloxes, petunias and double stocks, also ranunculus, tritoinas, and other winter-blooming bulbous plants. The bloom of amaryllis is very handsome, and the camelias flower well, and add greatly to the attraction ot the conservatory. The chrysanthemums are fairly good, and enliven the garden for several weeks, at a time when other flowers are very scarce. There is a very good display of orchids of various kinds, chief among them being several kinds of dendrobeum. Cold weather Annuals. Amaryllis. Camelias. Chrysanthemums. Orchids.

The soil of Lahore is unsuited for the propagation of European apple and pear trees, which properly belong to a hill climate; and an orchard having been established at Mahasu near Simla, over which the agricultural department of the Province has partial control, it is not intended to cultivate these any longer at Lahore. European apple and pear trees.

European figs, though slower in growth than the Indian or Cabul varieties, continue to do well. Figs, European.

The garden contains Malta Orange trees and the Italian and Batavian pumeloes. There are a Mahogany tree, and an Erythroxylon Coca, with several seedlings. Oranges. Pumelo.

In the fruit-nurseries are fine grafted mango trees, and special care is taken to prevent their destruction by frost. All plants which require protection, are carefully accommodated in a Hot-house. Grafted Mango trees. Hot-house.

The Methodist Episcopal Mission, established at Lahore in 1881, is connected with the "South India Conference" of the Methodist Episcopal Church of America (United States). The Mission is self-supporting, and has for its object to "push forward a vigorous evangelistic advance through an English-speaking Church." The efforts of the Mission are at present confined to teaching, and there are no schools attached to it. Methodist Episcopal Mission.

St. John's Hostel.

The institution known as St. John's Hostel, or the Divinity School, is situated in the premises called Maha Singh's garden, near the Mayo Hospital. The garden was purchased by the late Rev. T. V. French, a Missionary of the Church Missionary Society, and afterwards first Bishop of Lahore, from Bhai Sawaya Singh, son of Maha Singh, a Kárdar of Mahá̈raja Ranjit Singh, in Rawalpindi. The institution was founded by the late Bishop, in 1870, with the object of training Christian Natives of this and the neighbouring Provinces as clergy and catechists.*

The buildings consist of the Principal's house, chapel, library and class-room, native clerical teacher's house and quarters for some 25 students, married and unmarried, grouped round three courts. The most conspicuous and ornamental object among the college buildings is the Gordon Memorial Chapel, built in memory of the late Rev. G. M. Gordon (once on the teaching staff of the School). It is built of red brick, in a Saracenic modification of the Northern Italian Style. The late reverend gentleman left a legacy towards building a college chapel, and this, with a testimonial fund, raised by his friends to his memory, has sufficed to cover the cost of building.

The institution was primarily intended for Divinity students, but it now receives also other Christian youths who are studying in various schools or colleges in Lahore. The Hostel is the property of the Church Missionary Society. The Divinity students receive scholarships, which are provided out of private funds.

The Hostel is in charge of two Missionaries of the Church Missionary Society, the Rev. H. G. Grey, M.A., and the Rev. F. A. P. Shirreff, who also teach the Divinity students. It has a considerable theological library, containing several thousand volumes.

The course of instruction for the Divinity students comprises Holy Scripture, Christian Doctrine, Church History, the English Prayer Book and the Principles of Divine Worship and Christian Evidences, with practical training in reading and preaching, and (in a few cases) Hebrew and Greek.

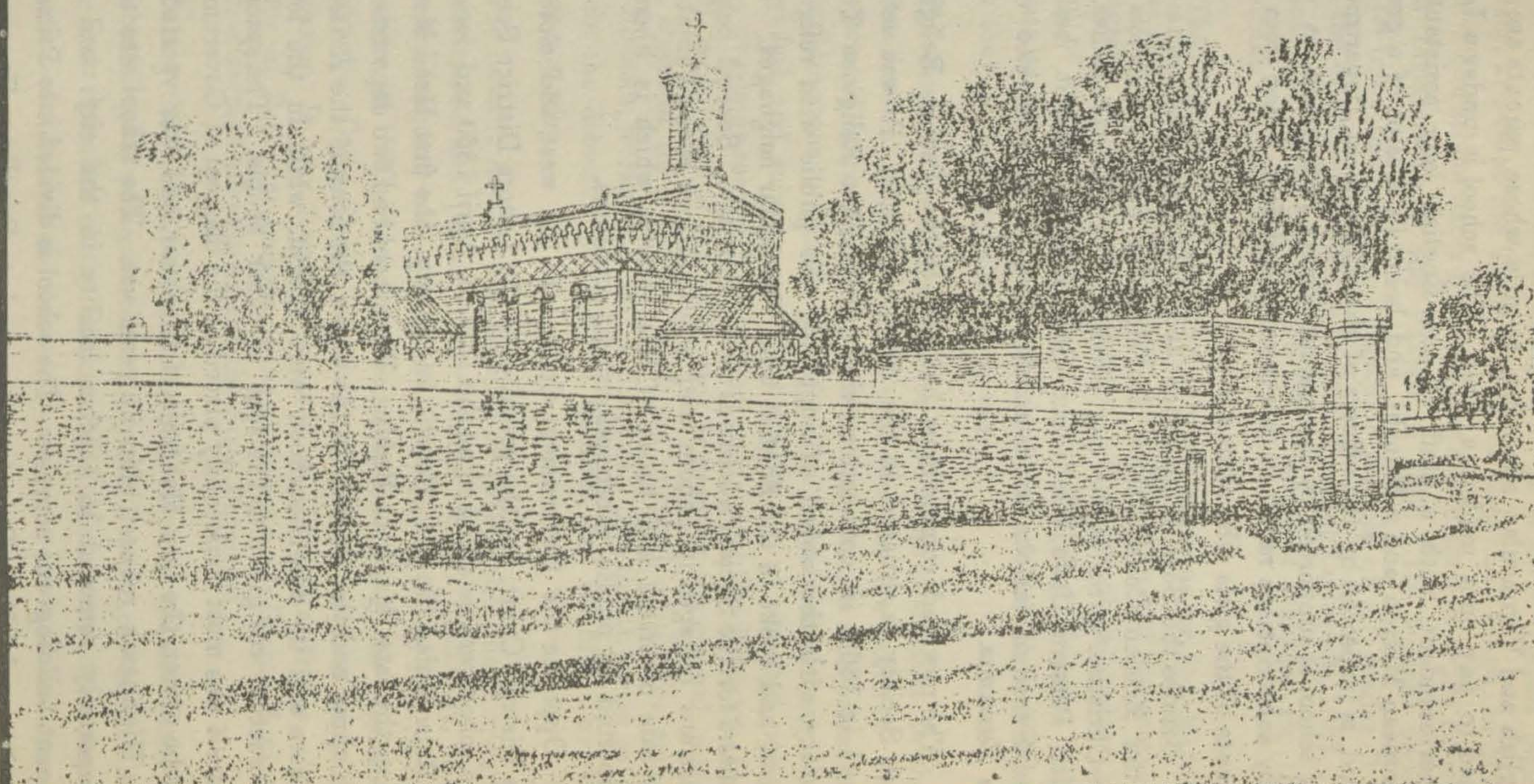
Zenana Mission Schools.

Nowlakha Boarding School.

At Nowlakha, on the road leading from the Railway Station to Government House, is the Boarding School for the better class of Native girls. It was established in 1873 by the "Indian Female Normal School and Instruction Society," an institution connected with the Church Missionary Society. The object of the school is

* The grounds called Maha Singh's garden were purchased on the 5th of November 1870, and a Divinity School was opened on the 21st of November 1870.

DIVINITY COLLEGE



to train Native Christian girls as teachers, and to impart a sound English and Vernacular education to girls whose parents are inclined to pay on a moderate scale. The school is under a Lady Superintendent, with a staff of one English lady assistant, a European Matron and a Munshi, and, being in receipt of a grant-in-aid, is inspected by the officers of the Educational Department. The school is supported by the parent society in England, as well as by subscriptions raised in this country and fees levied from the parents of the girls who attend it.

Zanana Schools.

Besides the Boys' High School and Middle Schools maintained by the Mission College, there are eighteen Primary Schools for non-Christian girls in the city, conducted by Christian ladies, in which Persian, Urdu, Hindi and Gurmukhi are taught, besides needle-work of various kinds and knitting. The ladies also visit the *Zananas*.

The Panjáb Religious Book Society.

The new and commodious building of the Panjáb Religious Book Society is situated in the Anarkali Bazar. It was established in 1863, in connection with the London Religious Tract Society, with the object of supplying the public with religious tracts and books in the English and Vernacular languages. The demand for the Society's books is on the increase. Several colporteurs are engaged in Lahore and other stations of the Punjab, in the sale of tracts and books of this society, which is liberally supported by public subscriptions and donations.

The Lahore District School.

Opposite the Government College, to the west, and close to the District Court, are the premises of the Lahore District School. The school was established on the 15th of April 1860 and located in Raja Dhian Singh's *Haveli*, in the city, the first Head Master being the late Mr. J. C. Beddy. The school had two departments, the upper and the lower. In the upper the sons of the *Raises* of Lahore and its neighbourhood were taught, while in the lower instruction was given to the sons of other people. The spacious *Haveli* was most courteously placed at the disposal of Government by the owner, the late Mahárája of Kashmir, and was vacated at His Highness's request, after 21 years' use. The school was then temporarily removed to another locality in the city until the present building was complete. The school is divided into Primary, Middle and High Departments; and a Boarding House for students from the out-stations is attached to it.

The Normal School.

The Lahore Normal School is held in a large *Haveli* inside the city, known as the Tosha Khana of Raja Lal Singh, in Moti Bazar. The school dates from the first establishment of the Educational Department in the Panjáb in 1856. Its original object was to train teachers for Vernacular schools of all grades, but since the establishment of the Central Training College in 1881, its business has been confined to the training of teachers for the Vernacular Primary Schools.

The subjects of examination are the same as for the Middle School Examination in Vernacular, with the addition of the method of teaching and school management. The school is under the control of the Principal of the Central Training College. The students continue to reside in the chambers of the Hazuri Bagh, which they have occupied for many years.*

Lunatic Asylum.

The Central Lunatic Asylum for the Panjáb is situated in the premises known as Lehna Singh's *Chaoni*, on the north of the Amritsar road, and out-flanked by the Railway Station and barracks. The building was originally used for flax experiments, then as a Thaggi Jail, and subsequently as barracks for a mounted police force. It comprises five large walled courts, with dwellings on the side of each. One of the enclosures is used for the general male ward, a second for a female ward and hospital, a third for some male lunatics, workshops, and a Hospital. The fourth serves as a place for the detention of criminal lunatics, and the fifth court is used as a garden.

The Lunatic Asylum was founded in 1849, under the Board of Administration, and placed in the charge of Dr. Hathaway, the Residency Surgeon, who was succeeded by Dr. Smith in 1852, and Dr. Scriven in 1870. Before annexation, or during the regency of Mahárája Dalip Singh, an asylum for lunatics also existed at Lahore. It was founded by order of Major MacGregor, the Director of Police at Lahore, at the suggestion of Doctor Honigberger, a German adventurer and the State Physician.

During the British period, the Lunatic Asylum was established in the buildings at present occupied by the Department of Public Works and the office of the Director of Public Instruction; but

* The Lahore Normal School will shortly find quarters in the Central Training College building when the Model School classes have been amalgamated with those of the Municipal Board School.

in 1861, the inmates of the Delhi Lunatic Asylum, having been removed to Lahore, and the place being insufficient to accommodate all the lunatics, they were removed to the present building in 1863.

The Lunatic Asylum is under the charge of the Civil Surgeon of Lahore, who acts as its Superintendent.

The Central Model School.

This School is attached to the Central Training College and is situated in the same locality with it. It was established in 1883, with the object of affording the means of practical training for students in the art of teaching. All the classes of a Primary and Middle Anglo-Vernacular School are comprised in it. Students of the Central Training College have to teach the Model School classes for a certain time each day, and they are also required to attend it once a week, simply to watch the masters teaching their classes.

The Law School.

The Law School was originally established by the Anjuman-i-Panjáb, Lahore, in 1868. No University examinations in Law were held up to 1874, and candidates for admission as Pleaders were examined, in pursuance of the rules framed by the Judges of the Chief Court under the Legal Practitioners' Act. In that year the examinations were made over to the Panjáb University College, and the position of the Law school was thus recognised in a practical and efficient manner. Preliminary Examinations-in-Law are now held, and certificates granted for first and Final Examinations in Law. The number of students on the Roll of the Register for the year 1890-91 was 65. The results of examinations during late years seem to be satisfactory, in view of the very high percentage of pass-marks required by the University.

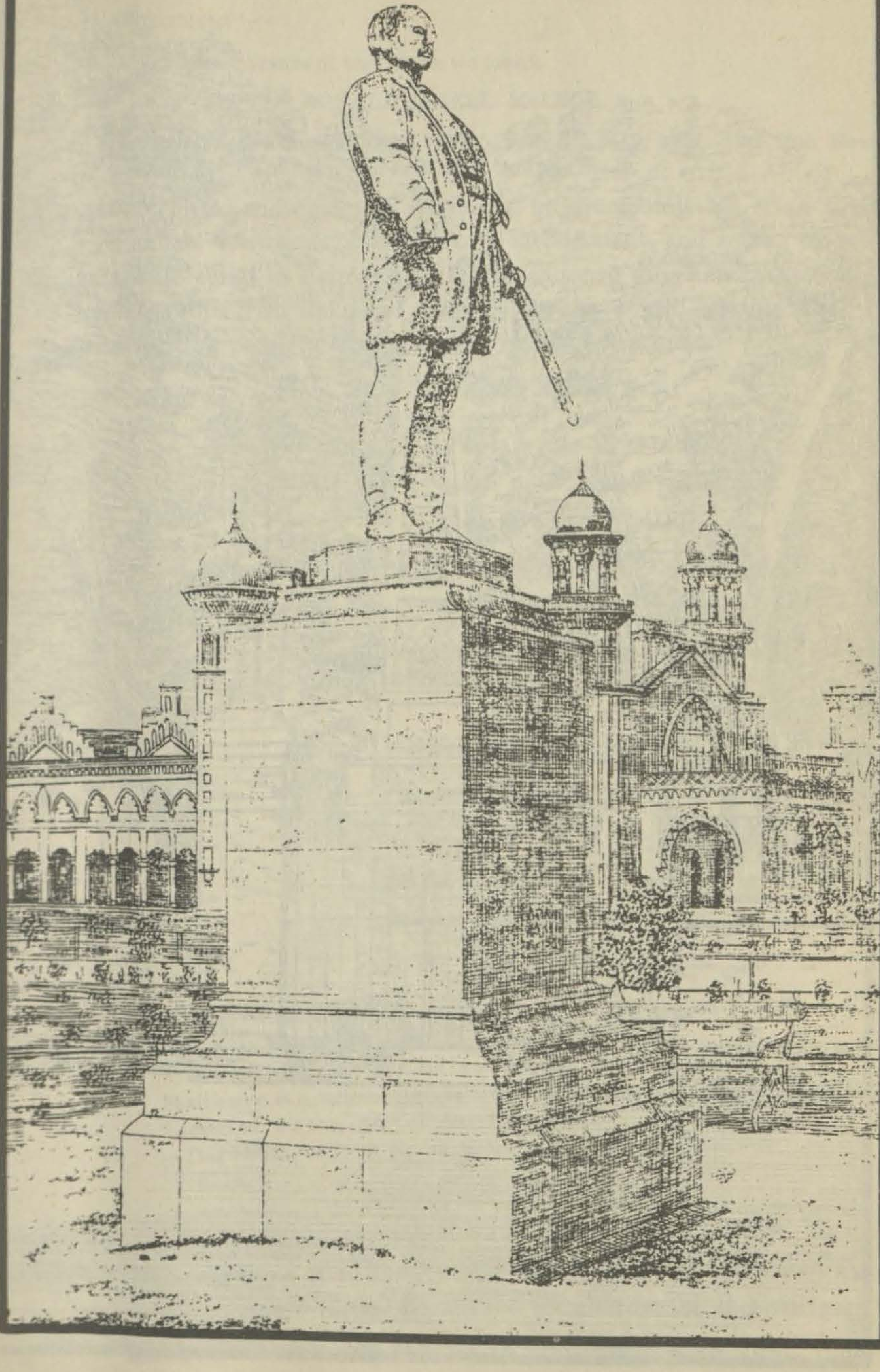
Monument of Lord Lawrence

The statue of Lord Lawrence, opposite the Chief Court on the new Mall, is made of bronze. It is in standing posture with a pen in one hand and sword in the other, and is placed on a square of Nowshera stone. The place abounds in architectural monuments of modern times, and the presence of this picturesque monument has contributed materially to the attractiveness of the scene.

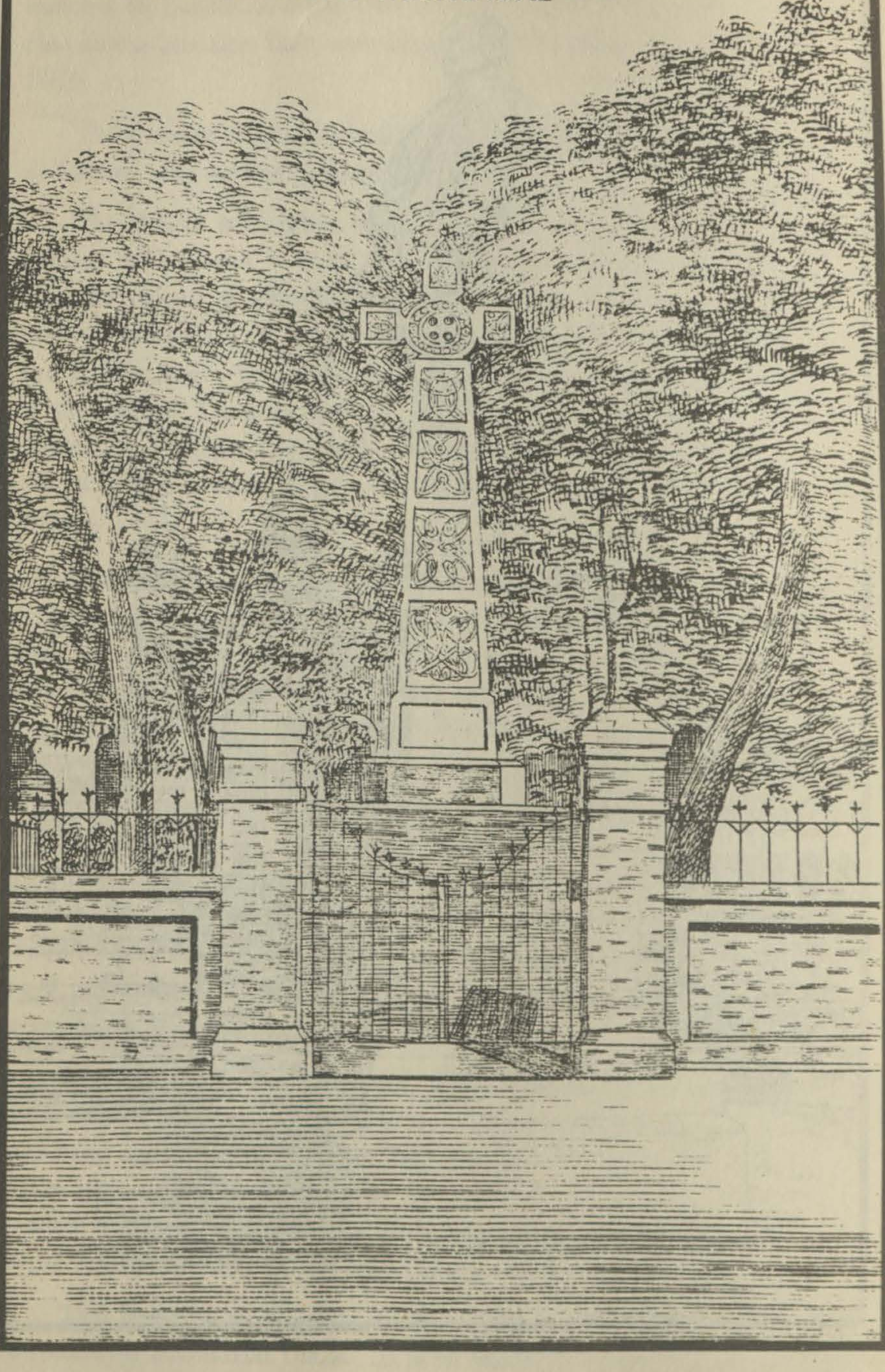
The Monument of Sir Donald Mc-Leod.

This beautiful monument stands on the old Mall, east of the Government Secretariat Office. It is of marble, placed on a square of red-sand stone, and is surrounded by iron railings, the entrance

LORD LAWRANCE STATUE



MECDONAL McLEOD MEMORIAL



to which is to the east. The following is the inscription on the monument:—

In remembrance of one whom we loved.

DONALD FRIELL McLEOD, K. C. S. I.,

Lieutenant-Governor of the Panjáb, born 6th May, 1800, died 28th November, 1872. " The Lord knoweth them that are His."

The Mosque of Karim Bakhsh.

This handsome and imposing mosque, built by Mian Karim Bakhsh, Contractor, Public Works Department, and a man of much public spirit in Lahore, is situated close to the New Water-works Reservoir. On the outer gateway, to the south, are inscribed the following pasages and verses, on slabs of marble.

OUTER GATEWAY.

کر داست کریم بخش زالطاف کریم
لاله چنین مسجد عالي تعمیر
سرور به بناي سجده گاه والا
دل گفت شداین مسجد عالي تعمیر

" By the Grace of God, Karim Bakhsh built, in the name of God, this magnificent mosque.
The mind of Sarwar said for the foundation of this venerable place of worship :
—This superb mosque has been built."

INNER GATEWAY.

افضل الذکر لااله الاالله محمدالرسول الله
این بیت حق که کرد بنایش کریم بخش
روز جزا وسیله غفران اوبس است
سال بنائش جستم و آمد نداز غیب
کاین بقعه کریم مکان مقدس است

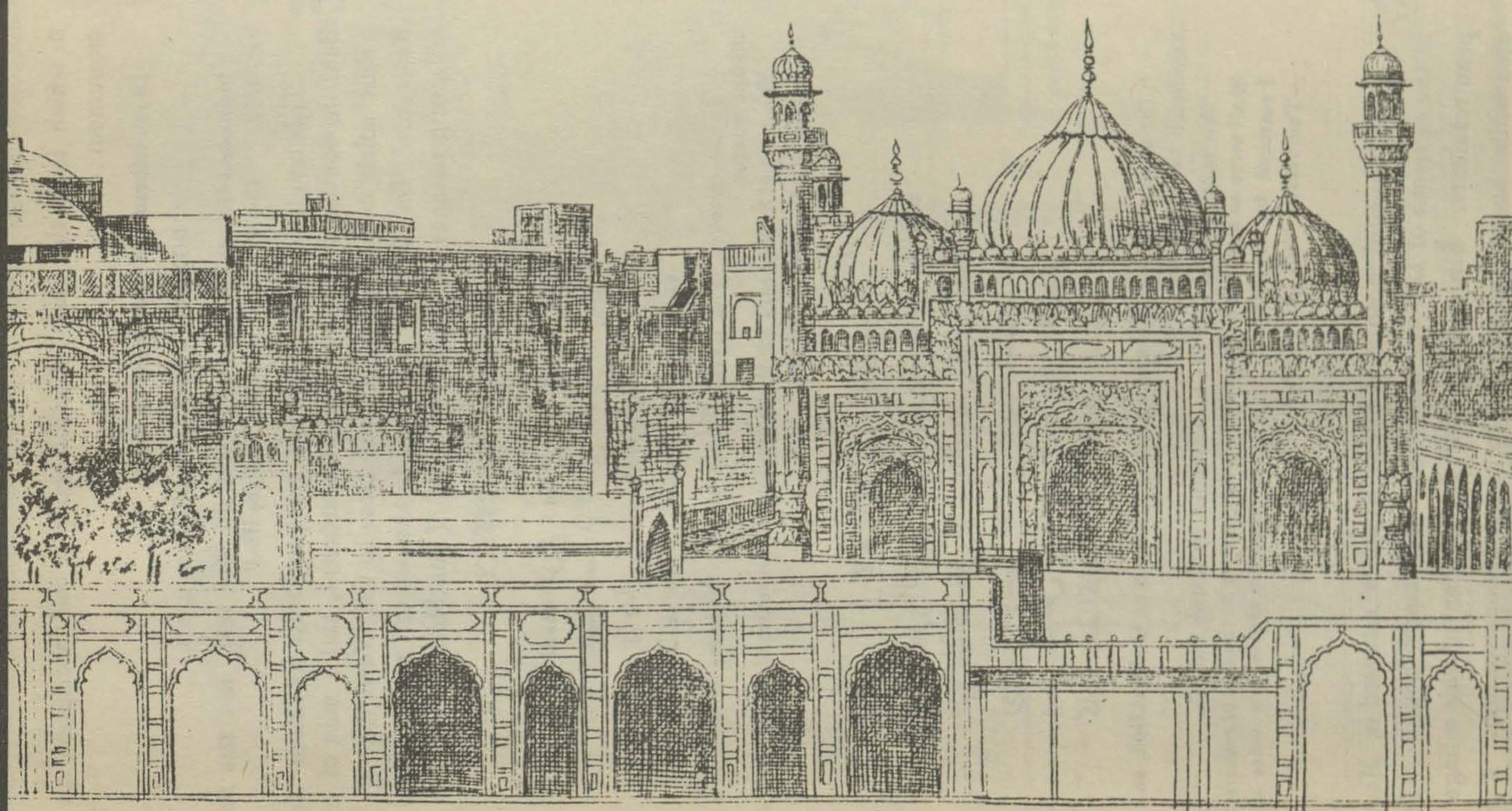
" The most excellent of the recitals is—" There is no God but God, and Muhammad is the Prophet of God."
" This house of God that has been founded by Karim Bakhsh,
Shall serve as a sufficient means for his forgiveness on the day of resurrection.
I searched for the date of foundation, and the mysterious voice came :
—This edifice, built by Karim, is holy."

1303 A. H. (1885 A. D.)

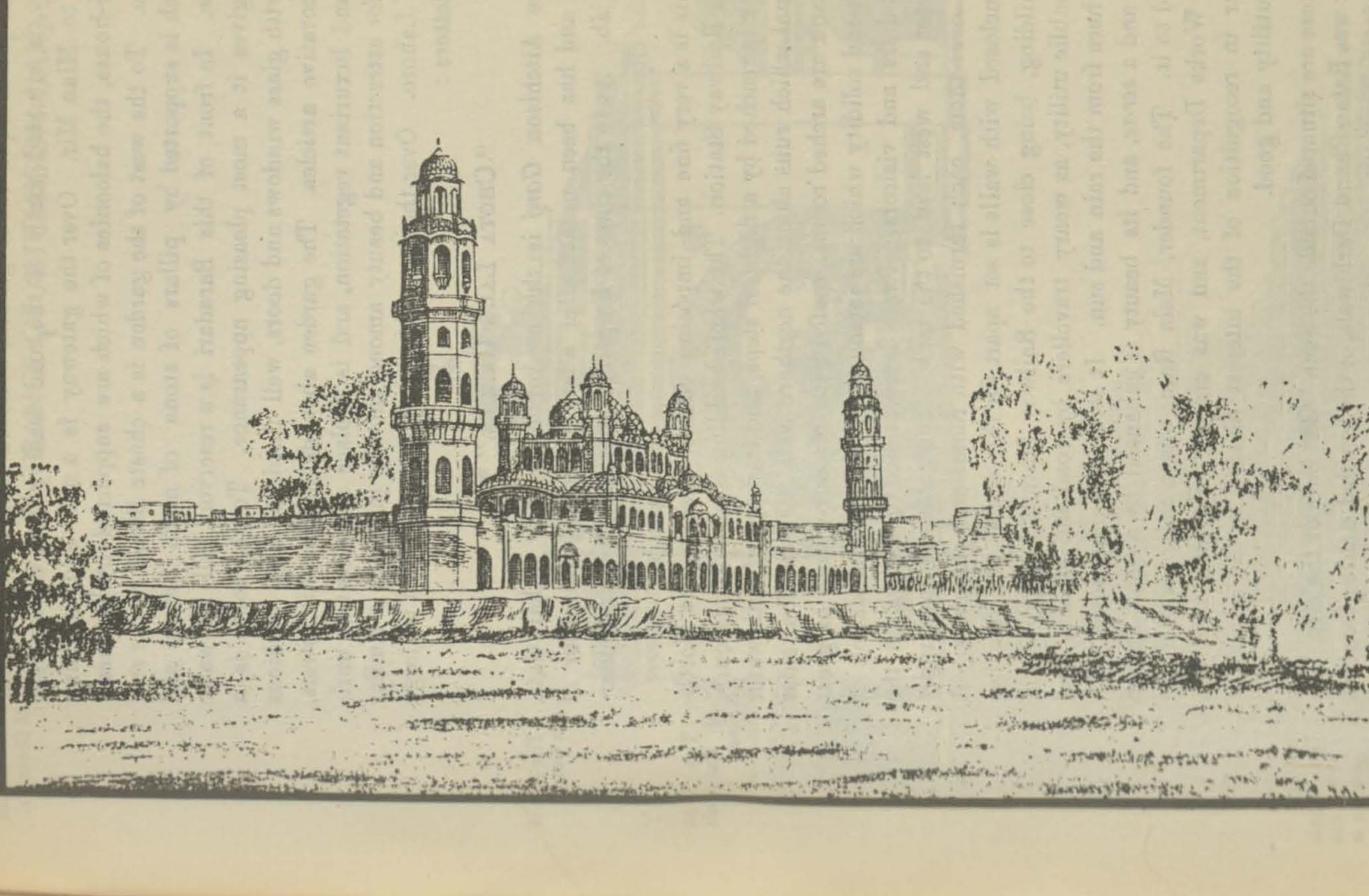
The mosque of Sirdar Khán.

The beautiful mosque of Sirdar Khán is situated in Mozang, in the environs of Lahore, where there are many houses of European residents. Sirdar Khán was Lamburdar of this village, but died while the mosque was still in course of construction. A great portion of the mosque is complete, and the architecture may be reckoned an ornament worthy of Lahore.

MOSQUE OF MIAN KARIM BAKSH



SIRDAR KHAN'S MOSQUE



This picturesque small garden, enclosed with walls of solid masonry, is situated south of the road leading from Gevernment House to Mian Mir. Over the gateway is a neat and imposing summer-house, the balconies of which are supported by buttresses of stone. To the west of the garden is a chaste Baradari, the roof of which is supported by pillars of stone of much beauty and elegance. In front of this Baradari is a reservoir, full of water which gives it a most pleasing appearance. To the south is a house with glass windows and doors, well furnished with cushions and decorative articles. The garden abounds in fragrant flowers, trees, and luxuriant vegetation, and is a place of recreation unrivalled for attraction and beauty among modern places of a similar kind in Lahore. Over the top of the gateway is inscribed in large raised letters : The Garden of Chote Lal.

"CHOTA LAL'S GARDEN." *

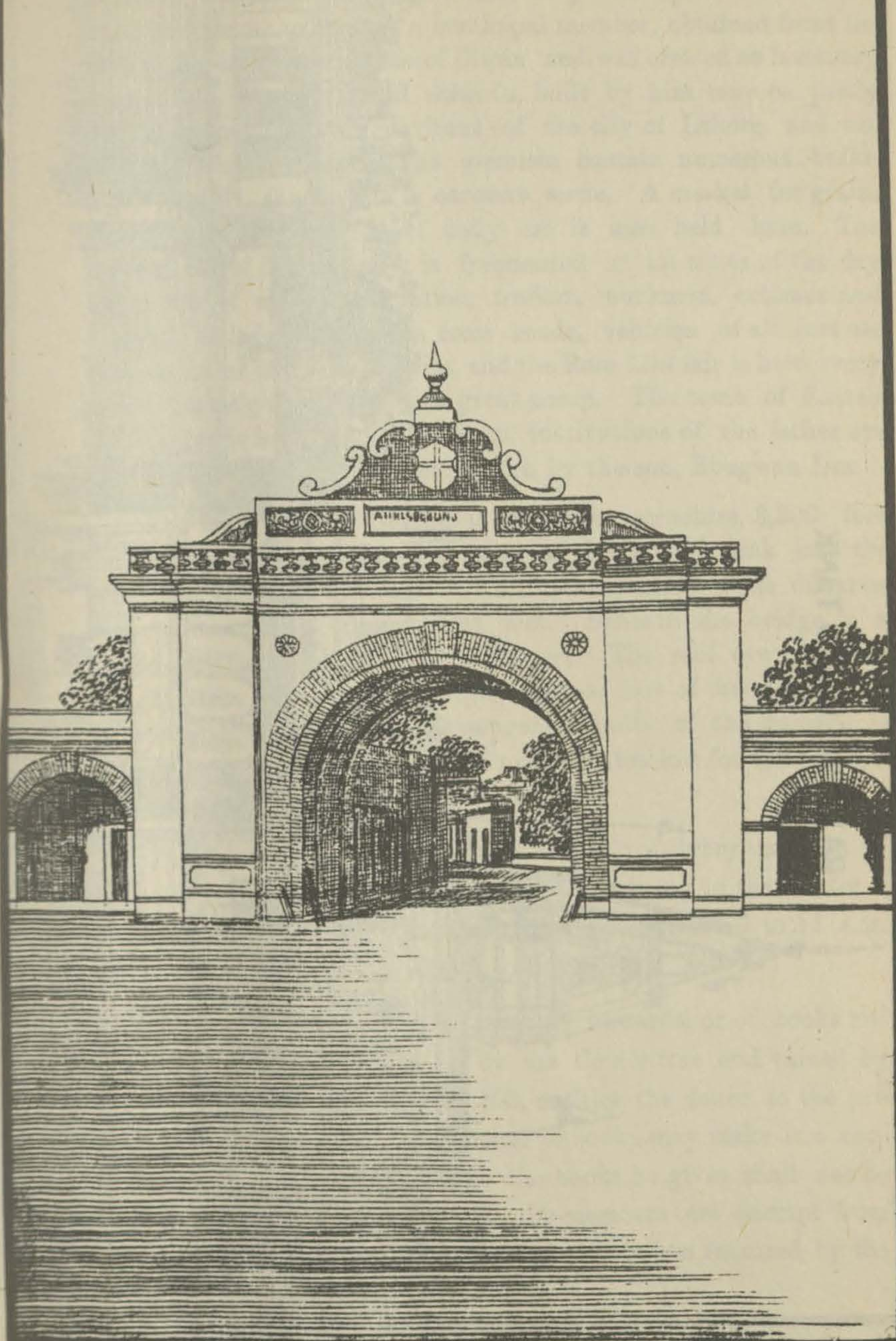
The Aitchison *Ganj* is the conversion of the Akbari Gate, Lahore, and has been named after a late Lieutenant-Governor of the Panjáb. As in the time of Emperors, it is the chief grain market in the city. The Aitchison Ganj.

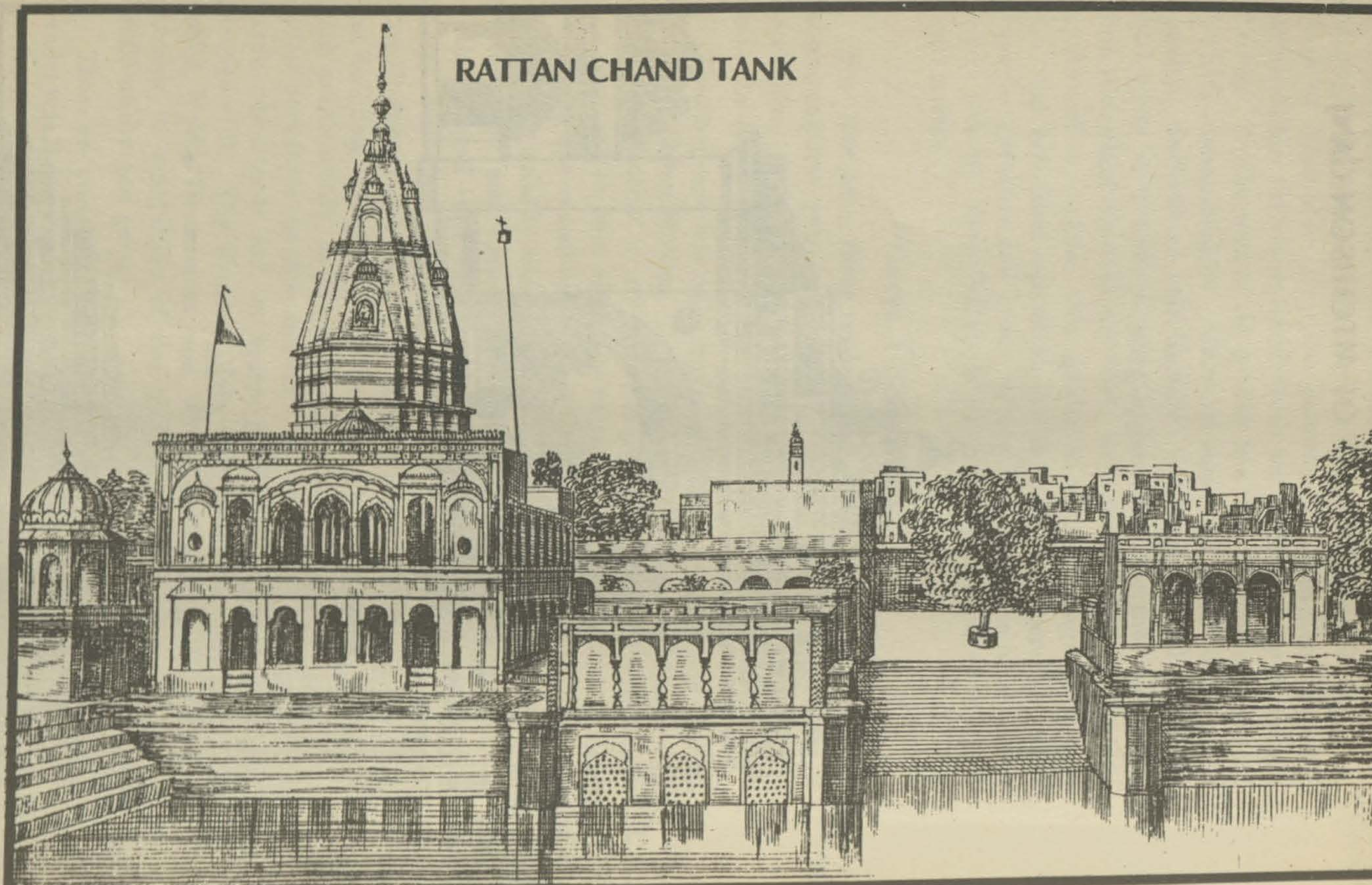
This is a very fine and imposing edifice, close to the North-Western Railway Station. The whole building is of solid masonry. The tank is reached by a flight of steps, and is supplied with water by a canal which runs along the northern wall. On the four sides of the tank are arched rooms, roofed with masonry work of great strength and solidity which are intended for the accommodation of the travellers and visitors. Three large arched gateways on the north, east and west lead to the tank. The gateways have upper storeys over them, each furnished with rooms and chambers. A place inclosed with walls is set apart for the use of the females. The building, being close to the Railway Station, has proved of much public utility, as weary travellers by road and railway find shelter here from the rain and sun. It serves the purposes of both a tank and a *serae*, and its beauty is enhanced by a small garden attached to it. The founder, Mela Ram, was a contractor of the Public Works Department, and was created a Rai and then Rai Bahadur in recognition of the interest he took in the affairs of public utility and good. The Tank of Rai Mela Ram.

These are situated outside the Shah 'Almi Gate of the city. The founder was Ratan Chand, Darhiwala, or the bearded, a title given him by Mahárája Ranjit Singh to distinguish him from another Sardar The Tank and Shiwala of Ratan Chand.

* Chota Lal himself is dead, but his nephews are alive and deal in cloth in Anarkali.

ENTRANCE OF AITCHISON GANJ





RATTAN CHAND TANK

of the same name in the Darbar, who was called Rattan Chand Duggal. Rattan Chand was a man of public spirit and for his good services to the city, as a municipal member, obtained from the British Government the title of Diwán and was created an honorary magistrate. The tank and *shiwala* built by him may be justly called ornaments of the environs of the city of Lahore, and are places of public resort. The premises contain numerous buildings, gardens, shops and a *caravan serae.* A market for grain, *ghi,* oil and other articles of daily use is also held here. The place is full of interest and is frequented at all times of the day by people of every description, traders, workmen, artisans and others. As it is situated on cross roads, vehicles of all sort are available near it for use on hire, and the Ram Lila fair is held every year in its neighbourhood with great pomp. The tomb of Rattan Chand stands here, and the useful institutions of the father are kept in a state of perfect preservation by the son, Bhagwan Das.

The Rávi Railway Bridge.

The Rávi Railway Bridge is an elegant structure, 3,300 feet long, supported by thirty-five piers of brick-work sunk into the bed of the river and encircled by thirty-three girdles, the distance between each being one hundred feet. Beneath the bridge is a passage six feet wide for foot passengers. The roof over this is made of iron and is supported by railings or bars of the same metal. The lower bridge for foot passengers admits of the passage of bullocks and horses, but the roof over it is too low for the passage of camels, or horses with a rider.

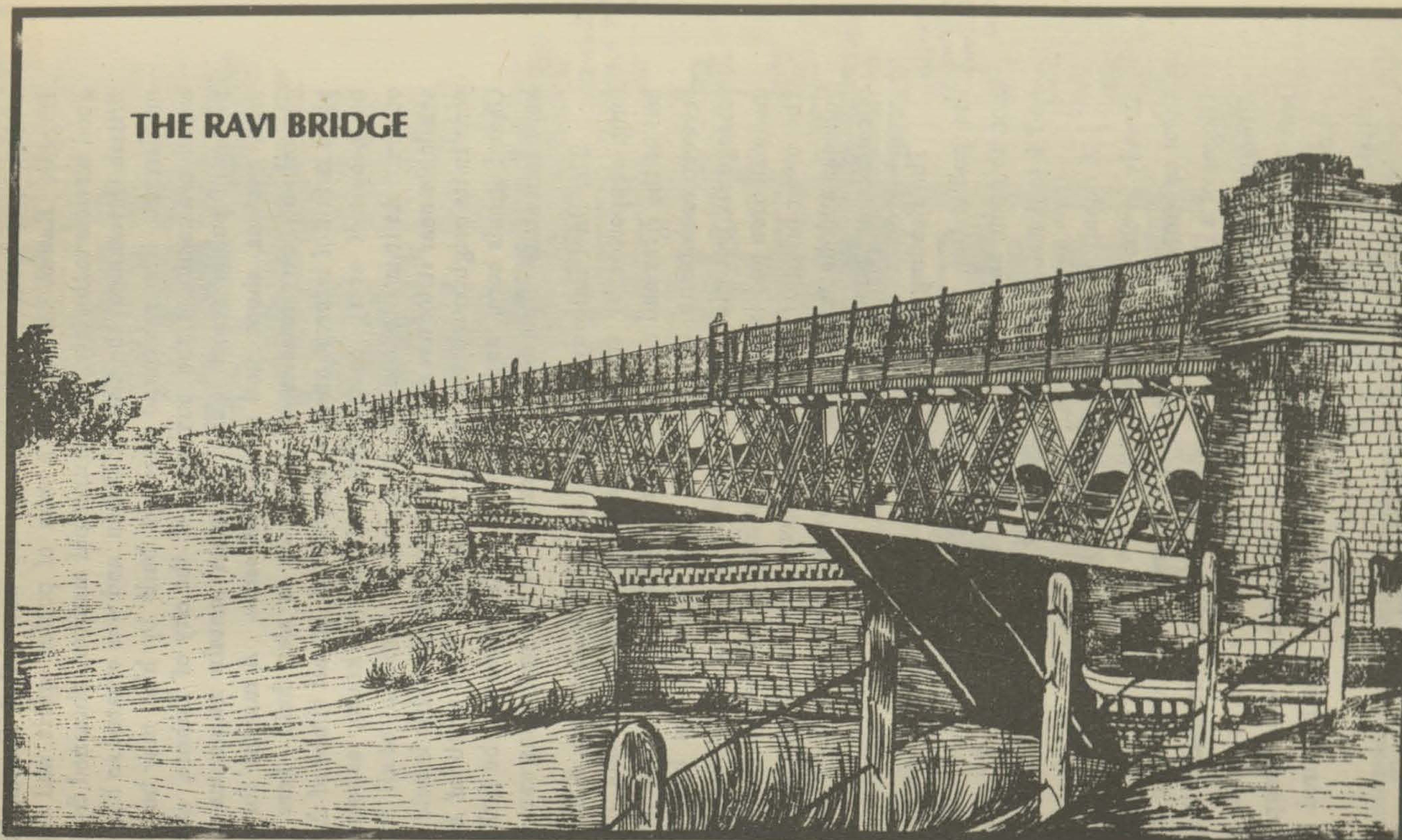
The Panjáb Public Library and Reading Room.

The Reading Room of the Panjáb Public Library is open to the public free of charge, the daily hours being in the winter 8 A.M. to noon, and 3 to 8 P.M., and in the hot weather 7 to 11 A.M. and 4 to 8 P.M., and on Sunday 2 to 5 P.M.

A donation of money of Rs. 100, or upwards, or of books not already in the Library, accepted by the Committee and valued by them as worth not less than Rs. 100, entitles the donor to the privileges of a life-member. Any donor of books may make it a condition of the donation that any of the books he gives shall not be lent out, except to himself. All life-members are exempt from payment of deposits, subscriptions, and other fees required by the rules.

President.—The Hon'ble W. H. Rattigan, Esq., L.L.D., Barrister-at-Law.

Secretary.—F. Maitland, Esq.



THE RAVI BRIDGE

The Panjáb Text-Book Committee was formally registered as an Association on 14th February 1890. The objects of the Society are :— The Panjáb Text-Book Committee.

(*a*) To recommend suitable Text-books in all subjects for use in Government and Board schools and colleges, where the selection is not determined by special order of Government, or by the courses laid down by the Panjáb University, for the several standards of examination.

(*b*) To take steps for the preparation, translation and publication of text-books in all subjects included in school and college education, where suitable books are not already available.

(*c*) To maintain lists of books suitable for the libraries of schools of different classes.

(*d*) To encourage the development of Vernacular literature more especially—

(I) By maintaining lists of books of which it is considered vernacular translations would be advantageous or desirable.

(II) By maintaining lists showing the nature and scope of new works in Oriental languages, the production of which might, in the opinion of the Committee, be encouraged with advantage.

(III) By circulating such lists among the Ruling Chiefs, the nobility, the gentry of the Province, and others who are likely to promote the cause of Oriental literature by subscribing to the funds of the Society.

(IV) In special cases by arranging for the publication of approved works.

(*e*) To maintain a text-book library and museum of reference which should contain—

(I) Copies of all Text-books recommended for use in Government and Board Schools and Colleges.

(II) Copies of all text-books prescribed in other Provinces, except those in languages not current in the Panjáb.

(III) Specimens of educational books, in addition to those prescribed as text-books in Government and Board institutions, which are likely to be useful to students in general, and as text-books in European Schools and Aided Schools for natives.

(IV) Specimens of maps, diagrams and apparatus suitable for use in schools of all classes.

(*f*.) To communicate with similar Committees in other Provinces and ascertain the work they carry on.

The names and addresses and occupations of the governing body, as at present constituted, to whom the management of the affairs of the Society is entrusted, are the following : –

I.—Members appointed by Government :—

1. J. Sime, Esq., Director of Public Instruction, Panjáb, *ex-officio*, President.

Other Members.

2. T. C. Lewis, Esq., M.A., Inspector of Schools, Lahore Circle.
3. Rev. Dr. J. C. R. Ewing, D.D., Principal, Mission College, Lahore.
4. J. L. Kipling, Esq., C.I.E., Principal, Mayo School of Industrial Arts, Lahore.
5. Bhai Gurmukh Singh, Alexandra Reader, Oriental College, Lahore.
6. Pandit Bhanu Datta, Sanscrit Teacher, Municipal Board School, Lahore.
7. Dr. M. A. Stein, Registrar, Panjáb University, Lahore.
8. Diwán Narandra Nath, M.A., Assistant Commissioner, Ferozpur.
9. J. C. Oman, Esq., Professor, Natural Science, Government College, Lahore.
10. W. Bell, Esq., M.A., Professor, Government College, Lahore.
11. E. S. Robertson, Esq., M.A., Professor, Government College, Lahore.
12. The Principal, Training College, Lahore, (F. Haden Cope, Esq., M. A.,) *ex-officio.*
13. The Registrar, Educational Department, Lahore, (Lálá Ram Kishan,) *ex-officio.*
14. E. B. Francis, Esq., Settlement Collector, Ferozpur.
15. Moulvi Mohamed Din, M.O.L., Professor, Oriental College, Lahore.

II.—Members appointed by the University of the Panjáb :—

1. Dr. W. P. Dickson, Superintendent, Central Jail, Lahore.
2. F. C. Channing, Esq., Divisional Judge, Amritsar.
3. Faqir Syad Jamal-ud Din, Khan Bahadur, Honorary Extra Assistant Commissioner, Lahore.

4. Dr. Rahim Khan, Khan Bahadur, Honorary Surgeon, Lahore.
5. Dr. Muhammad Husain Khan, Khan Bahadur, Honorary Magistrate, Lahore.
6. Pandit Gurú Parshád Mahamahopadhaya, Head Master, Oriental College, Lahore.
7. Sirdar Attar Singh, K.C.I.E., Mahamahopadhaya, Chief of Bhadaur.
8. J. C. Rodgers, Esq., late of the Archælogical Department, Panjáb, Amritsar.
9. Rev. S. S. Allnutt, M.A., Principal, St. Stephen's College, Delhi.
10. Babu Chandra Nath Mitra, Assistant Registrar, Panjáb University.
11. Lala Piare Lal, Inspector of Schools, Jullundur Circle.
12. Sirdar Dharam Singh, Soin, Assistant Engineer, Lahore,

Railway Technical School.

The Railway Technical School was established at Lahore, in 1889, in connection with the North-Western Railway. The new building of this school is conveniently situated close to the North-Western Railway Station, and was constructed at a cost of about Rs. 45,000. The school is intended for the sons and near relatives of the artisans employed in North-Western Railway Workshops, and combines theoretical with practical instruction. It has a *general* and a *special* side. On the former, a plain ordinary school education is given, and, on the latter, the eye and hand are trained in Drawing and Handicraft. Up to the present only one Handicraft has been tried, namely, Carpentry, with elementary wood carving; but it is proposed to add gradually instruction in iron-work and other crafts. The boys learn the use of tools, and, are able to draw and read drawings. They are thus enabled to pass into real workshops at the age of 16 or 17 with eye and hand trained, besides having a fair education in the Vernacular and practical English.

Objects.

The Railway Technical School and others established on the same model are intended to check the growing tendency of boys in the ordinary schools of the country to desert their hereditary occupation and help to swell the class of men who seek for Government service.

The school is maintained at a cost of Rs. 3,600 per annum. The Head Master of the school is Lala Charanji Lal, B.A.

Leading Families of Lahore.

The Panjab *Gazetteer* for the Lahore District* contains the following list of *Raises* and *Darbaris* described as "Men of influence and property" in the Lahore District: †—

1. Raja Harbans Singh.
2. *Nawáb, Sir Nawazish Ali Khan*, K. C. I. E.
3. Diwan Ram Nath.
4. Sardar Narandar Singh.
5. Kaur Niranjan Nath.
6. Sheikh Ghulam Mahbub Subhani.
7. Bhai Nand Gopal.
8. Bhai Mian Singh, Rai Bahadur.
9. Diwan Narindra Nath, M. A.
10. Sardar Ranjodh Singh, Behrwalia.
11. *Nawáb Abdul Majid Khan, Saddozai.*
12. Sardar Sarup Singh, Malwai.
13. *Sardar Fatteh Singh, Thehpuria.*
14. Fakir Syad Zuhur-ud-Din.
15. Lala Bhagwan Das.
16. *Faqir Syad Burhan-ud-din.*
17. Faqir Syad Jamal-ud-din.
18. *Pandit Rikhi Kesh.*
19. Raza Ali Khan.
20. *Pandit Jwala Dat Parshad.*
21. Misr Ram Das.
22. Ahmad Yar Khan.
23. Misr Sundar Das.
24. Faqir Syad Qamr-ud-din, Khan Bahadur.
25. Faqir Syad Mehraj-ud-din.
26. Kaur Bakhshish Singh.
27. Kaur Thakur Singh.
28. Kaur Narain Singh.
29. *Kaur Bhup Singh.*
30. *Sheikh Sandhe Khan.*
31. Uttam Singh, *Sud.*
32. Fatteh Jang Khan.
33. Kishen Singh, Pavandia.
34. Rai Bahadar Seth Ram Rattan.
35. *Rai Mela Ram.*
36. Husein Bakhsh.
37. Colonel Sekandar Khan.
38. Pandit Prem Nath.
39. Harkishen Das.

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* *Gazetteer* of the Lahore District, 1883-84, page 69.

† Those marked in *italics* have died since the publication of the Panjáb *Gazetteer.*

40. *Munshi Hursukh Rai.*
41. *Munshi Mohamed Azim.*
42. Shiv Ram Das.
43. *Rahim Bakhsh.*
44. *Pandit Bihari Lal.*
45. Diwan Das Mal, Rai Bahadar.
46. Sardar Bolak Singh.
47. Mian Karim Bakhsh.
48. *Durga Parshad.*
49. Sheikh Nanak Bakhsh, Khan Bahadar.
50. Mian Jalal-ud-din.

The following is a brief sketch of the family of each :—

1.—Raja Harbans Singh.

Raja Harbans Singh was born in 1846. He is brother, and adopted son of Raja Teja Singh, the nephew of Jamadar Khoshal Singh, a Brahman of Ikri, in the Sardhana Pargana of the Mirat District, who came to Lahore, at the early age of seventeen, to seek his fortune and took employment as a soldier in the Dhonkal Singh-wala Regiment on Rs. 5 a month. He was appointed to the office of Chamberlain, or master of ceremonies in 1811, and regulated processions and the Darbar in the Court of Mahárája Ranjit Singh and became an official of great importance. Rája Teja Singh held different offices of trust under the Sikh Government; and when, after the 1st Sikh War, a Council of Regency was appointed at Lahore, on 16th December, 1846, the Rája was elected to be its President and he also held the supreme Military command.

Raja Harbans Singh has a *jagir* of Rs. 47,677, in the Lahore and Amritsar Districts and exercises the powers of a Magistrate of the second class in his *jagir* villages in Shekhupura, in the Gujranwala District.

2.—Nawáb Sir Nawázish 'Ali Khán.

Nawáb Sir Nawázish Ali Khán was the eldest son of Nawáb Ali Raza Khán, *Kazalbash*, of Cabul, who rendered valuable services to the British Government in the first Afghan War of 1839. For his services in Cabul, he received a pension of Rs. 800 per mensem from the British Government. In the Mutiny of 1857, he, at his own expense, raised a troop of horse which rendered excellent service in the siege of Delhi, forming part of the gallant Hodson's horse. In recognition of these services, a *Talukdari* of 147 villages in the district of Baraich, Oudh, was granted to him, while his nephews, who had been sent to the seat of war, were bountifully rewarded. On the death of Ali Raza Khán, in 1866, the title of Nawáb was conferred on his eldest son, Nawázish 'Ali Khán. The latter was appointed an Honorary

Assistant Commissioner in 1877, and was created a Companion of the Order of the Indian Empire in 1885, and three years later, a knight of the same order.

In 1886, Government granted him proprietary rights in Rakh Hangu, zillah Lahore, where he founded villages. He was nominated an Additional Member of the Legislative Council in 1887, and for three years he held the office of President of the Lahore Municipal Committee. Deservedly popular and universally esteemed, Nawáb Sir Nawázish 'Ali Khán, died in 1890, at *Karbala*,* in the Persian dominions, after making a voyage to England.

Nawáb Sir Nawázish 'Ali Khán was a man of high principles, superior tact in conducting business and steady perseverance. His courtesy and amiable disposition won all hearts. Like his good old father, he lived in the true style of an Eastern nobleman, and his hospitality to the people who resorted to him from distant countries, and his bounty to the poor generally, obtained for him an enduring reputation. His death was a severe blow to the Panjáb and a great loss to the Empire. He left a minor son, Hidayat 'Ali Khán, born 1878.

Nawáb Nasir 'Ali Khán.

The present head of the family is Nawáb Nasir 'Ali Khán, younger brother of the deceased, and a retired Extra Assistant Commissioner. He obtained the title of Nawáb on 1st January, 1892, and it is hoped that he will prove himself a worthy successor to his able brother.

3.—Diwán Ram Náth.

Diwán Ram Náth is the son of Diwán Amar Náth and grandson of the Rája Dina Náth. The Rája rose to power during the latter days of the Sikh monarchy and was the most remarkable man of his time. His role in the history of the country bears a strong resemblance to that of the famous Adina Beg Khán, who played a conspicuous part in Panjáb politics in the middle of the 18th century.† Like him, he lived in a season of unusual disorder and difficulty, when there was a struggle for dominion between parties with conflicting interests, and the vilest intrigues were going on among the contending factions, each of whom aspired to political supremacy and independence. In the midst of revolutions, bloodshed and anarchy, when confiscation and judicial robbery were the order of the day, Rája Dina Náth managed to maintain his position intact. "His sagacity and far-

* The family owns house and landed property in *Karbala* where the late Nawáb built a large *serae* for the accommodation of travellers. The Nawáb was living with his family and son in *Karbala* when he caught fever of a virulent type and sank under it.

† *Vide* my History of the Panjáb, page 232.

sightedness," writes Sir Lepel Griffin in the Panjáb Chiefs, "were such, that when, to other eyes, the political sky was clear, he could perceive the signs of a coming storm, which warned him to desert a losing party or a falling friend." He was a master of the arts of Indian diplomacy. After the assassination of Jawahir Singh, the debauched brother of Mahárání Jindan, when the Khalsa soldiery became all powerful in the metropolis of the Panjáb, Dina Náth, with Rája Lal Singh and the widowed Mahárání, who longed to avenge the death of her brother, encouraged the army to wage war with the British. The reckless soldiery, intoxicated with vain ideas of the conquest of Delhi and Benares, and hopeful of accumulating unbounded riches from the plunder of those ancient cities, challenged the power of the British rulers of Hindustán, and the streets of Lahore resounded with the fervent cry,

گڑ ٹوٹے جمنا مرے کرے بھجنگی باج

"The barrier to be broken, the Jamna to be crossed and the Khalsa to triumph."

When the passions of the military had been sufficiently excited a great council was convened in the Shalimár gardens, early in November 1846, and here Diwán Dina Náth made the inflammatory speech which led to the declaration of war against the British. Faqir Aziz-ud-dín, half blind through age and in infirm health, raised his voice in deprecation of the suicidal policy of the soldiers. He said:—"You are going to chase a deer, but you will be hunted yourself by a ferocious lion. It is madness to try arms with a power which annihilated an army of nine lakhs of Maharattas and crushed the power of the celebrated Tippu Sultán." But the advice of the aged Faqir was not heeded, and what followed is too well known to need describing here.

Diwán Dina Náth was raised to the dignity of Rája of Kalanaur, where he held a *jagir* of Rs. 20,000, in 1847, with the honorary title,

امارت و ایالت دستگاہ خیراندیش دولت عالیہ دیانت دار
مشیر خاص مدارالمہام

"Of dignified and exalted office, well-wisher of the Supreme State, the conscientious, the chief councillor and minister of affairs."

Rája Dina Náth died in 1857, leaving two sons, Diwán Amar Náth and Kour Narinjan Náth. Diwán Amar Náth was an excellent Arabic scholar and a poet of refined taste and genius. He composed under the assumed name of Akbari, and his Persian and

Urdu verses are characterised by elegance and refinement and display high culture and great discernment. He is the author of *Tarikh-i-Khalsa*, a history of the reign of Maháraja Ranjit Singh, in the Persian language. Though the style of this work is hyperbolical, it is considered a valuable contribution to the history of the reign of that monarch. His *Diwán*, or book of poems, was published by his elder son after his death. He died in 1867, leaving two sons, Diwán Ram Náth and Pandit Mán Náth.

Diwán Ram Náth was born in 1844, and entered the Government service in 1863. The whole of his father's pension of Rs. 4,000 has been continued to him. He was promoted to the post of Extra Assistant Commissioner in 1869, and was appointed an Extra Judicial Assistant in 1882. On the re-organization of the Judicial Scheme in the Panjáb, in 1884, he was selected by Sir Charles Aitchison for a District Judgeship, which post he has since held. He is a Fellow of the Panjáb University, and enjoys an income of Rs. 16,000 per annum, including his salary and family pension. As a District Judge, he is at present posted at Hoshiarpur.

4.—Sardar Narandar Singh.

Sirdar Narandar Singh (born in 1860) is the son of Rája Teja Singh. He enjoys a *jagir* of Rs. 4,004, and is an Honorary Extra Assistant Commissioner at Lahore, with Civil and Criminal powers, with which he was invested in 1885. He has done good work as an Honorary Judicial officer and enjoys the confidence and respect of the people. As Vice-President of the Municipal Committee and Member of the District Board, Lahore, he has shown considerable aptitude.

5.—Kour Niranjan Náth.

Kour Niranjan Náth is younger brother of No. 3. Rája Dina Náth, not being on good terms with his elder son Amar Náth, made a will leaving all his personal property in favor of Niranjan Náth, his favorite son. He resides at Lahore.

6.—Sheikh Ghulám Mahbub Subháni.

Sheikh Ghulám Mahbub Subháni (born in 1841) is the son of Nawáb Imam-ud-dín Khán and grandson of Sheikh Ghulám Mohy-ud-dín. The family settled in Lahore from Hoshiarpur, where it still possesses landed property, in the time of Maháraja Ranjit Singh, when Sheikh Ghulám Mohy-ud-dín took employment under the celebrated General Mohkam Chand. He was appointed Governor of the Jullundur Doab in 1839 and Governor of Kashmír, under the Maháraja Sher Singh, in 1841. He died in 1845 and was succeeded in his office by his son Sheikh Imam-ud-dín Khán. The latter was Governor of Kashmír when the Lahore Darbar surrendered that province to Maháraja Gulab Singh, in

pursuance of the Treaty of 16th March, 1846. Under instructions from Rája Lal Singh, the Lahore Minister, who was always jealous of the power of the Dogra family of Jammu, the Sheikh opposed the occupation of the country by Gulab Singh; and it was not until Colonel Lawrence had proceeded to the borders of Kashmír at the head of a body of troops that the Sheikh, considering further opposition of no avail, surrendered himself. He was pardoned and generously treated by the British Government, to whom ever after he proved loyal. He distinguished himself in the Multán campaign of 1848, under Sir Herbert Edwardes, and, in recognition of the services then rendered by him, the Government bestowed on him the title of Nawáb, with a cash pension of Rs. 11,600, while his *jagir* of Rs. 8,400 was confirmed to him. In the Mutiny of 1857, he raised two troops of cavalry, for service at Delhi, under the orders of Government. He died in March, 1859, aged 40, leaving one son, Sheikh Ghulám Mahbub Subháni, the present head of the family.

Nawáb Imam-ud-dín Khán combined the rare qualities of a consummate General and a sound administrator. Before his appointment as Governor of Kashmír, he held charge of the Kangra hills and the Jullundur Doab, which he managed well. A thorough Arabic and Persian scholar, he was a patron of learned men, and several scholars of high attainments and poets were in his employ and received handsome salaries and allowances from him.*

Nawáb Ghulám Mahbub Subháni is in receipt of his father's *jagirs*, of which Rs. 5,600 is in perpetuity, and Rs. 2,800 for life. He is a scholar of distinguished attainments in Arabic and Persian, and has been lately appointed by the Government an Honorary Magistrate in the city.

Sheikh Feroz-ud-dín, the younger brother of Nawáb Imam-ud-din entered the service of Government, as Tahsildar, in 1866. After five years, his services were transferred to Bahawalpur State, and he was appointed collector of Minchinabad. In 1878, he was raised to the dignity of Wazir and, in recognition of his eminent services in Bahawalpur, the Panjáb Government was pleased to confer upon him the title of Honorary Extra Assistant Commissioner. He died two years later. Sheikh Feroz-ud-dín.

Sheikh Feroz-ud-dín was a man of superior qualifications and great learning. Naturally possessed of political foresight, and much

* Among others may be mentioned Mufti Imam Bakhsh, the poet of Batala, and Mirza Imam Verdi, of Cabul, famous throughout India for his art of Persian Caligraphy.

sagacity and energy, he proved a valuable minister in the State of Bahawalpur. His son, Sheikh Nasir-ud-dín (born 1853), an Extra Assistant Commissioner in the Panjáb, acted as Prime Minister to the State for some time, but retired in the early part of 1892, and has again joined the service of the Government.

7.—Bhai Nand Gopal.

Bhai Nand Gopal, born 1841, is the son of Bhai Govind Ram and grandson of Bhai Harbhaj Rái, the nephew of the celebrated Bhai Basti Ram, the high priest of Maháràja Ranjit Singh. "His prophecies," writes Sir Lepel Griffin in the Panjáb Chiefs, "were said to be always fulfilled and his prayers answered ; and he was the fortunate possessor of a purse which replenished itself, and which it was impossible to empty." He lived outside the city walls below the *Samman Burj*. The Rávi then flowed by the walls and did great damage to the city every year. The Bhai built his *Dera* there ; and it is said that, after that, the river never encroached on the city.* Bhai Nand Gopal, the head of the family, enjoys a *jagir* of Rs. 6,564, and is a man of considerable property influence and public spirit in Lahore.

8.—Bhai Mian Singh.

Bhai Mian Singh, Ráe Bahadur, (born 1841) is the son of Bhai Nidhan Singh, the son of Bhai Kishen Singh, own brother to Bhai Govind Ram, the grandson of Bhai Basti Ram. He is an Honorary Magistrate of Lahore and a Member of the Municipal Committee and has a *jagir* of Rs. 1,625 per annum.

9.—Diwan Narendra Nath.

Diwán Narendra Náth (born 1864) is the son of Diwán Byj Náth and grandson of Diwán Ajudhia Parshad, the son of Pandit Ganga Ram, the son of Pandit Kishen Das. When, on the conquest of Kashmir by Ahmad Sháh Abdáli, in 1752, the Hindus were subjected to constant persecution, many emigrated to the Panjáb for safety. Among these was Pandit Kishen Dás, grandfather of Diwán Ajudhia Parshad, who secured employment under the Delhi emperors.

Maháràja Ranjit Singh, having heard of the abilities and attainments of Pandit Ganga Ram, invited him to Lahore in March 1813. He was placed at the head of the military accounts and entrusted with the State seal. He invited many of his relations and friends from Hindustán, and among these may be mentioned Pandit (afterwards Rája) Dina Náth and Pandit Hari Ram, father of Diwán Shanker Náth (a late Honorary Magistrate of Lahore).

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* His tomb of white marble is still to be seen on the site of the Dera below the Samman Burj.—*Vide* Chapter II, page 244, *supra*.

By his ability and energy, Ganga Ram rose rapidly in the favour of the Lahore ruler, and in 1821 he was appointed to the governorship of Gujrat. He died in 1826.

Ajudhia Parshad was Paymaster of the *Fauj Khas*, or special brigade. He rendered valuable services to the Sikh Government and under the ministry of Jawahir Singh Rs. 3,000 per mensem was added to his salary, and an addition was made to his *jagirs*. When, in pursuance of the Treaty of 16th March, 1856, the hill country between the Rávi and the Indus was made over to Mahárája Gulab Singh, the Diwán was appointed a commissioner, in conjunction with Captain Abbott, to demarcate the boundary between the Lahore and Jammu territories. On November 26th, 1847, he received the Honorary title of *Mumtaz-ud-daulah* (or eminent in State), and in April 1849, he was seelected to accompany Mahárája Dalip Singh to Fattehgarh, along with Doctor Login, and he remained in attendance on him there until September, 1851. The Diwán died in 1870, as Honorary Magistrate of Lahore. His son, Diwán Byj Náth, died on 18th August, 1875.

Diwán Narendra Náth, son of Diwán Byj Nath, enjoys a life pension of Rs. 1,625 per annum, in addition to the income derived from the village Ajudhiapur, founded by his grandfather in *Rakh* Hinjerwal, in the Lahore District, the proprietary right whereof had been ceded to him by the Lieutenant-Governor, Sir Robert Montgomery, in January 1864. The Diwán obtained the degree of Master of Arts in 1886 and was appointed an Assistant Commissioner in the Panjáb, under the Statutory Civil Service Rules, in 1888. He is a Fellow of the Panjáb University. As Assistant Commissioner, he is at present posted in the Ferozpur District. The Diwán is a man of high principles and possesses much force of character. At an early age, he displayed very great tact and aptitude. An excellent English scholar, he has a thorough knowledge of Arabic, Persian and Sanscrit and a taste for poetry. As a Civil Judge, the justness of his decisions has given general satisfaction, and he deservedly enjoys the confidence of his superiors and of the public. Anxious to do duty to Government, affable to his own countrymen, courteous and kind in demeanor, Diwán Narendra Náth is a perfect model of an educated Indian nobleman, and gives promise of a most useful and brilliant career. In 1887, he published his admirable Urdu translation of John Stuart Mill's Essays on liberty.

10.—Sirdar Ranjodh Singh Bherwália.

Sirdar Ranjodh Singh is the grandson of Sirdar Kanh Singh, *Nakai*, and lives at Bherwál, a little town far away from the high-road. The chiefship of the family has passed down to him, and he holds a *jagir* in perpetuity yielding Rs. 2,000 per annum.

11.—Nawáb Abdul Majíd Khán.

Nawáb Abdul Majíd Khán was the son of Sháh Nawáz Khán and the grandson of Nawáb Muzaffar Khán, the son of Nawáb Shuja Khán, the *Suddozai* Nawáb of Multán. He was born in 1813, and the family settled in Lahore after the conquest of Multán by Mahárája Ranjit Singh in 1818. He was an excellent Arabic and Persian scholar, had a taste for history and poetry, and was well versed in medicine. He was of a genial and cheerful disposition, and his presence enlivened society. He was gifted with an extraordinary memory and intellect, and, although he had never been to Hindustán in his life, he knew by heart hundreds of the choicest verses of the great Urdu poets, *Souda*, *Mir*, *Insha*, *Ghálib*, *Zouk* and *Zaffar*, and would entertain his hearer, for hours together, by reciting poems and by his witty and humorous conversation. He was dignified in demeanour, yet affable and courteous. Throughout his long career, he showed himself a thoroughly loyal subject of the Crown and the numerous testimonials he held from the highest officers of Government, afforded indubitable testimony to his high character. As Honorary Magistrate and member of the Municipal Committee, he was highly popular, and his zeal for the good of the people of Lahore, and the introduction of measures affecting the welfare of the public, rendered him a most valued citizen. The Supreme Government, recognizing his merits and services, created him a Nawáb in January 1865. He was made a Fellow of the Panjáb University in 1869, and was for a long time Vice-President of the Lahore Municipal Committee. He was honored with the title of Assistant Commissioner in the Imperial Assemblage at Delhi in 1887, and made a Companion of the Star of India in the same year. He enjoyed a pension of Rs. 3,000 per annum, and died, without leaving issue, at Lahore, on 26th February, 1890, at the advanced age of 77 years.

12.—Sirdar Sarup Singh, Malwai.

Sirdar Sarup Singh, *Malwai* (born 1850), is the son of Sirdar Kirpal Singh, the grandson of Sirdar Dhanna Singh, *Malwai*, one of the most favoured Sirdars of Mahárája Ranjit Singh. Kirpal Singh served under Major (afterwards Sir) Herbert Edwardes in Bannu and then in the Multán Campaign of 1848. He enlisted sepoys and showed himself well-affected towards the Government in 1857, for which he received a *khilat* of Rs. 500 and a *Sanad* of approbation. He died in 1859.

Sirdar Sarup Singh, the only son of Sirdar Kirpal Singh, received his education in the Lahore Government School, where an upper class for the instruction of the sons of *Raises* was opened under Mr. J. C. Beddy, the Head Master, in the time of Major A. R. Fuller, the Director of Public Instruction. He holds a *jagir*, yielding Rs. 6,797 per annum, in the Lahore District, which descends to his children, and also villages in the Lahore and Ferozpur Districts.

13.—Sirdar Fatteh Singh, Thepuria.

Sirdar Fatteh Singh, of Thepur, a village in the Lahore District, held a *jagir* of Rs. 3,000. On his death, in 1886, one-fourth of his *jagir* was continued to his three sons, who are not represented in the Darbar.

14.—Faqir Syad Zahur-ud-dín, Bokhari.

Faqir Syad Zahur-ud-dín (born 1824) is the eldest son of Faqir Nur-ud-dín, the Physician-Royal of Mahárája Ranjit Singh, and a younger brother of Faqir Aziz-ud-dín, the Mahárája's Minister, and grandson of Syad Ghulám Mohy-ud-dín, the son of Syad Ghulám Sháh. Both the brothers enjoyed the Mahárája's full confidence and were highly honored by him. Nur-ud-dín was closely associated with his brother, Aziz-ud-dín, in conducting the friendly relations that existed between the Sikh Darbar and the British Government. The brothers were lovers of the British and earnestly desired that the two powers should be on terms of cordial friendship with each other. Nur-ud-dín was one of the chiefs of the Sikh Darbar who, with Rája Gulab Singh and Diwán Dina Náth, waited on the Governor-General, Lord Hardinge, at Kasur after the first Sikh war,* to open peace negotiations. We next see him signing the treaty of 9th March 1846 on the part of the Lahore State, and when, in December 1846, Rája Lal Singh, the Minister, was deposed for treason, Nur-ud-dín was appointed a Member of the Council of Regency, to conduct the administration of the country until the young Mahárája Dalip Singh should reach the age of majority. Faqir Syad Nur-ud-dín died in 1852, leaving four sons, Syad Zahur-ud-dín, Syad Shams-ud-dín, Syad Karm-ud-dín and Syad Hafiz-ud-dín. Shams-ud-dín was a thorough Arabic scholar and a man of great energy and liberality of sentiment, ever foremost in advancing enlightened ideas among his countrymen and anxious to promote the welfare of the country. He was appointed Honorary Magistrate of Lahore in 1862, and held that post with credit until his death in 1872.

Faqir Syad Hafiz-ud-dín served as a Tahsildár in the Panjáb for a long time, and, retiring on a pension in 1886, died some time afterwards.

* *Vide* my History of the Panjáb, page 549.

Faqir Syad Karm-ud-dín, *Khán Bahadur* (No. 24), is an Honorary Magistrate in the city.

Faqir Syad Zahur-ud-dín enjoys a family pension of Rs. 1,200 per annum. On the annexation of the Panjáb, he was placed with the young Maháràja Dalip Singh, as his tutor. He accompanied the Maháràja to Fattehgarh, and, at the end of 1851, returned to the Panjáb. In 1855 he was appointed a Tahsildár in the Panjáb, and in 1863 he was promoted to the rank of Extra Assistant Commissioner. He retired in 1883 on a pension of Rs. 315 per mensem, after serving the British Government for twenty-seven years. This he still enjoys, in addition to his family pension of Rs. 1,200 per annum. In recognition of his services, Government also granted him five hundred acres of land in Gujranwala, in 1877. He is at present Sub-Registrar of Batála, Zilah Gurdáspur. He is a most courteous old man, displaying much civility and great politeness of speech, which, indeed, seems hereditary in the Faqir family. Naturally mild and affable, he is charitably disposed, and, although all who know him look on him with great reverence, it is noteworthy, quite unassuming as the Faqir is, that he shows regard for the humblest of men.

15.—Lala Bhagwan Dás.

Lala Bhagwan Dás (born 1838) is the son of Diwán Rattan Chand, *Darhiwala.* He is an Honorary Magistrate of Lahore and receives a *jagir* grant valued at Rs. 2,585. He is a public-spirited gentleman and takes a keen interest in every thing conducive to the welfare of the city. He has constructed several buildings, among them being the fine *Thakurdoara* on the bank of his father's tank, outside the Sháh 'Almi gate.

16.—Faqir Burhan-ud-dín.

Faqir Burhan-ud-dín, son of Faqir Shams-ud-dín, was an Extra Assistant Commissioner in the Panjáb, and in 1888 received the title of *Khán Bahadur*, in recognition of meritorious services rendered, as Assistant Revenue Minister, in the Bhopal State. He died at Lahore, without leaving issue, in 1890.

17.—Faqir Jamal-ud-dín.

Faqir Syad Jamal-ud-dín, the only surviving son of Faqir Aziz-ud-dín (born 1833), is an Honorary Extra Assistant Commissioner of Lahore, with full Magisterial powers. It will be interesting to give here a brief account of the renowned and influential Faqir family of Lahore.

Syad Ghulám Sháh, the grandfather of Faqir Aziz-ud-dín, held a subordinate office under Nawáb Abdul Samad Khán *Diler-Jang*, Viceroy of Lahore in the time of the Emperor Mohamed

Sháh, and under his son, Nawáb Zakaria Khán, *Khán Bahadur.* Ghulam Mohy-ud-din, the son of Ghulam Sháh, practised as a Physician at Lahore, and travelled over many parts of the Panjáb. He was a man of a religious turn of mind, and, having become a disciple of Faqir Amanat Sháh, Kadri, was the first to assume the title of *Faqir.*

Ghulam Mohy-ud-dín had three sons, Aziz-ud-dín, Imam-ud-dín and Nur-ud-dín. An account of Faqir Nur-ud-dín has already been given in Article No. 14. Imam-ud-dín was, in the time of Mahárája Ranjit Singh, in charge of the celebrated fort of Govindgarh, in Amritsar, and Governor of the country immediately surrounding it. He fought against the Kanhias and was one of the officers sent by the Mahárája to reduce the forces of his mother-in-law, Sada Kour. He died in 1844, leaving a son Taj-ud-dín.

Aziz-ud-dín, the first son of Ghulam Mohy-ud-dín, was quite an extraordinary man in his time. His character has been graphically portrayed by the European travellers who visited the Sikh court.

The earliest mention of the Faqir we find, is in the travels William Moorcroft, who visited the Court of Ranjit Singh in 1820. He writes of him :—" In the evening came Hakím Aziz-ud-dín, the Wazir of Ranjit Singh, and engaged in conversation with me for some time. He is a man of about thirty-five years of age and of remarkably pleasing manners."† The Faqir was a staunch ally of the British, and from the earliest times, when he was taken into the confidence of his master, to the moment of his death, his friendship for the English remained unchanged. This was due to his farsightedness, not less than to his unflinching honesty of purpose, truthfulness of action and unswerving loyalty to his own sovereign, for, while others about the great Mahárája, out of vain flattery, or notions of mistaken zeal, advocated, at a critical juncture, an appeal to the sword against the English, the sagacious Faqir gave the Mahárája judicious and wholesome advice and dissuaded him from trying arms with that power. Thus, when, in 1808, Mr. Metcalfe was sent to Lahore with propositions from the British Government, and the Mahárája had almost decided on a war with that power, and the British troops had actually moved from the Sutlej, Aziz-ud-dín strongly protested against the war. " All his cour-

* *Faqir* an Arabic word from Faqr فقر means poor or indigent.

† *Moorcroft's Travels*, Vol. I., pagg 94.

tiers and councellors," writes Mr. Moorcroft, " supported him in this determination except the Hakím and another individual, named Prabh Dial, who strenuously dissuaded him from collision with the British power. The Rája, after some hesitation, recognized the wisdom of their advice, and ever afterwards gave these two persons his fullest confidence. Prabh Dial died, but Aziz-ud-dín was made Prime Minister, in addition to his charge of physician."

Sir Alexander Burnes, who saw Aziz-ud-dín in January, 1832, writes of him in his *Travels* :—" Among our visitors in the camp, I must not omit to mention the sage Aziz-ud-dín, the Physician and Minister of Ranjit Singh, who according to eastern notions, is a very learned person, deeply versed in theology, metaphysics and physics which he professes to have acquired from the Greek authors. He displayed his acquirements in many long discourses."*

The Hon'ble W. G. Osborne, Military Secretary to the Earl of Auckland, who saw Aziz-ud-dín in 1838, writes :—" Aziz-ud-dín is, with Dhian Singh, supposed to possess more influence over Ranjit Singh than any other of the Sikh chiefs. He is a fine looking man of about five and forty." " His manners," says the Honourable gentleman, " are so kind and unassuming that it is impossible not to like him.†

Captain Leopold von Orlich, the German traveller, who visited the Court of Lahore in January 1843, writes of him, " No less remarkable and important a person is the Faqir Aziz-ud-dín, the chief physician and political adviser of Ranjit Singh ; the best encomium that can be pronounced on him is that he has been able to maintain his high position for a period of thirty years. Every message to the British Government was accompanied by Aziz-ud-dín ; without him no relation is formed and every party seeks his counsel or assistance."‡

The Mahárája placed implicit confidence in Faqir Aziz-ud-dín, and when he went on his long military expeditions, he placed the Faqir, with a few orderlies, in charge of his capital. He was the most eloquent man of his time and was an eminent Arabic and Persian scholar. As a poet, his performances rank high, and the verses composed by him are distinguished for their simplicity and elegance. He established a college at Lahore, at his own

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* *Burne's Travels* into Bokhara, &c., page 22, Vol. I.

† " Court and Camp of Ranjit Singh," by the Honourable W. J. Osborne, page 69.

‡ " Travels in India including Sindh and Panjáb, by Captain Leopold Von Orlich, translated from the German, by H. Evans. L. Loyd, page 174, Vol. I.

expense, for the teaching of Arabic, and the institution produced many good scholars. He was of the *Sufi* sect, representing the deistic philosophy and mystical asceticism of the Mohamedans. Faqir Aziz-ud-dín died on 3rd December 1845.*

Faqir Syad Jamal-ud-dín, the only son left by Faqir Aziz-ud-dín's six sons, entered the service of the British Government as Tahsildar. He was appointed Mir Munshi to the Panjáb Government Secretariat in 1864 and was promoted to the rank of an Extra Assistant Commissioner in 1870. He resigned the service, on account of failing health, in 1883, on a pension of Rs. 100 a month, which he receives in addition to his political allowance of Rs. 1,000 per annum. He is Sub-Registrar of Lahore, and, as such, receives emoluments amounting to Rs. 2,000 per annum. In 1881 he was appointed an Honorary Extra Assistant Commissioner, and he exercises the full powers of a Magistrate. He is an excellent Arabic and Persian scholar, is well acquainted with English and is a Fellow of the Panjáb University. He was honored with the title of *Khán Bahadur* on 1st January 1892.

Pandit Rikhi Kesh, son of chief Pandit Radha Kishen and grandson of Pandit Madhusudan, the Darbar Pandit of Maháraja Ranjit Singh, died in 1888. His son Pandit Bansi Lal, is a Viceregal Darbari. 18.—Pandit Rikhi Kesh.

Raza Ali Khán, nephew of Nawáb Ali Raza Khán, father of No. 2. He receives a pension of Rs. 200 per month, but lives on the family estates in Oudh. 19.—Raza Ali Khán.

Pandit Joala Parshad, a cousin of No. 18. 20.—Pandit Joala Parshad.

Misr Ram Das (born 1814) is son of Misr Beli Ram and grandson of Misr Diwán Chand. He enjoys a cash pension of Rs. 2,000 per annum. He is skilled in writing Persian poetry, and his assumed name is *Kábil*. 21.—Misr Ram Das.

Ahmed Yár Khán (born 1840) is son of Zulfiqár Khán and grandson of Nawáb Mozaffar Khán, of Multán. He is a Naib Tahsildar in the Lahore Division, and is in receipt of a family pension of Rs. 1,440 per annum. 22.—Ahmed Yar Khán.

Misr Sundar Das (born 1828) is the son of Misr Ram Kishen and grandson of Misr Diwán Chand. He is cousin of No. 21. 23.—Misr Sundar Das.

Faqir Syad Qamr-ud-dín, *Khán Bahadur*, (born 1827) is the third son of Faqir Nur-ud-dín. He is an Honorary Magistrate of Lahore. A thorough Arabic and Persian scholar and with a fair 24.—Faqir Syad Kamr-ud-dín.

* The tombs of the brothers Faqir Aziz-ud-dín and Nur-ud-dín are in the *Faqir Khana*, or the *Faqir* quarters, in the Hakiman ka Bazar, Bhati gate, Lahore.

acquaintance of English, Faqir Qamr-ud-dín has, by his straightforward habits, amiability and gentle disposition, justly won the regard and esteem of all classes of people in Lahore. He is ever foremost in assisting the authorities in introducing measures of reform, and has, on all occasions, taken a keen interest in promoting the public good. In recognition of the excellent services rendered by him in his position as Honorary Magistrate of Lahore and other capacities, Sir Robert Egerton, Lieutenant-Governor, granted him a *khilat* of Rs. 500 in 1882, and in the same year he received from the Government proprietary rights in seven hundred *ghumaos* of waste land in the Lahore Tahsil, wherein he founded a village, named Jalálabad, after the name of his second son Jallál-ud-dín.

In 1887, Government granted him *jagir* rights in this village, with right of succession to his son, Jallál-ud-dín. On the celebration of Her Majesty's Jubilee in 1887, he was created a *Khán Bahadur* by the Government. Faqir Qamr-ud-dín is a Fellow of the Panjáb University, and a member of the Municipal Committee of Lahore and of the District Board. His first son, Syad Zafr-ud-dín, is a Police Inspector in the Railway Department.

25.—Faqir Mehraj-ud-dín. Faqir Mehraj-ud-dín (born 1842) is son of Faqir Táj-ud-dín and grandson of Faqir Imam-ud-dín, younger brother of Faqir Aziz-ud-dín. He is in receipt of a family allowance of Rs. 500 per annum and is a Viceregal Darbari.

26.—Kour Bakhshish Singh. Kour Bakhshish Singh is an adopted son of a Rani of Mahárája Sher Singh, and is in receipt of a pension of Rs. 164 per month.

27.—Kour Thakur Singh. Kour Thakur Singh is the adopted son of Ráni Partab Kour, a wife of Mahárája Shere Singh. He is the son of Gajja Singh, the Ráni's cousin, and, on her death, was granted a pension of Rs. 1,800 per annum, which he still enjoys.

28.—Kour Narain Singh. Kour Narain Singh is the adopted son of Ráni Prem Kour, a wife of Mahárája Sher Singh. He is in receipt of a pension of Rs. 200 per mensem, and is a Munsiff on Rs. 200 a month.

29.—Kour Bhup Singh. Kour Bhup Singh, the adopted son of Rani Bhuri, a widow of Mahárája Ranjit Singh. He died childless.

30.—Sheikh Sandhe Khan. Sheikh Sandhe Khán, maternal uncle of Sheikh Ghulam Mahbub Subhani (No. 6), was second cousin of Nawáb Imam-ud-dín Khán. He acted as the Nawáb's lieutenant in the Multán campaign, and the excellent service then rendered by him was duly

recognised by the Government. He was appointed an Honorary Magistrate of Lahore in 1873, and, he having performed the duties of his office faithfully for fifteen years, died in 1888. Government was pleased to grant him 2,000 acres of land in Tahsil Pak Pattan, zillah Montgomery, which is being reclaimed from waste. He has left a son, Sheikh Muhammad Husain, born 1866.

Uttam Singh, son of Sirdar Ishar Singh, *Sud*. The family acquired influence in the Sikh time. **31.—Uttam Singh.**

Fatteh Jang Khán, son of Nawáb Bahadur Jang Khán, of Dadri, Bahadurgarh, who came to Lahore after the Mutiny. He is a Government Pensioner. **32.—Fatteh Jang Khan.**

Kishen Singh, Pavindia, died, leaving a son, Suchet Singh. **33.—Kishen Singh.**

He is a native of Bikaner, and is proprietor of the well-known banking firms of Bansi Lal Abir Chand and Bansi Lal Ram Rattan. The latter firm has its head-quarters at Mian Mir, and has charge of the Government Treasuries of Lahore, Gujránwala, Amritsar and Gurdaspur. The family has extensive landed and house property in the Lahore District and in the Central Provinces. Seth Ram Rattan rendered aid towards the alleviation of the late Káshmír famine and in the Cabul Campaign of 1880, by supplying grain and other articles. He is a man of much public spirit and liberality, and has built a spacious tank for the benefit of the general public at Mian Mir. **34.—Rai Bahadur Seth Ram Rattan.**

Rai Bahadur Mela Ram, a well-known contractor of the Railway Department. He possessed much private means; died in 1890. **35.—Rai Bahadur Mela Ram.**

Husain Bakhsh resided formerly in the Lahore District, but carries on his business now in the Sialkot District. **36.—Husein Bakhsh.**

Colonel Sikandar Khán, son of General Ilahi Bakhsh, of the Sikh artillery, who rendered valuable services on the annexation of the Panjáb. **37.—Colonel Sikander Khan.**

Pandit Prem Nath, adopted son of Diwán Shankar Náth. Died lately. **38.—Pandit Prem Nath.**

Harkishen Das, a family priest of the time of Mahárája Ranjit Singh. **39.—Harkishen Das.**

Munshi Harsukh Rai was a Kayath and a native of Sekandrabad, in the North-Western Provinces. He was a man of much public spirit, and he founded the *Koh-i-Nur*, vernacular news- **40.—Munshi Hursukh Rai.**

paper in the Panjáb, at the time of annexation. He was for a long time member of the Municipal Committee, Lahore. Died 1890.

41.—Munshi Muhammad Azím. Munshi Muhammad Azím, a native of Delhi, son of Hafiz Muhammad Sáleh, son of Muhammad A'sím, son of Muhammad Mah, son of Muhammad Akram, son of Abdúl Rahim, son of Maulana Muhammad Arab. The chronicles of the family show that the Emperor Sháh Jahán, hearing of the high religious sanctity of Maulana Muhammad Arab, called him from Mecca in Arabia, his residence, and gave him a high religious office in the State. All his descendants were called *Pirzádas*, or priests. Muhammad Azím entered the old Delhi College, under Mr. J. H. Taylor, the popular Principal of the College in early times, when there was a great prejudice in the minds of the people against the study of English. He obtained his scholarship for "general proficiency and good conduct" in 1830, and, at the age of 20, entered the *Delhi Gazette* Press, as a compositor. He was soon appointed a foreman and became a skilful printer. Having then established a company at Delhi and purchased printing materials, he, in 1849, came to Lahore at the head of a large establishment and established there the first English newspaper, known as the *Lahore Chronicle*. In 1856, he started at Lahore the *Panjabi* English tri-weekly newspaper which rendered important service to the British community in those critical times, by publishing daily telegrams from the seats of war. The English *Panjabi*, after years of useful existence, collapsed, but the vernacular *Panjábi* flourished until 1890, when it was discontinued. Munshi Muhammad Azím's career as a journalist, was long and prosperous. He was held in high esteem by Sir John (afterwards Lord) Lawrence, Sir Richard Temple and other statesmen of the time,* and he started the *Panjábi* at the suggestion of Sir Robert Montgomery, who took special interest in his well-being. He was acknowledged as the father of the Press in Panjáb. As a citizen he was highly popular, and he took a keen interest in the welfare of the city. He was a zealous supporter of all measures of reform, and in 1864 Sir Robert Montgomery conferred on him a *khilat* for his zeal in the cause of female education. The whole life of this remarkable man was spent in the service of his government

* Sir Charles Aitchison, late Lieutenant Governor of the Panjáb, wrote of him in 1885, "His career as a journalist extended over a long period of 40 years. He established the old *Lahore Chronicle* in the year 1849, and at a later date the Urdu *Panjábi* : the earliest vernacular newspaper. His enterprise as the pioneer of the Press in the Panjáb and his intelligent appreciation of the objects and motives of Government won for him the respect of eminent men connected with the Province."

and his country. He died* in January, 1885, at the age of 70, leaving three sons, the author, Syad Muhammad Shams-ud-dín (Section Head Translator, Chief Court of the Panjáb) and Syad Muhammad Siraj-ud-dín.

Sheo Ram Das, son of Mosaddi Mal, Record-keeper of the Sikh Government. His cousin, Rai Gopal Das, *Rai Bahadur*, is a retired Sub-Judge and Honorary Assistant Commissioner. 42.—Sheo Ram Das.

Sheikh Rahim Bakhsh, a wealthy merchant of Lahore, who settled at Lahore from the North-Western Provinces at the time of annexation. He died, leaving a son, Muhammad Rafi, who owns his father's extensive house and other property and is proprietor of the well-known firm in Anarkali known as Muhammad Rafi and Brothers. 43.—Sheikh Rahim Bakhsh.

Rai Behari Lal, a retired Extra Assistant Commissioner. He died, leaving sons, none of whom live in Lahore. 44.—Rai Bihari Lal.

Diwán Dás Mal, *Rai Bahadur* belonged to the family of the Peshawaria Khatris and held a respectable post under Sikh Government. On the annexation of the country, he was taken into Government employ as Serishtadar to Mr. Beecher, who had been appointed on special duty to make inquiries into the claims for pensions. He was then appointed Mír Munshi to the Chief Commissioner and subsequently Tahsildar, which post he held till 1874, when he retired on pension. He died as Honorary Magistrate of Lahore in 1892 without leaving issue. 45.—Diwan Das Mal.

He is an Honorary Magistrate of Kila Dharm Singh in the Chunian Tahsil, and takes much interest in cattle and horse breeding. 46.—Sirdar Bolaka Singh.

He is a contractor of Public Works and a member of the Municipal Committee, Lahore. He is a self-made man and possesses much public spirit. He built the fine mosque in the city, close to the water-works, known after his name. 47.—Mian Karim Bakhsh.

Durga Parshad, proprietor of the firm of Chota Lal, in Anarkali. He is dead, and the firm is now conducted by his nephews. 48.—Durga Parshad.

Sheikh Nanak Bakhsh, a Pleader of the Chief Court, and owner of considerable property in the city. He is the architect of his own fortune and a man of much energy and public spirit. He has been Vice-President of the Municipal Committee. He was created *Khán Bahadur* in January 1891. 49.—Sheikh Nanak Bakhsh.

* Sir Lepel Griffin, writing on his death observed, "He was a man of great energy and will have been a loss to the native society of Lahore."

50.—Mian Jalal-ud-dín* Mian Jalal-ud-dín. He is Zaildar of Bhagbanpura and a custodian of the celebrated Royal gardens of Shalimár which office was held by his ancestors in the time of the Moghal Emperors. It will be interesting to give here brief sketch of the history of this rising family. The ancestor of the family was Muhammad Ishaq, the founder of the village Ishakpur, the site of the Shalimár gardens. Muhammad Yusuf, *alias* Mian Mangu, fourth lineal descendant of Muhammad Ishaq, gave the site of the village of his ancestors to Sháh Jahán, in conformity with the wish of the royal engineers, whose choice for the site of garden had fallen upon that flourishing village. In lieu of the village, the Emperor granted Muhammad Ishaq the site of the present village of Baghbanpura, the head-quarters of the family.

Muhammad Fazil, the son of Muhammad Yusuf, obtained the title of Nawáb from the Emperor Aurangzeb for services in the Deccan. His son, Muhammad Luftullah, had two sons, Azimullah and Hafiz Muhammad, both leading zemindars in the time of Mahárája Ranjit Singh, who always valued their advice on horticultural matters.

Rahim-ullah, the elder son of Mian Azim-ullah, was a man of letters and possessed the gift of eloquence, on which account Mahárája Ranjit Singh called him Nawáb Dáná Beg Khán of the Panjáb.

Mian Rahim Bakhsh, younger son of Mian Rahim-ullah, had two sons, Maulvi Qadir Bakhsh and Mian Karím Bakhsh. Qadir Bakhsh was a man of considerable learning and had a taste for poetry, his poetical name being *Nadir*. At the desire of Mahárája Ranjit Singh, he learnt the art of European artillery and gunnery from General Cortland, the French officer in the Sikh employ. He wrote a book in Persian on the science of gunnery, called *Miftah-ul-Qila*, and works on the science of medicine, in which he was well versed. His younger brother, Mian Karím Bakhsh, is still alive, and has the reputation of being a good physician.

Nizam-ud-dín, the son of Qadir Bakhsh, left three sons :— Maulvi Zahur-ud-dín, Mian Sháh Dín and Muhammad Taj-ud-dín.

Maulvi Zahur-ud-dín is a Pleader of the first grade and has a large practice in Dera Ismail Khán and the Derajat. Mian Sháh Dín was called to the Bar in London (Middle Temple). He is a gifted man, with a literary genius, and his English attainments are very high. As a public speaker his speeches have excited universal admiration, and as a writer he has shown considerable aptitude.

* Mian Jalal-ud-dín died while the work was in the Press.

In him Young Panjáb may feel a just pride. Though still quite a youth, his manners are so polished, and his behaviour is so polite and pleasing, that he is endeared to, and respected by, all his countrymen.

Mian Hafiz Muhammad, the younger son of Muhammad Lutf-ullah, had six sons, of whom Muhammad Bakhsh, the eldest, was an *Ilaqadar* and land-owner. His two sons, Mian Chanan Din and Mian Badr-ud-din, are large land-owners.

Mian Chanan Din has two sons—Mian Nizam-ud-dín, an Extra Assistant Commissioner, and Mian Din Muhammad, who holds an appointment in the Office of Inspector General of Registration, Panjáb. Mian Nizam-ud-dín received a *khillat* of honor from Sir T. D. Forsyth for service rendered to the Yarkand Mission. Mian Muhammad Shafi, son of Mian Din Muhammad, is now in England studying for the Bar.

Mian Badr-ud-dín has three sons —Mian Ghulam Muhy-ud-dín, Camp Clerk to His Honor the Lieutenant-Governor of the Panjáb, Mian Ilm-ud-dín, an Extra Assistant Commissioner, and, Mian Siraj-ud-dín, a Tahsildar in the Panjáb.

Mian Nabi Bakhsh, a younger son of Mian Hafiz Muhammad, held the management of the Shalimár gardens. For his services during the Mutiny, he was munificently rewarded by the Government. He left a son, Mian Jalal-ud-dín, the present head of the family.

OTHER FAMILIES OF NOTE IN LAHORE.

The following families of note in Lahore also deserve mention :

The ancestors of Muhammad Barkat Ali Khán, Khán Bahadar, were Khalil Pathans. The following is his genealogy :— 1—Muhammad Barkat Ali Khan, Khan Bahadur.

Sahib Khan.
|
Abdul Nabi Khan.
|
Muhammad Waris Khan.
|
Bahadar Khan.
|
Muhammad Arif Khan.
|
Muhammad Barkat Ali Khan,
Born 21st November, 1821.
|
Muhammad Bashir Ali Khan,
Born 1857.
|
Saadat Ali Khan.

Sahib Khán, the ancestor of the family, having migrated from Afghanistan, settled in Sháhjahánpur, in the North-Western

Provinces, and took employment as a military officer under the Emperor Sháh Jahán. Muhammad Waris Khán, grandson of Sahib Khán, acted as plenipotentiary to the Nawáb Názim of Oudh at the Court of Delhi. Muhammad Arif Khán, the father of Barkat Ali Khán, at first held a respectable appointment under the king of Oudh, but subsequently took employment under Jaswant Rao Holkar, the Mahratta chief, who gave him the command of 500 cavalry. After the fall of Bhartpur, he was created a Resaldar of British Cavalry by Colonel Gardener, whom he assisted in enlisting mounted soldiers when an expedition was sent against Almora. He retired on pension in 1815, and received the grant of a piece of land, in recognition of his services to the British Government.

Barkat Ali Khán commenced his career in the Panjáb as a Police officer, and was appointed Thanodar of Mokerian, District Hoshiarpur, in 1847. In that capacity he gave proof of his zeal and courage and gained the approbation of his superiors. He accompanied the British troops when the Fort of Sháhpur was attacked by Major Fisher, and the officers under whom he served testified to his courage and coolness under fire.

In the Sikh campaign of 1848, while Thanedar of Hajipur, he accompanied and conducted the troops on their attack on Jaswant, Raja of Amb, and was wounded when gallantly accompanying the advance. Mr. (afterwards Lord) John Lawrence, Commissioner and Superintendent, Cis-Sutlej States, who was a witness to this latter proof of his zeal and courage, awarded him a present of Rs. 500, as a mark of approbation for his gallant conduct.

After the annexation, Muhammad Barkat Ali Khán was promoted to be a Resaldar in the Panjáb Military Police Force, and again did good service under Mr. Saunders, in hunting out and apprehending dacoits and other notorious criminals, for which service he, on several occasions, received large rewards. In 1857, he assisted Mr. Frederick Cooper, Deputy Commissioner of Amritsar, in capturing the mutineers of the 26th L. I., and conducted a batch of them in a boat to the main shore.

After serving as Risaldar of Mounted Police at Amritsar for nine years, Barkat Ali Khán was, in January 1860, appointed Tahsildar of Chunian, in the Lahore District. In his new capacity he increased his former reputation and won the approbation of the District Officers under whom he served. Mr. (afterwards Sir Robert) Egerton, Deputy Commissioner of Lahore, wrote of him in 1861 : "He has a great faculty for managing the people over whom he is placed."

In 1868, Lord Lawrence, Viceroy and Governor-General of India, was pleased to confer on him the title of Khan Bahadur " in recognition of his long and valuable services to the State, more particularly of his services in 1848, and the energy he displayed in the arrangements for the despatch of mules and muleteers during the war in Abyssinia."

In 1872, he was put on special duty with the Envoy of His Majesty the Sháh of Bokhara. and the following year he was attached to the suite of the Yarkand Envoy.

To him were almost entirely made over the task of seeing to the comfort and convenience of the Native Princes and Envoys from Foreign countries who came to Lahore, and the responsible duties of looking after the political refugees and pensioners from Afghanistán who were located in Lahore. In 1873, he received the commendation of the Government for settling certain religious disputes in Lahore ; and, when, in 1881, some agitation was caused in Lahore by the publication and circulation of a pamphlet defamatory of the Mahomedan tenets, Muhammad Barkat Ali Khán took a leading part in soothing the indignation of his co-religionists, and it was, in a great measure, due to his endeavours and influence that harmony was restored.

He was put on various State and executive duties in his capacity of Extra Assistant Commissioner of Lahore, and at various times received the commendation of Government and his superiors for the highly creditable manner in which he performed them. He retired from the Government service in January, 1882.

Muhammad Barkat Ali Khán has been always foremost in every work for the public advantage, educational, social or sanitary, and the public of Lahore are much indebted to him for the discreet and liberal manner in which he has exercised his great influence there. Few men have displayed more zeal in public affairs, and his perseverance and energy in improving the condition of his countrymen, deserve their warmest acknowledgement. He is Secretary of the *Anjuman-i-Islamia* of Lahore, and a Fellow of the Panjáb University.

His son, Muhammad Bashir Ali Khán, is Tahsildar of Sibi.

2.—Doctor Rahim Khan, Khan Bahadar.

The founder of the family was Maulana Azimullah Khán, a native of Candahar. About the year 1560 of the Christian era, in the reign of Akbar, his son Shamsullah Khán, leaving his paternal roof, emigrated to India and settled in Lucknow. He was a profound

Arabic scholar, and at Lucknow, the place of his adoption, he established a college for instruction in that language. The institution became famous throughout the land, and, in course of time, attracted pupils from distant countries, who, on completing their course of study, received diplomas and the turban of honour. The governor of the Province allotted a *jagir* for its maintenance, which was continued up to 1765, when it was confiscated owing to the troubled state of the country and the feebleness of the Moghal Government. The college, which had remained in a flourishing condition until then, collapsed, and the Professors, being subjected to persecution, were compelled to leave the land of their adoption. They accordingly left Lucknow and came and settled in Cawnpore, where Mohamed Diláwar Khan, the grandfather of Dr Rahim Khán, did not remain idle; for here also he opened an Arabic *Madrussa* and delivered lectures on Arabic law and language.

Diláwar Khán had a son, Muhammad Eusuf Khan, the father of Rahim Khán, a man of great judgment and foresight. Being above the prejudices of his race, he determined upon giving his son, (born at Cawnpore in 1829), an English education. Fearing, however, the taunts of his co-religionists, he took Rahim Khán, then a boy, to Dacca in Bengal, and got him admitted into the College there. While the youthful Rahim Khán was still prosecuting his English studies, his father died, in 1849. He was left entirely under the care of his mother a woman of great fortitude and energy, for, under adverse circumstances, she resolved that her son should not only complete his education, but enter a noble profession. Having left Dacca, she brought him to Calcutta, where Rahim Khán entered the Medical College and studied Medicine for five years. He graduated in 1858.

In April, 1860, he was appointed Civil Surgeon at Sháhpur, in the Panjáb. A Medical College having, about the same time (October 1860), been established at Lahore, Rahim Khán joined it as Superintendent of the Hindustani Class, which post he holds up to the present date.

Doctor Rahim Khán has set a noble example to his countrymen of the way in which a man can rise to a high position in life by means of honest perseverance, industry and energy. Sir Donald McLeod wrote of him in 1870 :—

"Sub Assistant Surgeon Rahim Khán is one of the most deserving native gentlemen and most deserving native officials, that I have met. By his medical skill and attention to his patients, he has acquired, in a

very high degree, the good will of the people of Lahore, and has done much to establish confidence in the superiority of European Medical skill and science. He has, moreover, made valuable contributions to the Vernacular literature of the Panjáb by publishing several useful Medical works on the European system of Medicine in the Urdu language."

Doctor Rahim Khán is one of the founders of the *Anjuman-i-Panjáb*, of which the Panjáb University is an offshoot. He is one of first Fellows of the University. By his written and oral lectures to the *Hakíms* and *Beds*, he has disseminated the principles of the Western science of Medicine, and for sixteen years he has held the post of Medical Fellow in the Panjáb University. He is a Member of the Indian Institute ; of the Panjáb Text-Book Committee, and of the Educational Congress. He received the title of Khán Bahadar in February, 1872, for " his services to Government and for meritorious exertions in the cause of Medical Science." The title of Honorary Surgeon was conferred on him at the Imperial Assemblage, Delhi, on the 1st January, 1877. Lord Lawrence granted him a *khillat* at the Darbar held by His Excellency in 1864, and, the following year, Sir Robert Montgomery honoured him with a *khillat*, in recognition of the services rendered by him in introducing the English system of medical treatment among the people of Lahore.

Doctor Rahim Khán has written the following works on Medical subjects, and they are used as Text Books in all the Indian Medical Schools :—

1.—Tibbi Rahimi, or the principles and practice of Medicine. It treats of the diseases, their symptoms, treatment, &c.

2.—Karabadini Rahimi, or Materia Medica, treating of drugs, both foreign and indigenous,

3.—On the diseases of women, pregnancy and child-bed.

4.—On the diseases of children.

5.—Medical Jurisprudence.

6.—Midwifery, besides several Toxicological charts and pamphlets, on cholera, small-pox, &c., &c.

The life of Doctor Rahim Khán is worthy of imitation by all those of our countrymen whose aim it is to serve the Government honestly and well, and at the same time be endeared to their own countrymen. He is a man of vast learning, and his literary attainments are high. His whole life has been devoted to the service of his Government and the country. Affable in disposition

courteous in demeanour, devoted to duty, he has justly won the regard and esteem of all who know him.

Our notice of this remarkable man would be incomplete were we to omit one of the great virtues of his life, and that was his great reverence for his mother. It has been said of Rája Rám Mohan Roy that " his reverence for his mother was his childish faith, his boyish religion and that noble and holy faith he retained into manhood and old age." As the great Bengali leader did his duty as a dutiful son to his mother, so did Dr. Rahim Khán. He had the profoundest esteem for his old mother, to whom solely he owed his education, and who had looked after him in the time of his adversity.

Dr. Rahim Khán has five sons, of whom the eldest, Muhammad Sadr-ud-dín Khán (born 1862), obtained his degree of L.L. D in Europe and is a Barrister-at-Law.

3.—Doctor Muhammad Husain Khan. He is son of Yakub Khán, a Yusufzaie Pathán, and his progenitors were natives of Swát, on the Hazára frontier. Leaving their home under circumstances which are not known, they came to Delhi in the time of the Moghal Emperors, and some time after migrated to Bengal and settled at Patna, commonly known as Azimabád. At Hajipur, a small town on the Ganges, Yakub Khán married the daughter of a zamindar of that place, and Muhammad Husain Khán was born there in 1830. Having been brought up at Azimabád, he went to Calcutta and joined the Medical College there. He entered the service of the East India Company, as a Native Doctor, in April, 1849, when he was posted to Lahore. In November of the same year, he was transferred to the Sháhpur District, where he remained attached for a period of ten years. On the establishment of the Medical College, Lahore, in December, 1860, Dr. Muhammad Husain Khán was selected to act on its staff, and was appointed Demonstrator of Anatomy to the English class and Lecturer of Anatomy to the Hindustani class. In August 1860, he passed the prescribed test for an Assistant Surgeonship, and from May 1868 to April 1870 he acted as Professor of Anatomy in the Medical College.

Having served the Government faithfully for the long period of 36 years, during which he, on various occasions, received its thanks for his efficient discharge of onerous duties, he retired on 1st February, 1885. In recognition of his meritorious services, the Government of India was pleased to confer on him the title of Khán Bahadar, in 1885 ; and he was created Honorary Magistrate of

Lahore in May, 1889. Among his published works is the *Tashrih-i-Insani*, in Urdu, an illustrated work on Anatomy. He is a Fellow of the Panjab University and a Member of the Panjab Text-Book Committee.

Dr. Muhammad Husain Khán has six sons, of whom the eldest, Amed Husain Khán, was born in 1867.

As a physician, the success of Doctor Muhammad Husain Khán is great. He has an extensive practice, and enjoys the full confidence of the people, which, indeed, he deserves in a pre-eminent degree. Truthful and sincere, affable and obliging, compassionate to the sufferer, sympathetic to the poor, Dr. Muhammad Husain Khán is the true model of a thorough gentleman, in the strictest sense of the term. As an Honorary Magistrate and arbiter among men, his character stands very high. It is most praiseworthy of him, that notwithstanding the calls on his time of a very urgent character, he has set apart the best portion of it, *viz.*, each morning from 6 to 8 A. M., to the giving of medical advice and relief to the poor gratis.

4.—Doctor Brij Lal Ghose, Rai Bahadur.

Dr. Brij Lal Ghose, Rai Bahadar, is a very successful doctor, with a large practice. He is a man of high attainments, much public spirit and zeal in the cause of education and the progress of the country.

5.—Mirza Azim Beg.

Mirza Azim Beg, a retired Extra Assistant Commissioner and Honorary Assistant Commissioner.

6.—Rai Bahadur Gopal Dás.

Rai Bahádar Gopal Dás, a retired Judicial Assistant and Honorary Assistant Commissioner.

7.—Maulvi Inam Ali, B. A.

Maulvi Inam Ali, B. A., a Statutory Assistant Commissioner in the Panjáb, a young educated gentleman of high promise.

8.—Syad Alam Sháh.

Syad Alam Sháh, a retired Extra Assistant Commissioner and Honorary Magistrate of Lahore. Rendered excellent services to the Government.

9.—Sirdar Chanda Singh.

Sirdar Chanda Singh, a retired Police Inspector, and Honorary Magistrate of Lahore.

10.—Hakím Hisam-ud-dín.

Hakím Hisam-ud-dín, son of Hakím Gul Muhammad has extensive practice in both Lahore and Amritsar and has the reputation of being a most successful physician. His son Amír-ud-dín is studying for the Civil Service Examination in England. His brother Hakim Shuja-ud-dín is one of the learned men of Lahore.

CHAPTER IV

(The Antiquities of Lahore.)

Antiquity of the city.

THE subject of the antiquity of the city of Lahore has been fully dealt with in the historical portion (Chapter I.) of this work, in which it has been pointed out that Lahore was presumably founded by a colony of Rájputs from western India.

Lahore became part and parcel of the Muhammadan Empire of Ghizni in 1002 A. D.*

The *Talwara* and the *Rara*.

Old Lahore was in a ruinous condition when Mahmúd invaded it. The city was then divided into two parts,—one called *Talwara*, and the other *Rara*. The *Talwara* portion of the city existed about the Taxali gate quarters, now known as *Tibbi*, from its being situated on an elevated ground, the *debris* of centuries before the time of Mahmúd's conquest. The *Rara* was the part of the city where now stands the Mosque of Wazir Khán. In old deeds and documents, the Taxali gate quarters are styled the *Guzar Talwara*, and the Delhi gate quarters about the Mosque of Wazir Khán, the *Rara*.

Condition of the city at the time of Mahmúd's invasion.

According to *Khulasat-ul-Tawarikh*, a great famine raged in the Panjáb at the time of Mahmúd's invasion of the country. Mahmúd rebuilt the town, but the population of the city was scattered in different localities, called *guzars*, and the city was without the walls. The walls round the city were built by Akbar. The

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* According to Sheikh Ahmad Zanjání, the author of *Tuhfat-ul-Wasilin* تحفة الواصلين Lahore was founded by Raja Prichat, a Pandu King. But the Pandus reigned in 1200 B.C., and we find no mention of Lahore by the Greek historians of Alexander who invaded the Panjáb, in 327 B.C. It is possible that some city, bearing resemblance to the name Lahore, may have been founded in the neighbouring locality by the Pandus about the period mentioned, but even if this be taken as a fact, it must have been quite an unimportant place at the time of Alexander's invasion, as is evident from the entire absence of all mention of such a town, or any town resembling it, in the accounts furnished by the Greek authors.

Sheikh Ahmad compiled his book in 435 A.H., or 1043 A.D., when the Panjáb was governed by Sultán Maudúd, son of Sultán Masúd, and his chronicles, written so recently after the collapse of the Hindu monarchy in the Panjáb, are entitled to some weight. They at least establish, beyond a doubt, the antiquity of the city of Lahore. According to the author, the city became desolate by lapse of time, and after a long period of obscurity, was repeopled by Raja Bikramajit, who dying soon after, his son Samand Pal turned his attention to populating the town. He gave the town the name Samandpal Nagri. When Raja Dip Chand ascended the throne of Delhi, he ceded the Panjáb to his nephew Lahor Chand, who, on consolidating his government in that Province, established the capital of his kingdom at Lahore, giving it the name Lohar-pur. This confirms the fact, already noted, that, among other names, Lahore has been also known as Lohar-pur. In the course of time the city came to be called Lahore.

Date of foundation by Mahmúd, 1004 A. D.

historians of *Mahmúd* have given the following chronogram of the foundation of the city by that conqueror :—

محمود بنا کرد چو لاهور لهانور   در هند یکی کعبه مقصود بنا کرد
اندیشه چو کردم پی تاریخ بنایش   فی الفور خرد گفت که محمود بنا کرد

" When Mahmúd founded Lahore—Lahanúr,
" He laid the foundation of a *Kadba*, which was the desire of the heart,
" When I considered for the year of foundation,
" Forthwith reason said, ' Mahmúd is the founder.' "

The numerical value of the words محمود بنا کرد (Mahmúd is the founder) is 375, but when 20, the numerical value of ك (*Kaf*), which precedes it, is added to it, the number obtained is 395 A.H., which is equal to 1004 A. D. the date of the foundation of Mahomedan Lahore by Mahmúd.

THE CENTRAL MUSEUM.

Date of building.

The Central Museum, better known among the people under the designation of *Ajayabghar*, or the " house of wonders," is close to the General Post Office and the " Panjáb Public Library." The building was constructed from local, provincial and imperial funds for the Panjáb Exhibition of natural products, arts and manufactures, which was opened on 20th January 1864, and closed in the first week of April. The building was not intended to be permanent, and the exhibits will be removed to the adjoining building, the Technical Institute, now in course of construction, as soon as it is complete.

The collections divided into two departments.

The collections of the Museum are divided into two parts, that on the left of the entrance hall comprising specimens of the antiquities, arts and manufactures of the Province, and that on the right samples of its raw products, mineral, animal and vegetable. Both represent the collections displayed in the Exhibition of 1864 ; but large additions have been since made to the Museum in all its branches.

The Museum has become very popular and access is allowed to all at the fixed hours. As the visitors enter, they have each to pass through a turn-stile, which registers their number.

Painted doors and wood carving.

In the central hall, towards the right hand side, are a painted door from the Lahore fort ; carved windows in shisham and deodar wood from Chiniot, zilah Jhang, and Bhera, zilah Sháhpur ; and a carved balcony from an old house in the city of Lahore. Towards the left are a painted door from the Shalimár garden ; a carved door and panels above, from Mahárája Khark Singh's *haveli* (since dismantled), in the city of Lahore, presented by the Municipal Committee ;

a carved door from Amritsar ; a carved screen, the work of Rám Singh *Mistri* ; * and a model of a carved door brass-mounted from Bhiwani.

The art of wood-carving in the Panjáb.

Wood-carving in the Panjáb is essentially conventional, but the art is still full of life and vigor. It is largely resorted to in the windows and doorways of native houses, and in response to a European demand carved articles for furniture and drawing-room decorations are now made in the Districts of Sháhpur, Jhang and Hoshiarpur. The style of carving in the Panjáb is Mahomedan, the chief characteristic of the ornamentations being panels of framed lattice work in geometric designs, such as hexagons, triangles, &c., giving it, on the whole, an Arabic character.

Old Cannons.

The next objects of interest in the entrance hall, are a brass cannon of Mahomedan time, probably the 18th century ; two ancient Sikh cannons found at Anandpur, in the Hoshiarpur District, and supposed to be of the time of Gurú Gobind Singh, and specimens of ceiling decorations in plaster and gilt from Amritsar.

Decorative ceiling work.

The art of decorating ceilings with fragments of convex mirror is well-known in Persia and in Cairo, which can even show a greater variety of pattern than the Panjáb. It consists of combinations of white plaster, modelled by hand in relief, with pieces of mirror silvered on the inside and wrought with great refinement and delicacy in Arabesque design. The effect is often most imposing and beautiful. The art was introduced into the Panjáb by its Mahomedan conquerors.

Flags from Ambeyla.

In the same room will be found four flags captured in the Ambeyla campaign, 1863, by Major Chamberlain, Commanding the 23rd Pioneers.

Ancient Brahmanical sculptures.

Some beautiful ancient sculptures, lying in the entrance hall, deserve mention. These consist of a marble sculpture presented by the Municipal Committee, Sirsa ; a Brahmanical sculpture *Shiv* and *Parbatti* riding on an ox ; a Brahmanical sculpture image, *Chattar Bhoji Devi*, also presented by the Sirsa Municipal Committee ; *Buddhu Devi* sculpture, four feet in height from China, 10 miles from Amritsar (China is believed to be the China Patti of Hewen Thsang, which the Emperors of Kaniska

* This artist, an Assistant Master of the Lahore Mayo School of Art, left Lahore a short time ago, for Osborne, Isle of Wight, to make designs for decorations for the new dining-room of the Royal Palace. He was recently, in company with Mr. J. L. Kipling, introduced to Her Most Gracious Majesty the Queen-Empress, who conversed with him in good *Hindustani*, and who has since visited him every day, making some kind and gracious remark to him in the same language.

made the winter residence of Hewen Thsang); two Brahmanical sculptures found in the vicinity of the Choya Sedan Sháh hills, Jhelum District, presented by the Deputy Commissioner of Jhelum; and an altar in red sand-stone from Mathra, with two females in front and three behind, presented by Major-General Cunningham.

In an upright glass case are arranged specimens of Panjáb jewelry. Among these are: forehead ornaments from Kángra, silver ear-rings, silver necklaces with imitation coins; Delhi silver bracelets, armlets, belts, plates; Baháwalpur enamel anklets; and Multán enamel bracelets, necklaces, foot rings, &c. There are gold charms with the image of *Mátá*, worn by *Bagri Jats* of *Sirsa*; also ancient jewelry found in the Yusafzai Valley, believed to be contemporary with the Buddhist sculptures. Delhi is noted for its articles of jewelry, the neatness of the execution and the freshness and variety of the designs. The skill of the silversmiths lies in the delicacy and exactness with which they combine the precious stones with metal and enamel. In Kángra beautiful articles of silver, enamelled in green, blue and yellow, are made; Multán is noted for its silver ornaments, enamelled in red, black, dark and light blue and an inferior yellow. **Specimens of Panjáb jewelry.**

Close to the southern gateway is a beautiful collection of ancient Buddhist remains, among them being two inscribed stones, one belonging to the time of Gondophares, traditionally identified with the King Godoforus, who put St. Thomas to death. The sculptures most interesting in this group are the following:— **Ancient Buddhist Sculptures.**

Large circular base of a pillar from a Greek Ionic Temple at Mohra Maliar, a mound on the ruins of the ancient city of Taxila (*Shah ki Dheri*) in the Ráwalpindi District. This was the first specimen of pure Greek architecture discovered in the Panjáb. It is the perfect Attic base of a column, 2 feet 4¾ inches in diameter, the only difference being the greater projection of the fillet immediately below the upper torus. General Sir Cunningham identifies these ruins with a temple described by Appollonius, "whose dimensions were nearly 100 feet, built of porphyry, within which was a chapel, too small in proportion to the size of the temple, which was large, spacious, and surrounded with pillars." **Pillar Bases.**

Pillar from Jhelum, supposed by General Cunningham to belong to a temple built about 600 to 800 A. D. This pillar was found in the excavations for the Railway in the great mound at Jhelum (N. W. R.); at the same time, 23 pillar bases of a similar kind were discovered. A door jamb from the same mound, discovered by General Abbott, and engraved in the *Bengal Asiatic* **Ancient pillar.**

Society's Journal, Vol. XIV, Plate 24. General Cunningham believes this to have belonged to the temple of which the pillar formed a part.

Sculptures from Kángra. Sculptures from the Fort, Kángra, taken from the bed of the Boner river, under the citadel of the Fort, by Colonel H. Young.

From Peshávar. Fragments from the Charsada Mount, near Peshâwar, believed by General Cunningham to be Penchealotis, the ancient capital of Gandhara, excavated by Lieutenant Martin, R. E.

Kalanaur. Decorated marble canopy of a *mahrab* (arch) from the tomb of Jamíl Beg at Kalanaur (Gurdáspur District), presented by the Archæological Surveyor of the Panjáb.

Eusafzai. Sculptures from a mound near the village Mahomed Nárí, in Eusafzai, found and presented by Mr. Dempster, C. E., Executive Engineer, Swat Canal.

In one of the foregoing sculptures, Buddha is seated on the lotus, with royal figures on each side. One of the mutilated reliefs in the arch above represents him leaving his palace by night, mounted on his horse Chanda, while in the other he is seen rising from his couch. Below is a row of eight Buddhas.

Adoration of Buddha. This sculpture is remarkable for its almost perfect condition, its elaborate execution and the similiarity of its motive to that of many works of Christian art. Buddha is seated on a lotus rising from the waters. A wreath is held over his head by winged cherubs, above this is an umbrella, a heavenly host surrounding the central figure.

Indian Arms. Entering, now, the art and manufacture division to the left, the visitor will find specimens of Indian arms hung against the western wall of the central aisle. Most interesting among these is a group of arms found when cleaning the Kaulsar tank, Amritsar, presented by the Municipal Committee, Amritsar, through the energetic Secretary, Mr. E. Nicholl. North and south of the hall are Panjáb Portraits. hung between the arches portraits of princes and chiefs of the Panjáb during the reign of Mahárája Ranjit Singh, by native artists, and large sheets of printed cloths from Kapurthala, Jammu and Kamalia. The place last named is noted in the Panjáb for excel- Printed cloth work. lent printed cloth work. The printing is done with wooden blocks, the dyes being indigenous in almost all cases.

Copper ware. In a glass almirah, close to the entrance hall, are arranged specimens of copper ware, engraved and tinned, from Peshawár;

Kashmír copper utensils, enamelled and gilded ; Baháwalpur enamel work ; copper tea set, of Kangri pattern, manufactured at Kashmír, but electro-plated in England, and a spherical brass lamp from Amritsar. The lamp is so contrived that the oil reservoir inside is always upright. There are also brass padlocks from Jhang, Ropar and Amballa, and a brass *Ganga Sagar*, in the shape of an elephant, from Tanda in the Hushiarpur district.

In another almirah, close to the above is arranged a collection of arms. Most interesting among these is a quiver (*tarkash*), with arm-guard, formerly in use in the Panjáb, presented by the Panjáb Government ; daggers of Siahposh Kafars, from the Mehtar of Chitral, presented by Colonel Waterfield, late Commissioner of Pesháwar ; *gokhru*, used by the Sikhs to impede the advance of cavalry and identified with the " Caltrap" of mediæval warfare in Europe ; and a *Bichwa*. The most striking peculiarity of the weapon last named is that small pearls are set loosely in the blade. There are also sword sticks ; hunting belts with pouches, and shot and powder flasks ; flints and steel arms from Dera Gházi Khán ; the head-dress of *Akáli* or *Nihang* Sikhs, and a pistol found after the battle of Thal, presented by Mr. S. Lemmon. Indian and Central Asian Arms.

There are specimens of different sorts of perforated, engraved and chased brass ware from Kashmír, Amritsar, Pesháwar, Baháwalpur, Karnal, Kángra and Delhi. Brass-ware.

The case next to the above contains articles of old brass ware connected with Hindu worship, lent by J. L. Kipling Esq., C. I. E.

In a round glass case are specimens of sham jewelry ; in a flat case samples of inlaid and carved ivory boxes and a very handsome ivory box from China. At Hoshiarpur is practised the work of inlaying dark wood with ivory which is very similar to the Certosena work of Italy. At Saharanpur and Simla carving on white wood, copied generally from European patterns, is done. Good specimens of ivory carving from Amritsar and Patiala also exist. Ivory work.

There is a beautiful collection of the pictures of the Delhi Emperors and the Royal ladies on ivory, of historical portraits, views, &c. The miniature work of Delhi is a revival of the painting in water-colors practised by the Persians, from whom the Delhi artists claim their descent. The Persian limning was encouraged by the Moghal sovereigns and has been frequently mentioned by early European travellers. There are also pieces of embossed ornamental work in paper, produced by the finger-nail. Miniatures on ivory. Embossed nail work.

Lac turnery and wood carving.

In a four sided case the lac turnery of Hoshiarpur, Sháhpur, Dera Ismail Khán, Pak Pattan, Kasur and Firozpur is nicely arranged ; with specimens of wood carving from Sahéranpur, Patiala and Amballa are also shown in the same case. The most striking object among these is specimen of an ancient carving, believed to be of the time of the Emperor Humayún, with quotations from the Qurán cut in relief on shisham wood. It was brought to Lahore for the late Nur Ahmad, *Chishti.* On the uppermost shelf is an inlaid box presented by Rai Kanhya Lal, late Executive Engineer of Lahore. In a wall almirah are nicely arranged specimens of the ivory carving of the Province. Noticeable among these is a *huqqa* and *necha* in colored ivory, from Delhi, and perforated combs, paper-cutters and card-cases, ornamented with geometrical patterns, from Amritsar. The work shows great delicacy of execution, and the art, which probably originated with the Sikhs, is practised at Lahore, Amritsar, Delhi and in some other parts of the Panjáb.

Papier-mache and painted wood.

Next to the above are specimens of papier-mache, *kalamdans* (pen-cases) and small articles made in Kashmír and painted in water colour, preserved subsequently by varnish.

The sceptre of longevity.

In a large glass case are samples of jade ornaments, cups, &c. Peculiar among these is an article called *Jooe*, sceptre of longevity (literally, as " you wish"), often given at Chinese marriages and to friends for good luck, frequently represented in the hand of the god of longevity.

Writing on birch-bark.

In the case containing these articles, there is a curious specimen of ancient writing on leaf. It is a birch-bark book from Kashmír, the *Pushtak* of Raghobans and Komar Samho, with key, apparently a preservation of the times before the invention of paper. The palm leaf was the chief writing material in ancient and mediæval India. In Kashmir birch-bark was in extensive use, and to this day some of the Hindu merchants in Simla use it for their account books.*

Specimen of manufactures.

The specimens of the manufactures of the Province are represented by a great variety. There are specimens of silk plaids and *Lungis* from Baháwalpur and Multán ; also different sorts of *huqqas,*

* From the inscriptions on rocks, pillars and copper plates, the Indian Alphabet is traced to the third century before Christ. It is much to be doubted whether an independent Indian Alphabet ever existed, for of the two characters in which the inscriptions of Asoka (250 A. D.) are written, the Ariano-Pali, or northern dialect, has been traced to Phœnician, while the Indo-Pali, or southern variety, is believed to be of Western origin.

opium pipes and snuff boxes ; samples of *Pattú* work ; a variety of staffs and sticks ; specimens of embroidery work from Hissar and Chamba; of fine and embroidery on muslin, anti-macassars, embroidered net work from Delhi ; cotton and silk Lungis with gold edgings ; square embroidered shawls ; *Phulkari* work ; specimens of Panjáb cotton prints ; women's dresses with the pattern stamped on with lac or colour, &c., from the Bannu District ; and *Pardas*, or curtains, lac printed, from Peshawar.

The *Phulkari* is a flowered or broidered silk work on plain cloth, or *chaddar*. It is done by women of nearly all classes, and the flowers are wrought on country cotton cloth, dyed in various shades and colors, lac, red, orange, green, gold, black and yellow. There is a *Phulkari* work of small circular looking glasses sewn on to the texture which gives the pattern a fantastic effect. The forms or decorations consist of diapers, zig-zags, herring bones and chequers. Cloth *Phulkari* work is mostly worn by zemindar women who employ their leisure hours in this work, applying it to their garments, drawers, petticoats and bodices. The *Phulkari* work.

There is a collection of Thibetan curiosities, such as prayer wheels, prayer bell, blocks for printing prayers and cloth, Budhist Lama's pen-case, images from the ashes of a deceased Lama, a Lama's cymbals and spikes, used by the *jogis* for self-torment, presented by Doctor G. W. Leitner. Thibetan curiosities.

On a large table are beautifully arranged models of a Hindu temple at Kapurthala ; of the Royal Mosque, Lahore ; Edwardes' Gate, Peshawar, half an inch to one foot : the Amritsar clock tower and a *Baradari* at Gujránwala. Wooden models of noted buildings.

In the aisle to the south are the manufactures of the Panjáb for sale. These are not to be commonly had in the bazar, and consist of copper wares from Kashmír and Peshawar ; brass wares from Pind Dadan Khán ; papier-mache from Kashmír ; *Kheses* from Leia ; Hoshiarpur ivory inlaid work ; Lahore pottery ; Bhera daggers ; cotton prints of all sorts, &c. Manufactures for sale.

The musical instruments are pretty completely represented. They are of various forms and sizes and represent various tastes and designs. Many attract attention for peculiarity of style and elegance of decoration. For instance, the *Taús* is shaped and painted like a peacock. There are various forms of *Sitar*, or lute, with strings of Musical Instruments.

steel or brass, which are shifted by the performer according to the melody he has to play. There are the *Bín* played with the finger, the *Robab*, a mandolin-shaped instrument, the *Kanún*, or harp, a stringed instrument, the *Saringi*, or fiddle, the *Tambura*, or Eastern guitar, the *Tabla*, or small drums, kettledrums and a variety of horns, shells, &c. The musical instruments of the Panjáb are all of old traditional form, and the science of music, as known to the Indians, is on the decline in the Panjáb, as, indeed, is the case everywhere else in India.

Cotton manufactures.

There are also cotton manufactures; Lungis from Ludhiana and Sháhpur; *Kheses* worn by Patháns; *Alwans*, or *Salus*; knot-dyed cloth from Isa Kheyl, Parganna Bannu; cloth painted in linseed oil and colour, popularly known as Afridi lac cloth, Pesháwar; and *Susis* and *Kheses* with silk borders.

Woollen manufactures.

Under the head of Panjáb woollen manufactures are Kashmír *Pashm* thread; Wahabshahi wool thread, Amritsar; Rampur wool thread; patterns of blankets, all sorts; Cabuli *Pashm* threads; embroidery on Pashmina; shawl borders, embroidered; *Pattús*, *Lois*, blankets and carpets.

Silk manufactures.

On another screen, are specimens of Panjáb silk manufactures, namely, *Lungis*, handkerchiefs, *Susis*, *Gulbadan*, *Kanni*, *Dopattas*, *Daryai*, raw silks, silk cocoons, *Bagh Kikri*, *Sawan Bhadon* (Chakwal) *Kandi Bagh*, *Gulab*, *Phulkari* and *Dal* work.

Pottery work.

Pottery is fairly represented. There are specimens of Delhi, Multán and Bombay pottery. In the same collection there is a very good specimen of glazed Persian tile, probably belonging to the end of the seventeenth century, lent by Colonel Sir Oliver St. John, R. E., K. C. S. I. There are glazed pottery from Pesháwar; glazed tiles from Muzaffargarh, Multán and Sindh; thin paper-like bowls, goblets (*Surahis*) from Gujránwala and unglazed earthen wares from Hoshiarpur, &c.

Glazed tiles.

Terra-cotta busts.

On a stand near the pottery are terra-cotta busts of Jawahir Singh *Mistri*, Lahore Museum, and Bahadur, lac turner of Pak Pattan, Montgomery District, by J. L. Kipling, Esq., and specimens of Danish pottery presented by B. H. B.-Powell, Esq.

Foreign trade articles.

Among the foreign trade articles are specimens of Russian *Kamkhab* and silk manufactures sold in the bazars of Bokhára and Samarkand.

Coming, now, to the aisle on the north, we see a large collection of ancient Buddhist sculptures which form the chief treasure of the Museum.* Buddhist sculptures.

In a glass almirah, there is an electro type *fac simile* of a silver paten, formerly an heir-loom in the family of the Mirs of Badakshan, who claim to be the descendants of Alexander the Great, sold by them to Atma Ram, Diwan Begi of Mir Morad Beg of Kunduz. The subject represented is a procession of Dionysos (Bacchus). Also an electro type *fac simile* of a Buddhist relic casket in beaten gold, studded with rubies, found in tope No. 2 of Bimaran in the Cabul valley, by Mr. Masson, in 1839 ; described and figured in Wilson's *Asiana Antiqua*, 1841, and in Mrs. Spier's *Life in Ancient India,* 1856, and in Birdwood's *Industrial Arts of India*, 1880. The original belongs to the Library of the India Office, London. A representation of the procession of Dionysos. The simile of Buddhist relic.

In a glass stand, close to the above, are earthen toys found on the floors of rooms in the Shahri Bahlol Monastery ; two stone *cheraghs*, or lamps, found in the same place, while clearing the city of Bahlol. There are also brazen vessels found near Samalkhand in the Gandgarh Mountain, Hazara District. Ancient relics of Shahri Bahlol.

In the same aisle there is a collection of plaster sculptures from Rokri in the Miánwáli Parganna of the Bannú District. Among these are eight heads of Buddha, ten heads of laymen, one large centre of Acanthus capital ; one volute of a large capital, two dentils, one with vermillion in the hollows ; five lion's heads ; four small figures and one four-armed boy holding a dish. Plaster sculptures from Rokri.

During the floods of 1868, the Indus made a sweep to the eastward, a few miles above Miánwáli, and cut away a part of the old high bank on which stands the small town of Rokri. When the river subsided, numbers of plaster figures and concrete mouldings were found at the foot of two concentric circular walls which had been laid bare.† The remains were carefully collected by Mr. Priestly, and presented by him to the Lahore Museum. During excavations made in the adjoining mound and amongst the houses of the town, numerous mouldings in kankar and concrete were discovered, with many old bricks and also coins of Wema, Kadphises, Kanishka, Samanta Deva and Vásu Devá. These, in

* A description of the principal Buddhist sculptures is given at the end of this chapter.

† An account of the site of the ruins now partly washed away by the Indus was published in the Panjab *Gazette* for 1868-69.

General Cunningham's opinion, serve to show that the site must have been in continued occupation from the time of the Indo-Scythians.

Fragments in plaster of Paris from Sháh ki Dheri.

There are also fragments in plaster of Paris from *Sháh ki Dheri*, " the mounds of the kings," near Kálá Serai, Rawalpindi District. No buildings exist above ground ; but the remains found in digging show that here was once a large city, supposed to be the ancient Taxila. The plaster figures much resemble those from Kokri on the Indus, and were originally coloured.

Relics of prehistoric age.

Of the relics of pre-historic age, the Museum now possesses a tolerably good collection comprising ancient stone implements, mostly from Central India, presented by General Cunningham ; coves from a place near Bándá ; pounding stones ; chopping stones ; chipped celts, scrapers ; rubbed celts ; round celts from Bándá, Hamirpur, Rewáh, Jodhpur, &c. ; hammer stones and polished porphyry celts from Swát, finely finished. These fragments of pre-historic times, in their workmanship and design, have a common resemblance to similar remains found in England and Europe generally, and, in fact, all over the world, showing that, though widely separated by position, mankind everywhere had originally the same instinct as to food and the mode of acquiring it and that the same affinity was displayed in their habits of life.

Raw products.

On the right of the entrance hall are collections of the raw products of the country, vegetable, mineral and animal. These consist of specimens of iron, mostly from Bájour, north of Pesháwar ; antimony, the product of black ore, a tin sulphide, called *Surma* ; lead from various places in the hills ; copper found in the ores of the Gurgaon and Hissar Districts ; coal of various kinds, found near Kálá Bagh in the Sulemán Range, to the west of Dera Ghází Khán, and the Salt Range, near Pind Dadan Khán ; rock salt found in immense quantities in the Salt Range between the Jhelum and the Indus and the hills adjoining Trans-Indus ; saltpetre ; alum manufactured at Kálá Bagh and Kalki ; specimens of building stones ; gypsum found in the Himalayas and the Salt Range, so extensively used for the plastic art during the Buddhist period, and specimens of wood of various kinds grown in the Panjáb.

Cobra and reptiles.

Among the reptiles is a large collection of snakes, scorpions, crocodile, lizards, long-nosed alligator (*garial*) and the snub-nosed alligator (*maggar*). There is also a beautiful collection of birds and butterflies preserved in glass cases. Specimens of cotton and

Birds.

silk and a great variety of fibre from various plants are also exhibited.*

In the centre of the middle hall are ancient stone monuments of much interest. Among these is a portion of plaster ancient Jain sculpture built into the walls of a mosque at Barwála, 18 miles north-east of Hissar and inscribed on the back by Sultán Ghias-ud-dín Balban A. H. 680 (A. D. 1281). The mosque was subsequently destroyed and the pillar was found in a well, by C. J. Rodgers, Esq., late Archæological Surveyor. Jain sculptures.

A large collection of Jain sculptures found in Murti, in the vicinity of Choya Sedan Sháh, in the Jhelum District, is lying on tables on the same side.

Prominent among the sculptures in this hall is an ancient Hindu (?) pillar dug up near the Jhelum, in the vicinity of an ancient drinking fountain, presented by Lieutenant-Colonel Bristow, late Deputy Commissioner, Jhelum. There is also an ancient Jain sculpture, built into the wall of the guest house of the tomb of Syad Namatullah, Hansi fort, and some other Jain monuments, also a Bactrian Páli inscription on a stone from Takht-i-Bai, near Peshâwar, translated by Professor Dowson thus :— A Hindu pillar. A Bactarian Páli inscription.

"In the 26th year of the great king Gondophares (and) on the 3rd day of the month Waisákha (year) one hundred of the Samvatsára." (If the Samvat of Vikramaditia is meant, the date is the 14th April, A. D. 56).

In an upright glass case are clay models of Indian fruits and vegetables executed by a native artist, Bhewani, of Amballa Cantonment, and next to this is a similar collection of English manufacture, presented by Sutton & Co., of London. Models of Indian fruits and vegetables.

One of the most remarkable objects in the Museum is the model illustrating the agriculture of the Panjáb, representing the Ját Zemindars ploughing the field with their oxen and performing other agricultural operations. The figures have been made after life-size patterns under the supervision of J. L. Kipling, Esq., Principal, Lahore Mayo School of Arts. Model of Panjáb agriculture.

A collection of horns and heads of animals from various parts of the country is grouped on the end wall of the western Horns and heads of animals.

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* For more complete information on the subject, the reader is referred to Mr. Baden Powell's "Hand-book of the Products of the Panjáb."

door, each description being labelled with its scientific English and vernacular name.

The following objects of ancient interest in the Museum also deserve mention :—

Relics of Roman period.

Sculptures recovered from Karámár Hill, near Pesháwar, which are undoubtedly executed after classic models, probably of the late Roman period.

Sculptures from Ahib Post Tope.

Fragments of sculpture, mostly in plaster of Paris, found in Ahib Post Tope at Jallalabad, presented by Mr. Simpson, correspondent of the *Illustrated London News* during the military operations in Northern Afghanistán.

Silver Sassanian coins.

Silver Sassanian coins, found in the Káugra District, and fragments of Ionic columns, excavated at *Sháh ki Dheri.*

Coins of Hindu period.

Hemi-drachmas of Appollodotus, with silver coins of a novel kind, discovered in a field in Jwálá Mukhí, in the Kángra District; some hemi-drachmas of Amyntos, Antialkodes, Menander and others found in Sonepat in the Delhi District; and coins of Menander and Appollodotus, &c., found in a ravine near Ráwalpindi.

Ring stones.

The Ara ruins in the Bannú District yielded, in 1871-72, two engraved light ring-stones, one a figure on red cornelian, the other apparently an inscription on a small piece of rock crystal.

More Græco Buddhist sculptures.

Some Græco-Buddhist sculptures were found by Captain Hunter of the Guide Corps, in 1871-72, among the ruins of a monastery near the village of Swalda in Yusufzaie. The sculptures are fragmentary, some purely of architectural ornament, others figures in relief illustrating events of mythology or religious history, and a few are detached figures or statutes.

Hindu and Bactrian coins.

Hindu coins, probably of Sawanáshtra period, dug up in a field near Bulandpur, Pesháwar District, also some coins of the Bactrian and Indo-Scythian period, found close to the city of Sialkot.

Sculptured heads from Sháh ki Dheri.

An interesting series of seventeen portions of figures and sculptured heads, accompanied by an excellent photograph of groups received from *Sháh ki Dheri,* in the Ráwalpindi District, where there are extensive remains of an old town (supposed by Cunningham to be ancient Taxila); also two stone figures of Buddha, one in standing posture and one seated, of the same grey, compact schistose slate as the Pesháwar sculptures.

Gold Indo-Scythic coins dug up near Patiala in 1868-69, and presented by His Highness the Mahárája. **Gold Indo-Scythian coins.**

A silver coin of Sophytes, a medal of Eucratides, of a rare description, bearing on the reverse the heads of Heliocles and Laodice, and a silver coin bearing the name "Seleukos," believed to be novel. **Do. silver coins.**

A stone pillar surmounted by a colossal human head in sculpture, dug up, in 1866-67, near *Sháh ki Dheri* in the Ráwalpindi District. **An old stone pillar.**

Some interesting sculptures from Amb in the Sháhpur District, and some sculptured fragments of the Hindu period, which were found in the vicinity of Kythal, Thanesar, and Agroha, were added to the Museum collection in 1888-89. **Sculptures from Amb and Thanesar.**

Towards the close of 1889, some interesting Buddhist ruins were discovered by the Assistant Commissioner, at Mardán, at a place called Sikri, not far from the village Sawaldhar, and at the foot of the hill on the spur of which the Jamálgarhi ruins stand. The most interesting sculpture that has been sent to the Lahore Museum is a sitting figure of Buddha, representing him after his feast. It is a very fine piece of sculpture, and from its style appears to be very old. **Buddhist sculptures.**

During the same year a slab of stone was sent to the Museum from the *Sidghir ki Haveli*; at Pehoa, in the Karnál District. From the inscription on the stone, which is in a perfect state of preservation, Sir H. Cunningham assigns it to the end of the 11th century of the Christian era. **Ancient slab of stone from Pehoa in Karnal district.**

THE BUDDHIST SCULPTURES IN THE LAHORE MUSEUM.

The most valuable possessions of the Museum and those which form the chief objects of interest to the antiquarian, and of attraction to the curious visitor, are the sepulchral monuments and remains from Eusufzaie, in the Pesháwar District, arranged in the aisle to the left. In order to understand clearly the period of Indian history to which these relics of antiquity presumably belong, it is necessary to give here a brief sketch of the early history of the country of their origin, the Panjáb.

When, in ages bygone, the people of that noble race the Arya, starting from their common camping ground in Central Asia, migrated to the countries to the east and west, rearing cities and founding kingdoms, one of their eastern offshoots advanced to the **The Aryan migration.**

defiles of Khyber in Cabul. The earliest songs of the *Rigveda* show us the Indian branch to the north of these defiles. One of their earliest settlements was Brahmna Varta, or the holy land, between the sacred rivers Sarsuti, in Thanesar, and Ghaggar in the Ambala District. Their settlements by degrees extended to the five rivers of the Panjáb, and the Vedic hymns are loud in praise of the Indus, 'the far-famed bestower of wealth.' They composed the hymns in their colonies along the Indus and on their march from the country of the five rivers to the east. The period of their great migration is not known; but European scholars have inferred from astronomical data that it must have been about 2200 years before the birth of Christ. In the course of time priestly families were formed and the four great Hindu castes developed, namely, the *Brahmins* (the priests grown out of the families of Rishis who composed the Vedic songs, or who conducted the great tribal sacrifices), the *Shatrias* (the warriors and king's companions), the *Vaisyas* (the husbandmen or agriculturists) and the *Sudras* (the servile classes, the remnants of the vanquished aboriginal races).

The Brahmna Varta.

The four great castes.

The Brahman supremacy established.

A hard contest between the priestly and warrior castes then followed, ending in the final establishment of Brahman supremacy. The Brahmans claimed for themselves divinely inspired knowledge, and their special domains were religion, theology and philosophy. The outgrowth of their literature is the celebrated code of Mannu, intended as a manual of guidance for the Rájas.

The Aryans migrate to the regions of the Ganges.

By the end of sixth century, the Aryan tribes, had pushed on beyond the classical rivers of the Panjáb. An age of philosophers, commentators and grammarians followed that of literature and poets; the worship of nature developed into the worship of new divinities, and, though the priestly and sacrificial office was strictly confined to the Brahmans, they were not the exclusive inheritors of secular knowledge. Ascetics, invested with the odour of sanctity, had sprung up from other cástes, and among these were travelling logicians, solitary hermits, monks and anchorites, who, each in his turn, sought to solve the mysteries of life. It was about this time that Goutama, afterwards called Budha, or the "enlightened," was born to Saddhodana, Rája of Kapilavasta, a settlement of the Sakyas, a clan of the Aryans, on the banks of the river

Birth of Buddha.

Kohána, about 100 miles north-east of the city of Benaras. He was born in 622 B. C., and became the founder of a religion which is accepted by 500 millions of the human race, or more than one-third of the population of the globe. Budha abolished the system of caste within the pale of his order. The essential doctrine of his religion was that the road to Nirvana, or the highest stage of happiness, was open to the lowest outcast, as it was to the proudest "twice-born," and that every man had the capacity in this life of attaining that eternal bliss which leads to salvation.

Scythian invasion.

Long before the invasion of Alexander, hordes of Scythians, considered by General Cunningham, of Turanian origin, starting from Central Asia, poured into the Panjáb through the north-western passes of the Himálayas. According to Dr. Hunter, there are indications that a branch of these Scythians, having overrun Asia about 625 B. C., made its way to Batala, on the Indus, long the capital of Scindh, under the name of Hydrabad. The Játs of the present day, identified with the Getae, who form one-fifth of the population of the Panjáb, are believed to be the descendants of the ancient Scythians. They founded the famous city of Taxila, identified by General Cunningham with *Sháh ki Dheri*, east of the Indus.

Origin of Jats of the Panjáb.

Alexander, 327 B. C.

When Alexander entered the Panjáb, early in 327 B. C., he found Taxila a rich and populous city, the largest between the Indus and Hydaspes (Jhelum). The conqueror had reached the Hyphasis (Beas) when he was compelled by the clamour of his troops to retrace his steps to his country. In the partition of the empire which followed his death in 323 B. C., Bactria and the Panjáb fell to the share of his General Seleucus Nikator. About this time, a new power arose in India. Chandra Gupta, an exile from the Gangetic valley, who had accompanied Alexander's camp in the Panjáb as an adventurer, but who had to fly from it, having had the temerity to give the Macedonian monarch some personal offence for which he nearly paid with his life, having gathered around him the tribes of the Panjáb, usurped the throne of Magadha (Behár). He expelled the Greek garrison from the Panjáb and compelled the Panjáb principalities, Greek and native alike, to acknowledge his sway. Seleucus crossed the Sutlej and gained several victories over his Indian adversary, but, being suddenly recalled to defend his own territories, he concluded peace with the Indian monarch, to whom he ceded the Panjáb as far as Peshâwar.

Chandra Gupta.

Neither Chandra Gupta nor his son Bindusára was a follower of Buddha; but the third of the race, Piadási, better known under

Asoka.

his Pali name of Asoka, became a zealous supporter of that religion. He founded monasteries and pagodas, and provided monks with the necessaries of life. He laid out gardens for public recreation and entertainment, established hospitals for men and beasts, and published edicts throughout his empire enjoining on all his subjects the great necessity of leading a pious and useful life. His edicts, engraven in Prakrit dialects, are found on pillars and rocks, from the confines of Peshâwar to Delhi, Allahabad, Behar and Orissa, and stand to this day, noble monuments of a lofty spirit of tolerance and righteousness.

His rock edicts.

The latter Turanian invasion of the Panjáb.

Then followed an age of Indian heroes, who, in the first century before and after Christ, drove back a torrent of Scythian invasion, called by General Cunningham the later *Turanian* invasion. Foremost among these was Vikramaditya, the celebrated king of Ujjain, who successfully checked the progress of the northern hosts. He expelled the Scythian princes from the Panjáb, and his era (B. C. 56) was founded in honor of a great victory gained by him over the barbarians, which completed his conquest of the entire peninsula of Hindustán. On his death, however, the whole empire fell to pieces, and a fresh horde of the Scythians overran the Panjáb about 20 B. C. founding a new dynasty of kings, bearing the name of Kadphises. This dynasty, after reigning throughout the first century of the Christian era, was overthrown by a fresh swarm of the Scythians, under the Kanerki kings. These were followed in the third and fourth centuries of the Christian era, by the Sassanian kings disseminated by the white Huns and little Uchi, who successively held the Cabul valley. This period extended down to 700 A. D. a short time before the conquest of Scindh and Multán by the Muhammadans in 711 A. D. The Sassanian dynasty in Cabul was succeeded by the Hindu kings, who were subverted by Sabuktagin, the Tartar. When the Chinese traveller, Fáhian, visited the Panjáb early in the fifth century, he found Buddhism prevalent in that country, and when, latterly (630 – 640 A. D.), the country was visited by another Chinese pilgrim, Hieuen Tsang, Buddhism was the State religion, though Brahmans abounded.

The Sassanian Kings.

The Chinese travellers.

Summary.

It would appear from the above summary that, before the conquest of the country by the Muhammadans, it had been successively held by several dynasties and nationalities in the following order:—

1.—Scythian, or early Turanian period, from 625 to 250 B.C.

2.—Indo-Grecian period, from 250 to 57 B. C.

3.—Indo-Scythian or later Turanian period, from 57 B, C. to 220 A, D.

4.—Indo Sassanian period, from 320 to 700 A. D.
5.—Mediæval Brahmanic period, from 700 to 1200 A. D.
6.—Modern Brahmanic period, from 1200 to 1750 A. D.

The first is also called by some scholars the Græco-Bactrian period, for it ended with the establishment of an independent Greek monarchy in the Cabul valley. It was at this period that the rude workmen of India were first brought into contact with the artists of Greece.

To the second period is due the Greek influence on the sculptural art of North-western India, which gave the first impulse to architectural exigencies. To this period belong the lion pillars, with their bands of honey-suckle and beaded mouldings, able imitations of Greek design and fine specimens of Indian art.

To the third or Indo-Scythian period, according to General Cunningham, belong most of the Buddhist and Jain sculptures and pillars which have been exhumed from the ruined cities in the Yusufzaie sub-division of the Peshâwar District. These are the monuments which at present enrich the Lahore Museum. The faces and profiles carved in soft micaceous sandstone, though not the work of Greek artists themselves, are all, in their detail and character, Greek. They almost all refer to Buddha, representing him as a sage, a king, a hermit, a recluse, a teacher, a mendicant, or describing some incident of his life. The simplicity and faithfulness with which the human form is delineated, and the spirit, freedom and variety displayed in the design, present a strong contrast to the normal style of Hindu sculpture. The essential difference to be observed is in the purity and vitality of the style and the accuracy and truth with which the details are rendered. The scenes of actual life and living movements are portrayed with fidelity to nature, and exhibit no mean dramatic power on the part of the artists.

The Greek type, which is most strongly marked in the ancient statuary of the Panjáb and Cabul, where the Greeks settled in the greatest force, begins to fade as we proceed eastward, and it gradually gave way before the influence of Sassanian models.

The fourth, or Indo-Sassanian, period is marked by great political changes in Northern India. At the close of the same period the Brahman dynasty of Cabul supplanted the last of the Indo-Scythian sovereigns.

The fifth division belongs to a time when Brahmanical power was revived in India, towards the beginning of the eighth century.

General Cunningham prefers to call it the *Brahminical period*, for, although the religion of Buddha still continued to flourish in several parts of India at this time, yet it had already shown indications of decay. With the change of time is to be observed a corresponding change in the coinage, which under the Brahman princes assumed a special form, its distinguishing features being a humped bull and four-armed goddess. The temples, sculptures and architectural monuments of this period are chiefly illustrative of Brahman mythology.

The sixth, or modern Brahmanic period marks the collapse of the Hindu power through the introduction of the Islamitic faith. Some very fine temples, not unworthy of comparison with the stately structures of the more fortunate Hindu period preceding the Muhammadan conquest, were erected at this time, but they were all destroyed or desecrated by the Muhammadans.

A note by General Cunningham, giving a detailed description of the sculptures, is placed in a conspicuous position in the gallery to the left. The following are extracts from this note :—

"These sculptures were all found in the Province of Pesháwar, the ancient Gandhara, to the west of the Indus. One of the most interesting specimens, the seated king with sceptre in hand, was dug up at Takkal, about five miles to the west of Pesháwar ; but the greater number were discovered at different places in the Yusufzaie District, to the north-east of Peshâwar, chiefly at Takht-i-Bái, Jamalgarhi, Shahr-i-Bahlol and Nogram. . . . . .

These sculptures are mostly of the class called alto-relievo, the figures being generally complete in the round, excepting those in the background of the groups. Even the single figures of Buddha are also alto-relievos, as they have invariably a nimbus or aureola round the head forming the back of the statue, which was always placed against a wall, either in a separate chapel, or between two pilasters on the basement of a stupa.

The two principal groups of ruins which have been excavated are those of Takht-i-Bái and Jamalgarhi. The former consists of a stupa surrounded by a square court-yard formed of numerous small chapels, outside which is a second court-yard surrounded by many lofty chapels, which once held colossal figures of Buddha in stucco, with raised terraces in the midst for the assembly of the abbot and monks of the fraternity. Opposite to the stupa there is a monastery with cells ; and besides it a number of other buildings, the use of which is not certain. Amongst them there are some subterranean vaults, probably for the stores of grain, and a square court-yard surrounded by a lofty wall with only one small entrance. It has been suggested that this was the place of cremation ; but I am inclined to think that it was a place of confinement for refractory monks. In Burmah at least, the bodies of the priests are always burnt in public. Some of the large ruins would appear to have been independent viharas.

The Jamalgarhi group of ruins consists of a stupa surrounded by a circular court-yard, formed of numerous small chapels of different sizes, with gaps like embrasures between them.

A staircase leads down to a large open space containing many small stupas

NO. 1



and cells, beyond which is a monastery and other buildings, the use of which is uncertain.

The great mass of the sculptures has been found in the court-yards of the stupas, in front of the lines of ruined chapels, which they once adorned. I have traced a similar arrangement at Nowgram, Shahr-i-Bahlol and Taxila. I found the ruins of several monasteries and viharas at Shahbazgarhi, near the great inscription of Asoka, which mentions the names of five Greek kings, the last being Alikasandara or Alexander of Eripus.

Of these ancient sites I have identified Shahbazgarhi as the city of Sadatta, whose cave with its two rooms and the square stone seat in front I happily discovered about two miles to the north-east. It is the Palu Sháh of Hawen Thsang, and the hill in which the cave is situated is mount Dautatak of the Chinese pilgrim and the Dadle Montes of Justinus.

Nowgram I have identified with Arnas, as it corresponds with it in all the more essential particulars recorded by the Greeks.

Takht-i-Bái is most probably the great mountain which was situated at 100 li or 17 miles to the north-west of Palu Sháh ; and Sahr-i-Bahlol 2½ miles to the south of it, I would identify as the site of the monastery of the Rishi Ekasaringa, whose love for a courtezan impelled him to carry her through the town seated on his shoulders.

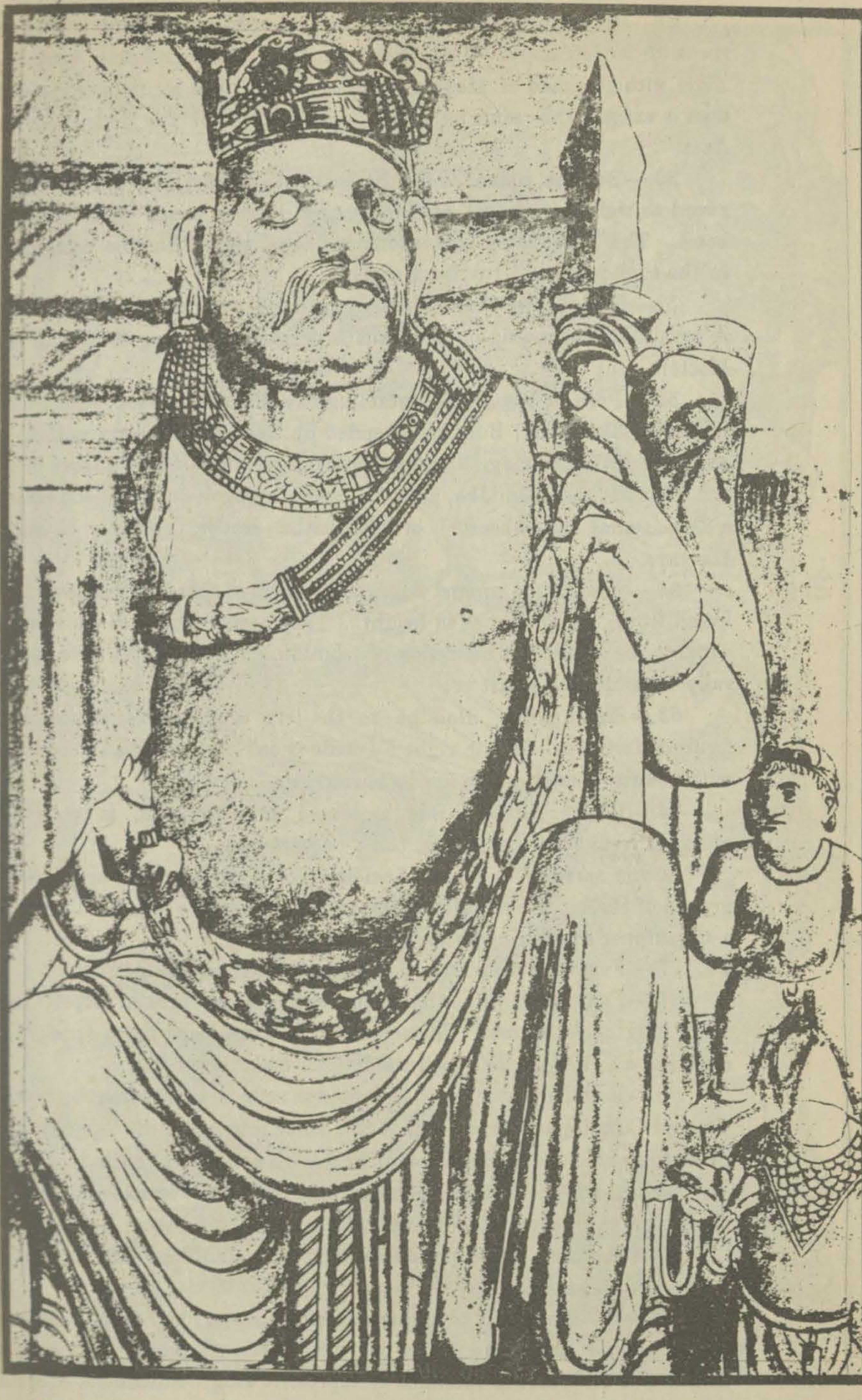
The date of the buildings may be approximately fixed by the use of Aryan letters, which I have found on many of the sculptures in single character as mason's marks, and in two cases in short inscriptions. Now the use of these characters would appear to have altogether ceased in the second century after Christ, when they were superseded by the pure Indian characters of the Gupta period. I would, therefore, assign the great mass of the Buddhist buildings, and sculptures of Gandhara to the flourishing period of Indo-Scythian rule from the conversion of Kanishka, shortly after the middle of the century before Christ, to the middle of the second century after Christ."

The following are extracts from a descriptive list of the principal Buddhist monuments in the Lahore Museum prepared by General Cunningham. The numbers given are those of the descriptive list :—

1.—Standing colossal figure of a king with long hair and moustaches, and a highly ornamented head-dress. The feet are gone, and both arms are broken ; but the statue is otherwise in excellent preservation. It was found by Dr. Bellew inside the great monastery at Shahr-i-Bahlol.

3.—Figure of a king sitting on a throne and holding a spear in his left hand. The left foot rests on a footstool. The upper part of the body is naked. The right arm is gone, but the sculpture is otherwise in excellent preservation. The head-dress is richly ornamented. The eyes, which are remarkably prominent, are cut off square. This is perhaps the most striking figure in the Lahore Museum. The design is bold, the attitude free, and the expression dignified.

6.—Standing statue of a king, with the ends of the royal riband floating outwards to the left. The left hand rests on the hip, the lower right arm is gone, but apparently the hand was raised in front in the act of addressing an audience.



21.—Helmeted figure of the Greek goddess Athene, holding a spear in her left hand. The lower right arm, which probably bore the Ægis with the head of Medusa, has been lost. The attitude of the goddess is exactly the same as is seen on the coins of the Indo-Scythian Azas.

30.—Buddha, attended by the bearded Deva-datta, who carries a sword as well as his usual staff, is letting loose a snake from his alms-bowl. This is probably the venomous Naga whom Buddha conquered in the cook-room of Uruvilva Kasyapa.

31.—Buddha, seated, addressing a large congregation of laymen. A royal figure standing on the right is presenting a long object to the Master.

56.—Portion of a frieze containing two different scenes divided by a pilaster. To the left Buddha, attended by Deva-datta, nearly naked, is addressing a Naga king, whose serpent tail is concealed by a sort of altar. To the right Buddha, attended again by Deva-datta, is addressing a *Danda-pani* (stick-bearer) or Nirgrantha leader, probably Uruvilva Kasyapa.

58.—A squatted winged figure. Numbers of these figures have been found from 4 to 16 inches in height. They were arranged in rows to support the lowermost moulding of a building. The figures were generally separated by pilasters.

63.—Small panel. Buddha to the left is addressing a prostrate figure before him. On the right a female is coming through a door-way, with a water vessel under her left arm.

74.—Upper frieze. Buddha seated in meditation, is receiving offerings from six worshippers, three on each side.

Lower frieze. A series of small niches apparently arranged in groups of three : the middle niche containing a figure of Buddha with a worshipper in each niche to the right and left.

77.—Female sitting on a lion, and playing a 3-stringed lute.

87.—Fragment. Buddha is presenting some broken object to a Naga king under a tree. The serpent tail of the Naga is, as usual, concealed in an altar above which the human body rises.

90.—Buddha seated, with two figures on each side presenting bowls. General Cunningham believes that this scene represents the "four kings" presenting precious bowls to Buddha after his attainment of Buddhahood.

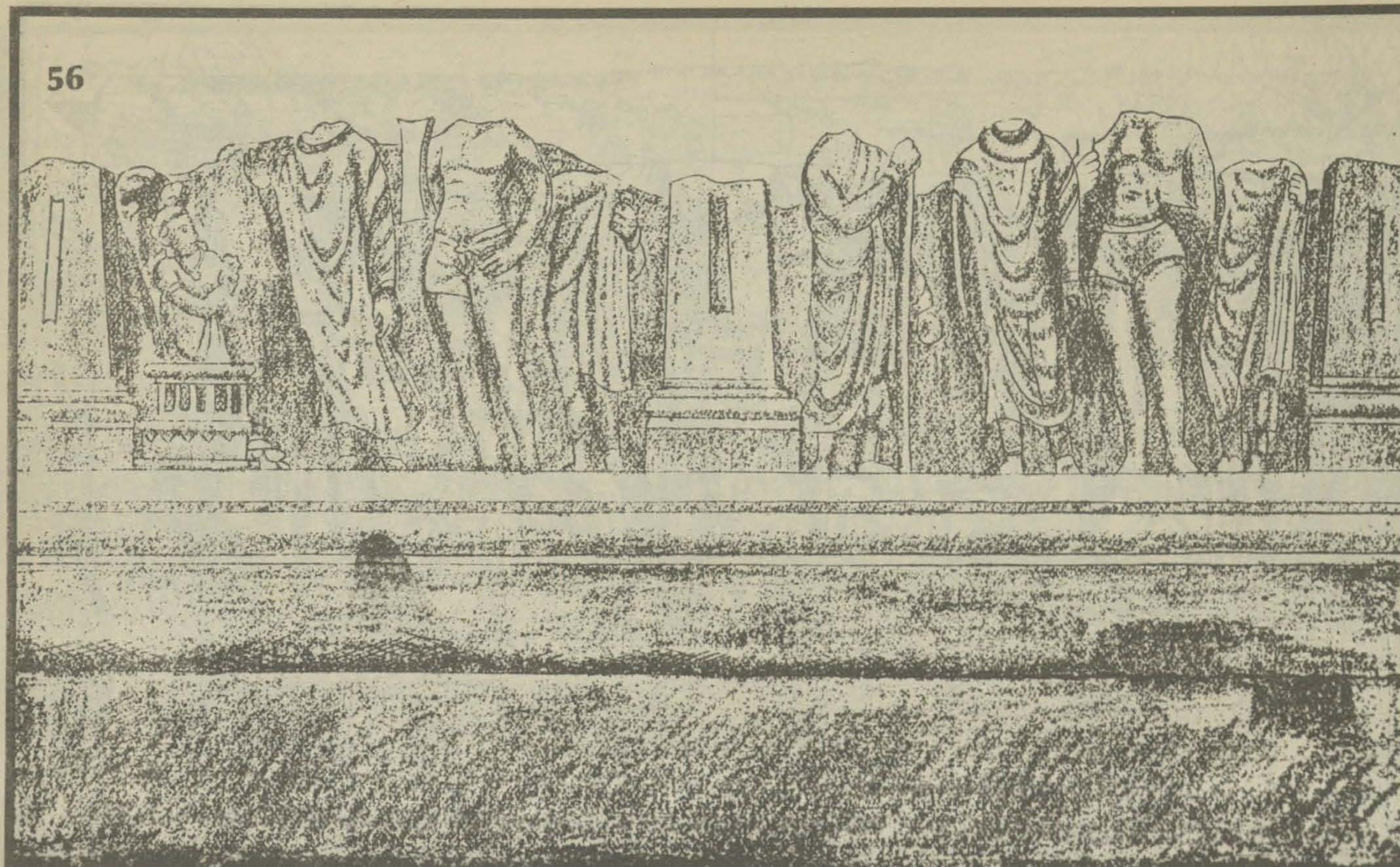
93.—Buddha, seated, teaching. On the left a female approaches, carrying a tall vessel as an offering.

97.—Buddha, seated, addressing two standing figures. Each figure has a nimbus round the head.

101.—A king with two queens seated on a long couch. To the left an ascetic holds an infant on his knee. General Cunningham thinks this sculpture is intended to represent king Suddodhana with his two wives, Maya Devi and Prajapati, seated on the couch, while the holy ascetic, Asita, holds the infant Buddha on his knee.


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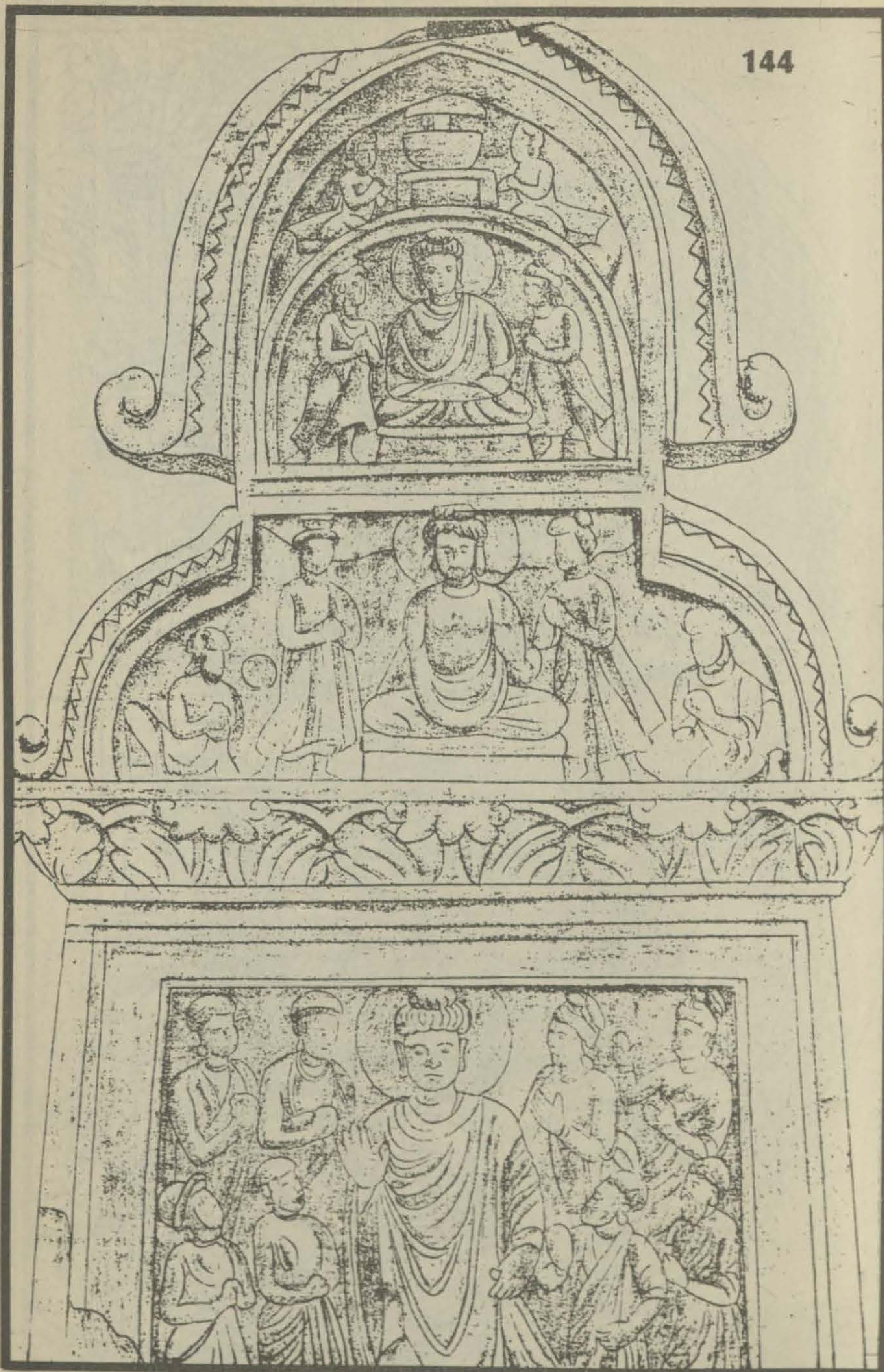



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105.—Prince Siddhartha, seated in meditation under the Bodhi tree at Bodh Gaya. A bare-headed figure to the right, with right shoulder bare; to the left a standing figure with highly ornamental conical hat. A very curious scene.

116.—Small sculpture representing Prince Siddhartha's groom, Chanda, leading his famous horse, Kanthika, on which he escaped from his family at night.

119.—This small panel contains one of the most curious sculptures in the Lahore Museum. It appears to represent the torturing of a Buddhist monk, who is fastened to a stake, with his arms bound behind him and a collar round his neck. His head is shaved and his only dress is the kilt, or *sanghati*. To the right two men are kneeling before him with joined hands. A man seated behind the monk is apparently cutting open the calf of his right leg, while a standing figure behind seems to be throwing a large stone at the victim.

120.—Two panels of a small frieze. On the right is a fire altar with two attendants feeding the flame with oil. On the left is a bearded fire worshipper, seated on a throne, with an attendant bringing some fruit as an offering, apparently either a pine apple, or a custard apple.

121.—Two royal persons, seated together on a long couch, or throne, with a large party in attendance. Behind each king there is a servant waving a diamond shaped fan. On each side are two persons of rank seated; but the figure on the extreme left has a nimbus round his head, and is probably a holy person.

135.—Royal figure, probably Prince Siddhartha, hands and feet gone. This fine statuette was extracted by Dr. Bellew from the stupa at Shahr-i-Bahlol, near Takht-i-Bái. It was imperfect when found.

137.—Portion of the gable end of a chapel. A party of royal persons approach Buddha with offerings. A figure with hands joined is seated on the capital of a pilaster, the shaft of which formed the side of the lower room of the chapel.

139.—Bearded figure seated on a throne, with a fire altar on the pedestal. On each side are two figures with offerings. In front of the figure are five fruits which look like custard apples. The principal figure seems to be one of the fire-worshipping opponents of Buddhism.

144.—A very complete representation of a gable fronted chapel comprising 4 compartments. At the top is Buddha's alms-bowl under, an umbrella. In the next panel Buddha is seated in abstraction; and in the two lower panels he is addressing his followers.

184.—Female guard carrying a spear. Similar to the figures seen in the palace of Prince Siddartha. This sculpture was obtained by Major General Cunningham in 1847 in the grand old fortress of Ranigat.

197.—Small panel of frieze. Buddha standing in the middle, with Deva-datta on his left hand, behind whom is a shaven-headed monk.



On Buddha's right are three females, and in front there is a male figure prostrate at Buddha's feet.

209.—The lower panel represents Prince Siddharta riding through the streets of Kapilavastu, when he encountered one of the four predictive signs.

210.—Small panel of frieze. Birth of Buddha. Maya Devi is standing under the Sal tree holding one of its branches. On her left side is Prajapati, her half-sister, on whom she is leaning for support. On her right side is Brahma receiving the infant prince as he springs from his mother's side.

220.—Birth of Buddha. Maya Davi is standing under the Sal tree, as usual, with Prajapati supporting her on the left side, and the god Brahma, receiving the infant prince, on her right side. There is a nimbus round Brahma's head, and a similar nimbus round the head of the figure behind him, who is therefore most probably Indra.

348—Fragment. Male and female, both heads gone—the female with a short jacket, long petticoat, and large anclets.

376.—Panel of small frieze. The *Nirvána*, or death of Buddha, who is represented in the usual position, lying on his right side, with his right hand under his head. Three Sal trees are in the background to represent the forest, several worshippers are in attendance.

384.—Two scenes on a frieze divided by pilasters. *To the left.*—Buddha, attended by Deva-Datta, is addressing a Naga, whose serpent tail is hidden by a sort of altar from which the human body rises. *To the right*—Buddha, attended by Deva-datta, is addressing an unknown male figure. A good piece of sculpture.

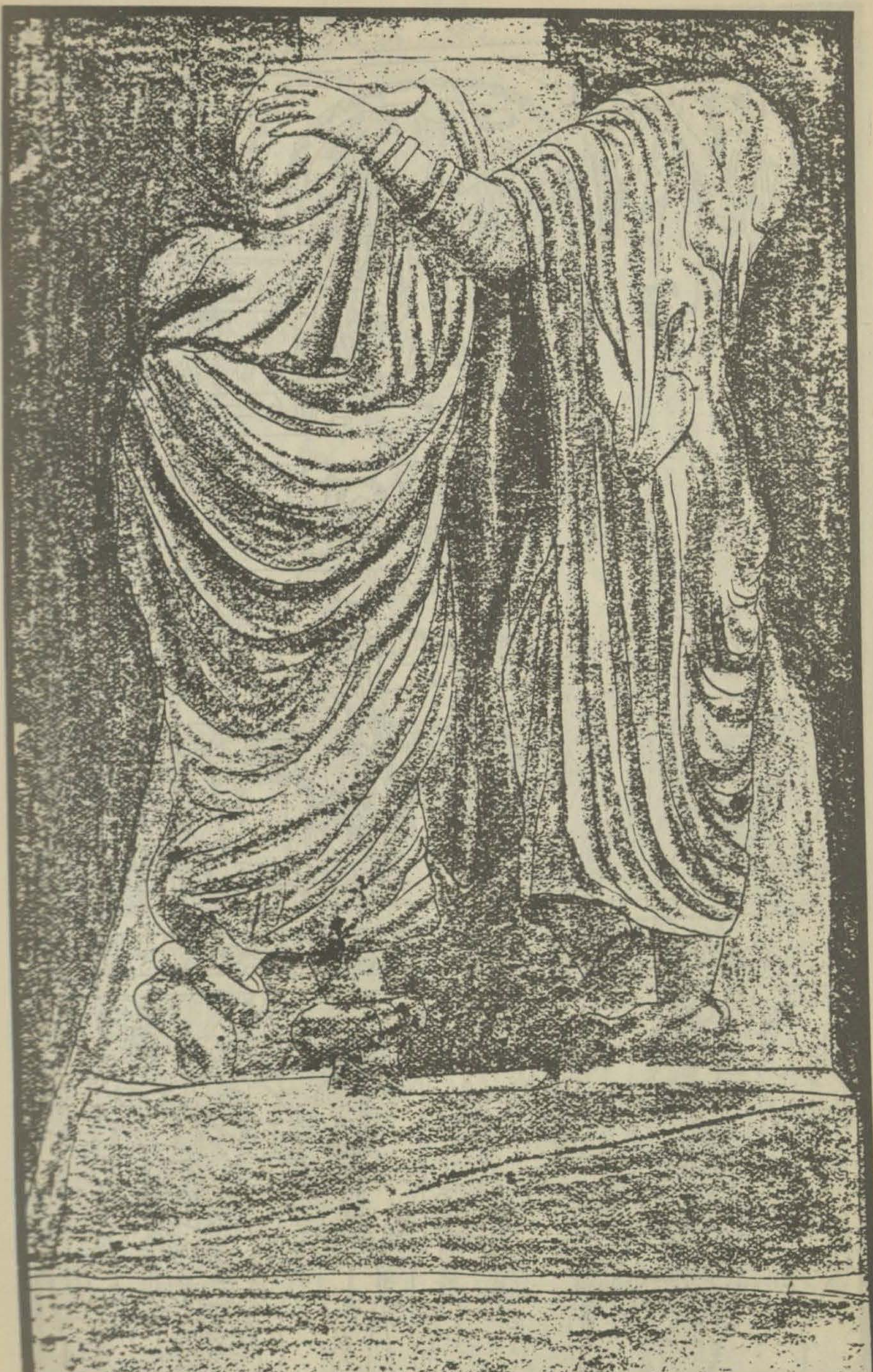
463.—Sculpture in three tiers, representing scenes in the life of Prince Siddhártha. In the upper tier the Prince and his wife Yasodhara are seated together in the middle, while two girls dance in the side niches. In the middle tier the Prince is seated alone in the middle niche, while his horse is waiting ready for him in the left niche. In the right niche stands a female guard holding a spear. In the lower niche the Prince is seen riding out attended by an archer, and a man carrying an umbrella.

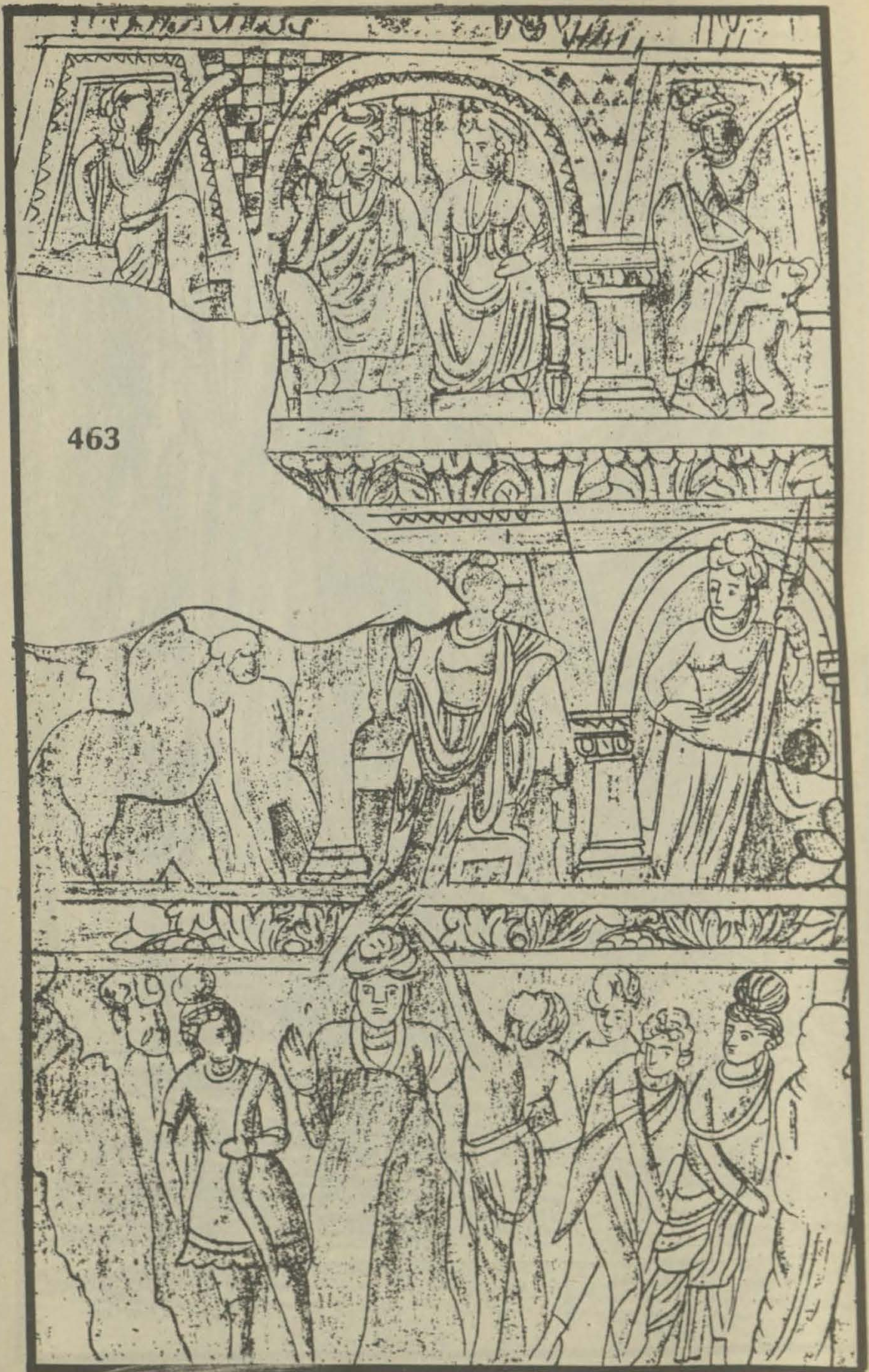
464.—The upper scene represents one of the most famous miracles of Buddha. The fire worshippers, all bearded, were prevented from lighting their fire altar by Buddha's mere wish. Afterwards the fire was lighted spontaneously at Buddha's wish; and lastly the fire could not be extinguished until Buddha wished it. It is this last scene which is here represented, where the fire worshippers are pouring vessels of water on the altar to put out the fire.

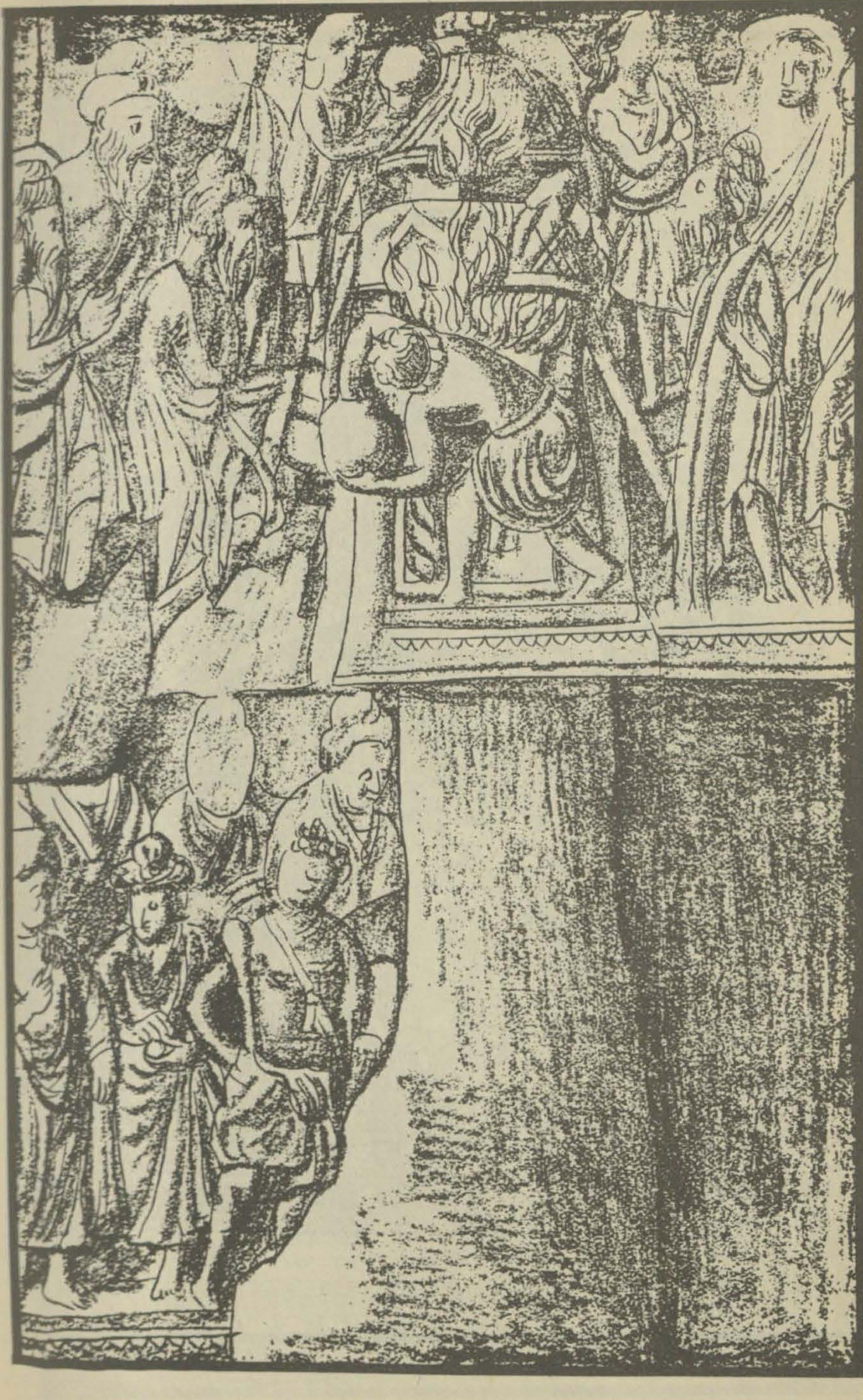
The lower scene is incomplete. The figure of Buddha is missing; but Deva-datta is an attendance with his curious staff.

534.—The gable end of a chapel, the lower part of which is missing except the capitals of the pilaster on each side.





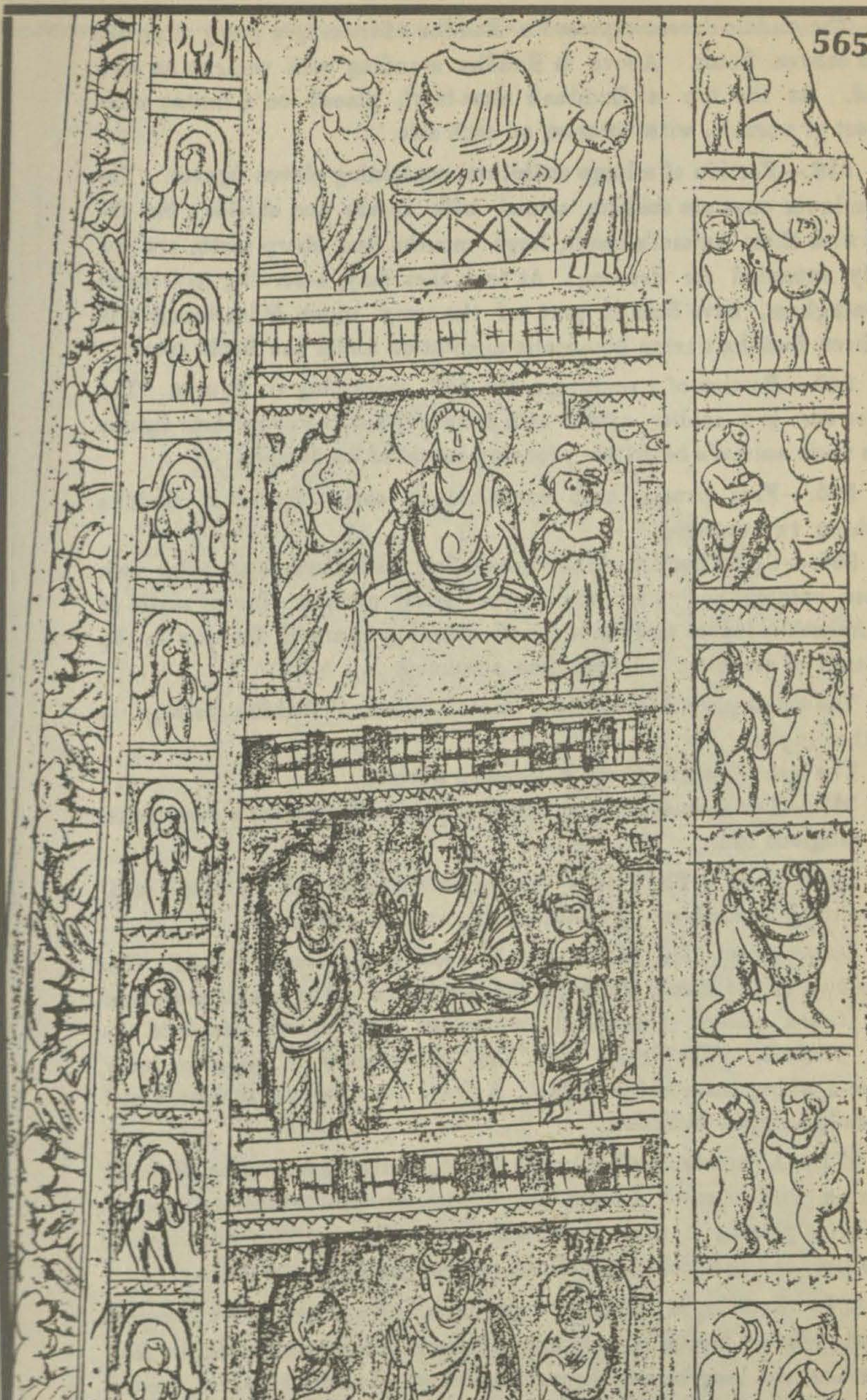

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The middle scene represents Buddha addressing a party of monks with shaven heads. Above is Buddha standing with votaries on each hand. At the top is Buddha's alms-bowl, placed on a throne as an object of worship, with votaries on each side.

538.—Portion of a large sculpture, containing eleven figures. The three lower ones are soldiers armed with spears and shields; but the rest with their animal's heads, large mouths and sharp teeth, are probably intended for demons. As such they may, according to General Cunningham, have formed part of the army which *Mára* brought to frighten Buddha during his ascetic meditation under the Bodhi tree.

545.—Portion of a sculpture No. 538, containing six figures. The lower one is a soldier armed with a sword, but the upper four figures with their animal's heads are probably intended for demons.

565.—Five panels, each containing a seated figure of Buddha teaching two votaries.

566.—Upper portion of the capital of an Indo-Corinthian pillar with corner volutes and Acanthus leaves nearly perfect. In the midst of the Acanthus leaves there is a small standing figure of Buddha in the lattitude of teaching. A very fine specimen.

The small piece below with a seated figure of Buddha belongs to another capital.

The line of dentils above belongs to a frieze.

567.—Two scenes in the story of Prince Siddhartha's assumption of a religious life.

Upper Scene.—The Prince resting on a couch, with his wife Yasodhara sitting beside him. Female musicians in attendance.

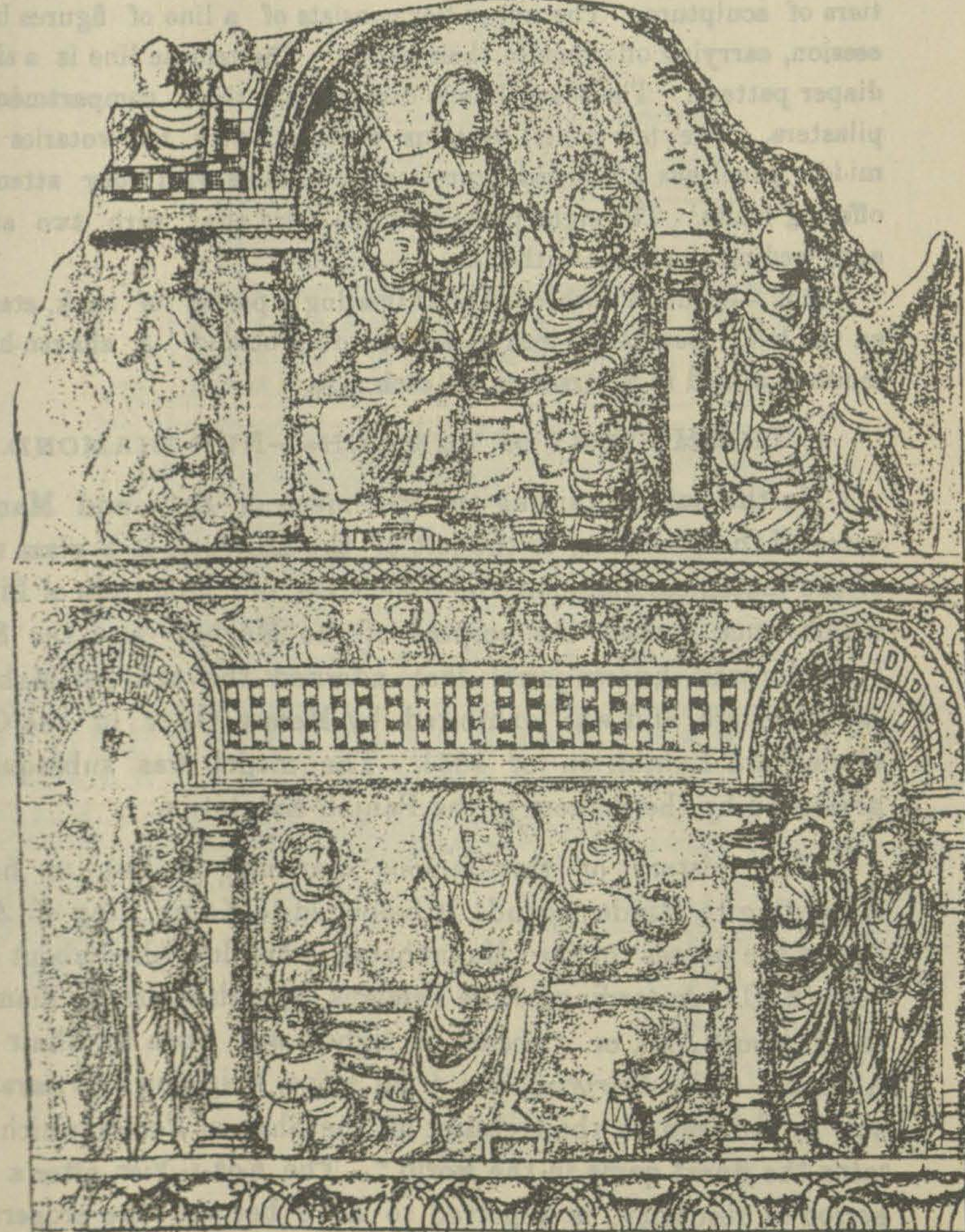
Lower Scene.—The Prince and Princess have changed places. She is sleeping on the couch, while he sits beside her. The female musicians have fallen asleep. Female guards, armed with spears, stand in the side porches. (The Prince took this opportunity of slipping away without taking leave of his wife). A very fine piece of sculpture and generally in good condition.

572.—A nearly perfect piece of sculpture, representing Buddha teaching, with a crowd of attendant figures, amongst whom are two flying Devas placing a garland on his head. This is a very fine piece of sculpture, and in excellent condition, except the left lower corner.

586.—Buddha, attended by Deva-datta and a young monk carrying a bowl. Before him is a long-haired prostrate figure, clasping his feet, while a second long-haired figure offers him a bunch of flowers; to the right a third long-haired figure, with a gourd in his right hand, is receiving a bunch of flowers from a woman in front of a door-way.

589.—Portion of frieze in two tiers. The upper tier has two niches, one containing a figure of Buddha, seated in abstraction; the other containing a votary, kneeling in adoration. The lower tier shows

567



a man prostrate at the feet of Buddha, who is attended as usual by Deva-datta.

590.—Highly ornamented chapel. The lower part is lost, but the capitals of the side pilasters still remain, as well as the flat dome, surmounted by a tall upper dome.

600.—Buddha, placing his right hand on the head of an elephant, with Deva-datta looking on from behind. This scene, probably represents the story of the Malagiri elephant, which was intoxicated by Deva-datta for the purpose of killing Buddha. The elephant was sobered on meeting Buddha, and bowed down before him.

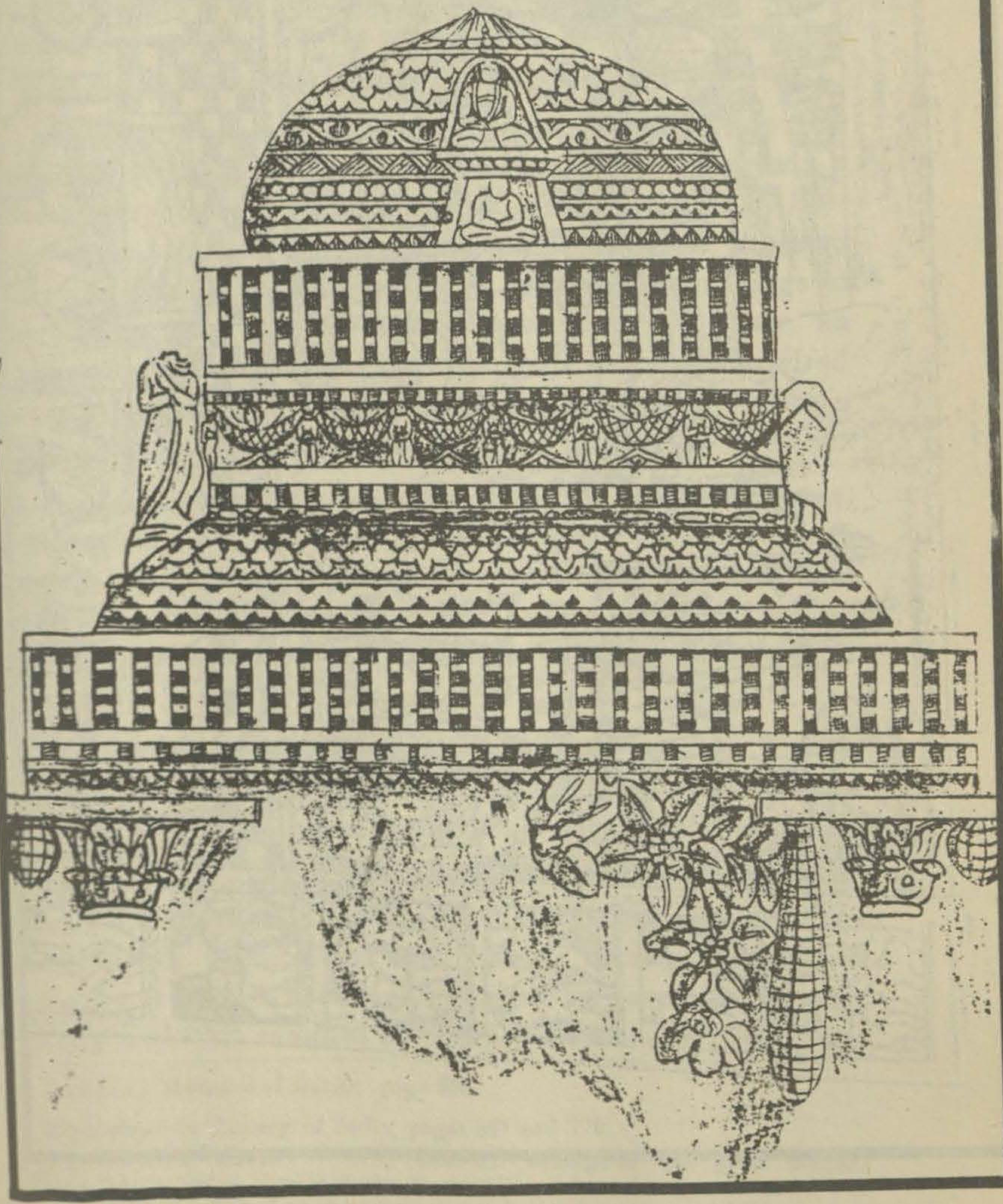
611.—Portion of the circular part of a stupa, decorated with three tiers of sculpture. The upper tier consists of a line of figures in procession, carrying offerings in their hands. The middle line is a simpler diaper pattern. The lower line is divided into three compartments by pilasters. The left panel contains a stupa, with two votaries: the middle panel has a bearded figure seated at table with four attendants offering fruits. The right panel contains a fire altar with two attendants feeding the flame with oil.

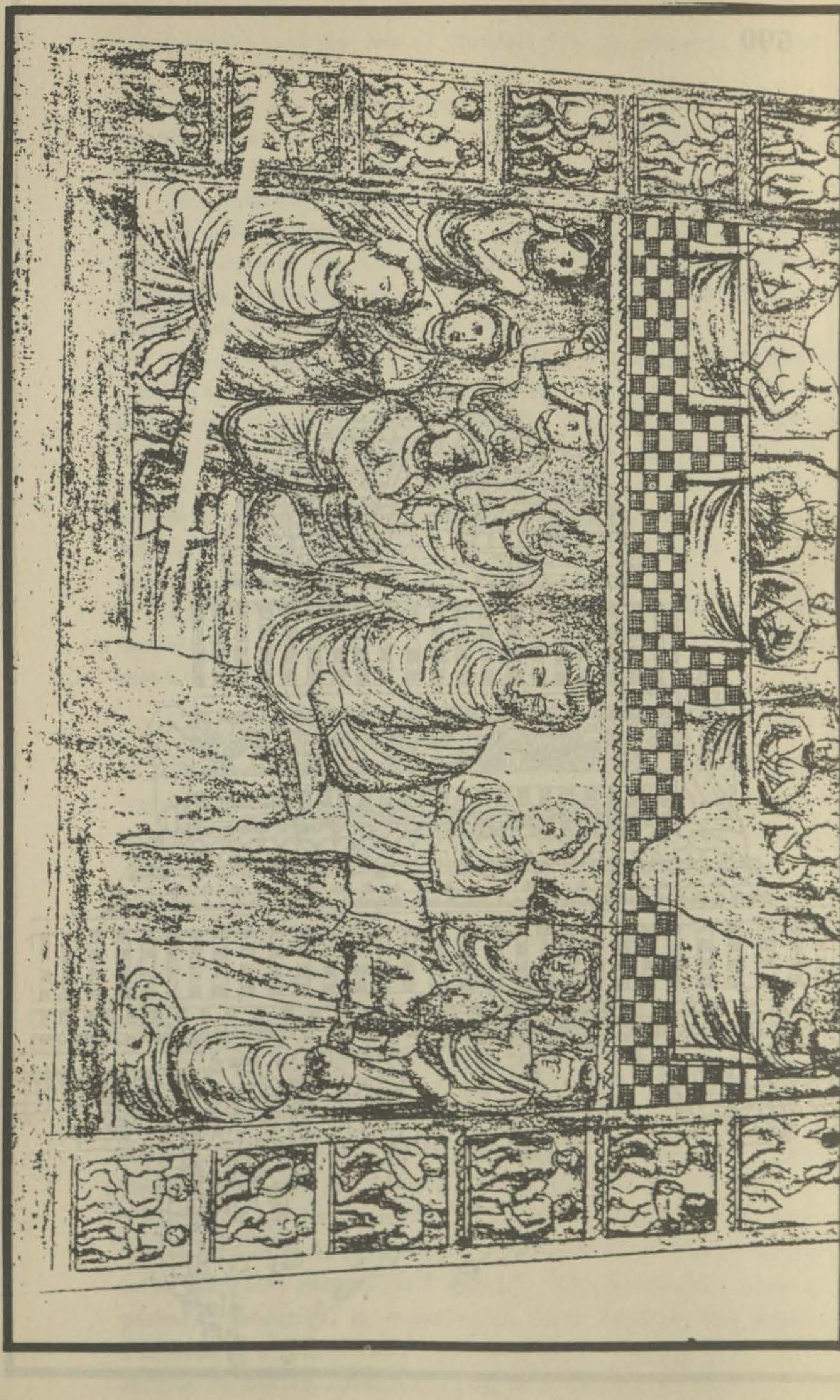
952.—Buddha enthroned is addressing a person of rank, standing on the left. Several on-lookers are standing behind. A shaven-headed monk is seated in abstraction on each side.

THE HISTORY OF THE KOH-I-NUR DIAMOND.

In the hall containing the specimens of Arts and Manufactures of the Province, to the left of the Museum, is a glass model of the matchless diamond, the *Koh-i-Nur*, or " Mountain of Light ", which once graced the sceptre of the Moghals and the Sikhs. It is the well known jewel that adorned the arm of Mahárája Ranjit Singh, and was exhibited by Messrs. Osler in the Great Hyde Park Exhibition of 1851. The model was subsequently presented by the makers to the Panjáb Exhibition.

The history of this famous diamond, is lost in fiction. According to Hindu legends, it belonged to Kama, king of Anga, one of the heroes of the Mahabharat who flourished about 3000 years B. C. According to the Persians, it, with the sister diamond the *Darya-i-Nur*, or " ocean of light," was worn by their king Afrasiab. The *Darya-i-Nur*, a flat stone, weighing 186 carats, is now in Teheran, in the treasury of the Sháh of Persia, which contains the finest gems in the world.* The *Koh-i-Nur*, after a long period of obscurity, is reported to have become the property of Bikramajit, a Hindu Rája of Gwalior, who, having been called to service by Sultán Ibrahim, *Lodi*, in the battle of Pánipat, fought





and fell heroically by the side of the Sultán in that memorable battle (1526 A. D.) The family of the late Rája and the heads of his clan were at that time at Agra, holding the city in the name of Ibrahim. Humáyún, who, after the victory, had been sent forward to Agra to occupy that city, out of clemency, prevented the ancient family from being plundered and behaved generously towards them. They, in return, showed their gratitude by presenting, of their own accord, a quantity of jewels and precious stones. "Among them," writes Sultán Bábar, "was one famous diamond which had been acquired by Sultán Alá-ud-dín." "It is so valuable," adds the Emperor, "that a judge of diamonds valued it at half of the daily expense of the world. It weighs about eight *miskals* (or 320 *ruttis*). On my arrival here, Humáyún presented it to me as a *Peshkash*, and I gave it back to him as a present."*

It would thus appear that, when the diamond was made over by the family of Rája Bikramajit to Humáyún, it had already a recorded history, having, in that year, 1304, been acquired by Sultán Alá-ud-dín, *Khiljai*, from the Rája of Malwá. How it passed again from its Muhammadan possessors to the Hindu kings of Gwalior, is not clear; but we have the authority of Bábar, an acute observer, to establish the identity of the diamond acquired by his son with that which, nearly two centuries before, had been won by the Khiljai sovereign from its Hindu owners.

A diamond, called "matchless" by Bernier, had been presented to Sháh Jahán by Mír Jumla, the minister of Abdullá Kutb Sháh, of Golkonda, originally a diamond merchant, who had been won over by Sháh Jahán. The Mír made the present on receiving the command of an army for the conquest of Golkonda, in 1656 or 1657.†

Aurangzeb showed his State jewels to Tavernier, the French merchant and jeweller, in 1665; and the traveller saw among these the diamond which, as ascertained by him, weighed then 319½ *rattis* ($279\frac{9}{16}$ carats).‡ This diamond Tavernier calls "the great Moghal diamond," and there is no doubt that it is identical with Bernier's diamond, styled "matchless," and Bábar's diamond, mentioned in the *Tuzkar-i-Bábari*, the weight, as found by Tavernier, coinciding exactly with that recorded by Báber. Tavernier writes, "the

* Erskine's Memoirs of Bábar, page 308.

† Elphinstone's History of India, pages 357 and 373.

‡ The traveller writes: "This diamond belongs to the great Moghal who did me the honor to have it shown to me with all his other jewels, and I was allowed to weigh it. When in the rough it weighed 907 *rattis* or 793⅝ carats." —*Tavernier's Travels*, page 123.

Great Moghal diamond weighs $279\frac{9}{16}$ carats, is of purest water, good form, and has only a small flaw which is in the edge of the basal circumference of the stone." The value he estimates at 11,723,278 *livres*, which is equivalent to £879,245-18-1½.*

When, in 1739, Nádir Sháh sacked Delhi and wrested from Muhammad Sháh, the feeble descendant of Aurangzeb, his crown jewels, he saw among them the famous diamond on which he conferred the title *Koh-i-Nur*, the most appropriate name for the diamond described by Bábar and Tavernier. This was the first time in its history that the diamond came to be called by a special designation.†

On the murder of Nádir Sháh at Fattehabád, in Khorasán, in 1747, the diamond passed with the throne to his nephew, Ali Kuli Khán, *alias* 'Ali Sháh, who, in the words of Sir William Jones, "eager to possess the treasures of his uncle and panting for the

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* *Tavernier's Travels*, page 97.--Erskine, Professor Maskelyne and General Cunningham, are all agreed that the "great Moghal diamond" of Tavernier was the same as Bábar's diamond. In a long article, written by Mr. V. Ball as Appendix I to his admirable translation of "Tavernier's Travels," that writer has attempted to throw doubt on this identity, on this ground, chiefly, that the *rattis* of Bábar's time were different from the *rattis* of the time of Sháh Jahán or Aurangzeb. But *ratti* (the seed of *arbus precatorius*), being the product of India, and having been in use as a measure of weight from the time of the Hindus, I don't think there could ever have been any mistake as to its weight, known throughout India as equal to eight barley-corns. No greater praise was ever concurrently bestowed on any other diamond in the world by writers of different nationalities at different periods of history, and the weights, subsequent to mutilation, of "Bábar's diamond," and "the great Moghal diamond," agree so exactly that any attempt at confusing the peerless diamond with others must be regarded as an act of gross injustice to the fame which it has worthily won for unrivalled splendour among the diamonds known to the civilized world. It is useless puzzling the reader with a dozen names of other celebrated diamonds of the world, such as the Duke of Tuscany's diamond, otherwise known as the Austrian Yellow, or the Florentine, weighing nearly $133\frac{4}{5}$ carats, or the Emperor of Russia's diamond (which was originally the eye of an idol at Seringham), or the *Darya-i-Nur*, now in the Royal Treasury of Ispahán. All are admittedly of much smaller weight than the *Koh-i-Nur*, even in its mutilated condition, and of inferior lustre.

The link is wanting to show how the diamond passed from the hands of the Moghals to Mír Jumla: but it is probable that the confusion that followed Humáyún's disastrous flight to Persia, had greatly to do with it, and we see it possessed by a man who, before figuring prominently in the politics of the Deccan, was well known in India in those times as a dealer in diamonds.

Tavernier admits that it was found in the mines of Kolhur in Golkonda; but he is evidently misinformed when he says that the mine had been opened only one hundred years previously. Tavernier, though one of the best authorities on the subject of jewels, was no good geographer, and possessed little knowledge of the language of the country, which compelled him to engage the services of interpreters. Mr. Ball's description of his weak points as a traveller is vivid, but nevertheless he is admitted on all hands to be an excellent judge of jewels, and his statement as to the weight, lustre, surpassing beauty, and size of the great diamond is of much significance.

† There is no truth in the story told by Bosworth Smith (the Biographer of Lord Lawrence) and others, representing Nádir Sháh as having changed turbans with Muhammad Sháh and having taken the diamond along with the turban.

delights of a throne," had caused his assassination. 'Ali Sháh having been blinded and deposed, the diamond came into the possession of his successor, Sháh Rukh Mirza, grandson of Nádir Sháh, who retired to his castle at Meshed. There he was made prisoner by Agha Muhammad, who, in vain, tortured him to induce him to surrender the invaluable diamond. Sháh Rukh, in 1751, bestowed it on Ahmad Sháh Durráni, as a reward for his services. On Ahmad Sháh's death, it was inherited by his son and successor, Tymúr Sháh, who dying in 1793, it passed, with the crown jewels, to his eldest son, Sháh Zamán. The latter was subsequently blinded and deposed by his brother, Sháh Mahmúd; but he contrived to retain the diamond in his custody until finally it came into the possession of his third brother, Sháh Shuja. According to Elphinstone, it had been found concealed, with other jewels, in a wall of the cell which Sháh Zamán had occupied in his confinement. When Mr. Elphinstone met Sháh Shuja at Pesháwar, he saw it in a bracelet worn by the Sháh on his arm, and he alludes to it as a diamond figured by Tavernier.

In March, 1813, Sháh Shuja came to Lahore with his principal wife, Wafa Begam. Half-guest and half-prisoner of Ranjit Singh, that greedy monarch, with whom, in advanced years, the hoarding of treasures had become almost a passion,* compelled him to surrender the *Koh-i-Nur*,† on a promise to pay three lakhs of rupees in cash and grant of a *jagir* of Rs. 50,000 per annum, with a promise of aid in recovering Cabul. The touching incident which led to the surrender of the diamond by Sháh Shuja to the Sikh ruler, is thus described by persons who were eye-witnesses to the scene:—

On the 1st of June, 1813, the Mahárája sent Faqir Aziz-ud-dín, Bhai Gur Bakhsh Singh and Jamadar Khoshál Singh to Sháh Shuja to demand the diamond. The Sháh returned for answer that the Mahárája should come to take the diamond himself. Ranjit Singh, on hearing this, cheerfully mounted his horse, and, escorted by troops on the right and left, and taking with him a sum of Rs. 1,000 in cash, repaired to Mubárak Haveli, the Sháh's residence. His Afghán Majesty received the Mahárája with great dignity. Both being then seated, a solemn pause ensued, which lasted nearly an

* The treasure hoarded by Ranjit Singh amounted at his death to about eight *krores* of rupees in cash, or the same number of millions of pound sterling, with jewels, shawls, horses, elephants, &c., to the amount of several millions more.—*Vide* "An account of the country of the Sikhs," by Lieutenant-Colonel Steinbach, page 16, London, 1846.

† The means adopted by the one-eyed monarch for the accomplishment of his design were infamous to a degree that has stained the name of Ranjit Singh as the most selfish and avaricious sovereign known to Eastern history. For two days the Sháh's family were deprived of all nourishment, and His Majesty, with his wife and children, suffered absolute deprivation.—See Murray's Life of Mahárája Ranjit Singh, compiled by Henry T. Prinsep, pages 96 and 97, Calcutta, 1834.

hour. At length, the patience of Ranjit Singh being exhausted, he whispered in the ear of one of his attendants, who reminded the Sháh of the object of the meeting. The Sháh returned no answer, but made a signal with his eye to one of his servants, who retired, and, after a while, brought in a small roll which he placed on the carpet at an equal distance between the two chiefs. Mutual friendship was declared, and an exchange of turbans took place, as a token of perpetual amity between the two.* The roll being then unfolded, Ranjit recognised the diamond and asked the Sháh its price. The vexed Sháh replied, " Its price is *Lathi* (heavy stick). My forefathers obtained it by this means; you have obtained it from me by many blows; after you a stronger power will appear and deprive you of it using similar means." The Mahárája was not upset by these remarks, but quietly put the diamond into his pocket and forthwith retired with his prize.

On returning to his palace, the Mahárája held a grand Darbar, and the city was illuminated in honor of the occasion; but not a lamp was lit in Mubárak Haveli, the gloomy residence of the exiled and unfortunate Sháh Shuja. The promise made by Ranjit Singh to the Sháh, it need hardly be said, was never fulfilled.

Ranjit Singh had the diamond set between two large diamonds about half its size. He wore it on State occasions, and it is referred to by many European visitors to Lahore as the most brilliant and handsome in the world.†

Two hours before his death, Ranjit Singh sent for all his jewels, and among other bequests, he, with a view to securing peace in the next world, directed that the *Koh-i-Nur* be sent to the temple of Jagannath, in the south of Bengal, to adorn the idol of that name, and expressed his readiness to throw water on it with his own hands as a sign of bequest, but Missar Beli Ram, who was in charge of the *Toshakhána*, or Royal Wardrobe, refused to deliver up the diamond, on the ground that it was the property of the Crown, and must descend with it to the rightful heir.

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* See the Autobiography of Sháh Shuja, chapter 25. The Sháh's account of the method of extorting the diamond is more favorable than Captain Murray's account.

† The Honourable H. W. G. Osborne, Military Secretary, to the Earl of Auckland, Governor General of India, who had been sent with a friendly mission to Lahore in 1838, writes of it:—" After half an hour's gossip (with Ranjit Singh) on various subjects, I put him in mind of his promise to show me the great *Koh-i-Nur*, which he immediately sent for. It is certainly a most magnificent diamond, about an inch and a half in length, and upwards of an inch in width, and stands out from the setting, about half an inch: it is in the shape of an egg, and is set in a bracelet between two very handsome diamonds of about half its size. It is valued at about three millions sterling, is very brilliant and without a flaw of any kind.—" *Court and Camp of Ranjit Singh*," page 202.

When, after the death of Kharak Singh and Naunehál Singh, the pretensions of Mái Chand Kour, widow of the former, having been set aside, Sher Singh was declared sovereign of the Panjáb, Gulab Singh went to pay his respects to the new Mahárája, "to whom, with his own hand, he delivered, as a token of homage and as a proprietary gift, the great diamond called the *Kohi-Nur*, which he had contrived to secure."*

On the conquest of the Panjáb by the British, and the abdication of Mahárája Dalíp Singh in 1849, the diamond was formally made over to the Board of Administration for the affairs of the Panjáb, at one of its earliest meetings, and by it committed to the personal care of Sir (afterwards Lord) John Lawrence. A strange incident now occurred in the history of the diamond, which has been graphically described by Bosworth Smith, in his *Life of Lord Lawrence*. Indifferent to the conventionalities of life, and one who never cared to wear the jewels (the orders and clasps) that he had won, and, when pressed in this particular, put them in the wrong place, Sir John was not a likely man to take any very great care of the jewel that had been entrusted to him by his colleagues of the Board. Anyhow, half-unconsciously, he thrust the small tin-box which contained the diamond into his waist-coat pocket, and then forgot all about it. He changed his clothes and threw the waist-coat aside, quite forgetful of the inestimable treasure it contained. About six weeks later, a message came from Lord Dalhousie, saying that the diamond was to be sent to Her Majesty the Queen. Recalling the circumstance to his mind, Sir John hurried home, and, "with his heart in his mouth, sent for his old bearer, and said to him: 'Have you got a small box which was in my waist-coat pocket some time ago'? 'Yes, *Sahib* !,' the man replied: '*Dibia* (the native word for it), I found it and put it in one of your boxes.' Upon this, the old native went to a broken down tin-box and produced the little one from it. 'Open it,' said John Lawrence, 'and see what is inside.' He watched the man anxiously enough, as, fold after fold of the small rags was taken off, and great was his relief when the precious gem appeared. The bearer seemed perfectly unconscious of the treasure which he had had in his keeping. 'There is nothing here, Sahib,' he said: 'but a bit of glass.' "†

Mr. Bosworth Smith was told on good authority that the jewel had passed through one or two other striking vicissitudes before it was safely lodged in the British Crown.

* Smyth's History of the reigning family of Lahore, page 63.

† Life of Lord Lawrence, pag es 285-6.

The Governor-General, the Marquis of Dalhousie, took the diamond to Bombay in 1850, and entrusted it to Lieutenant-Colonel Mackeson, C. B., and Captain Ramsay, who sailed with it to Europe. They handed it over to the Board of Directors; and, on 3rd July, 1850, it was formally presented to Her Majesty the Queen by the Deputy Chairman of the East India Company. The gem, as already noted, was exhibited at the first Great Exhibition in London, in 1851. In 1852, it was re-cut in London, at a cost of £8,000, by Messrs. Garrad, who employed Voorsanger, a diamond-cutter, from M. Coster's *atelier* at Amsterdam. The actual, cutting lasted thirty-eight days and reduced the diamond to $106\frac{1}{16}$ carats.

From the account previously given, it is manifest that the diamond was ignominiously acquired by Ranjit Singh. Sháh Shuja, a vanquished king of a foreign neighbouring country, had repaired to the Sikh Court, as a refugee, and was received as a guest. According to the custom of Eastern countries, established from time immemorial, he was entitled to protection and assistance, and the rendering of such assistance would have been an honor to the king whose support had been implored. But it was reserved for Ranjit Singh to violate international law, and set aside time-honored custom. He robbed and ill-treated, he starved and insulted, his innocent guest, who had put faith in him, and, by depriving him of the diamond, tarnished his name as a guest-robber.

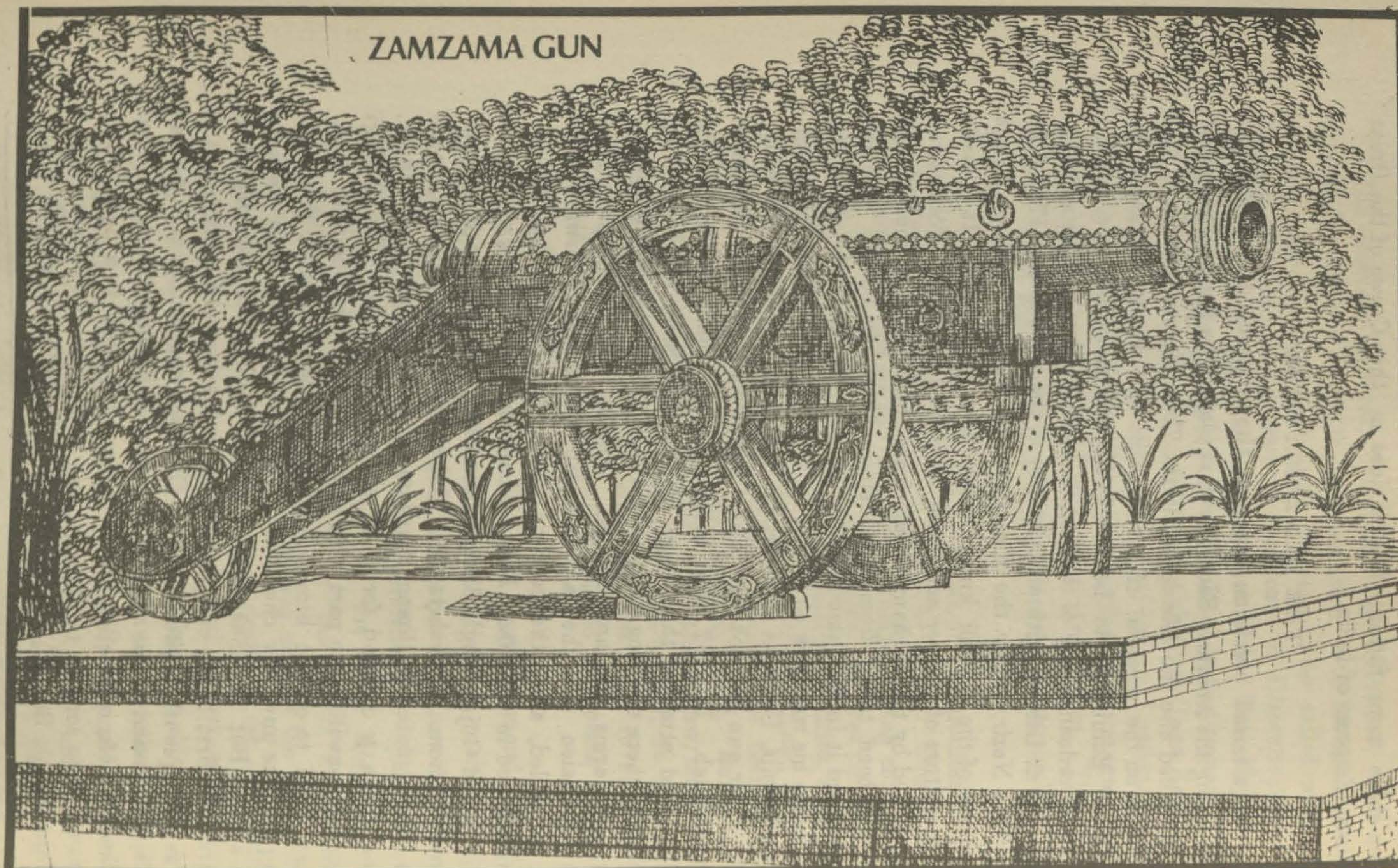
But Providence had reserved the great diamond for the ultimate possession of the British Crown. Nothing could, therefore, be more than appropriate that it should be taken from its plunderer, and his successors, and as the propertry of the Crown (having formed the most shining gem of the crown of the Great Moghal), should be restored to the rightful Ruler of the Land. Its possession by the Crown of Great Britain in no way adds to the lustre of the British Empire in Hindustán, whose glories, most important by far, are the triumphs of peace, of law and settled order, nor does it detract any thing from that lustre; but the chief glory of the imperial diamond lies in the fact that it is worn by the Lady Queen whose equal in virtue, piety and generosity, the world has not seen and whose ear is open to the complaint of the humblest of her subjects. Neither in the magnificent Peacock Throne of the Great Moghal, nor in the glittering uplifted sword of the Afghán, or the flashing armlet of the Durráni or the Sikh, did the ancient

gem shine more fittingly than it does in the Crown of the Great Queen, Empress of India.

THE ZAMZAMA GUN.

On a raised platform, opposite the entrance to the Museum and facing the Anarkali Sadr Bazar, is placed the famous Zamzama* gun, called also the *Bhangian Wala Top.* It was placed in this position on the occasion of the visit of His Royal Highness the Duke of Edinburgh to Lahore, in February, 1870. The ancient piece of ordnance, one of the largest specimens of casting in India, was cast at Lahore, with another gun of the same size, in 1757 A.D. by Sháh Nazír, under the directions of Sháh Wali Khán, Prime Minister of the Abdali king Ahmad Shah, *Durrani.* It is made of a mixture of copper and brass, obtained by *Jazia* (capitation tax levied by the Muhammadans from the infidels), a metal vessel having been taken from each Hindu house in Lahore. Ahmad Sháh used it in the famous battle of Panipat, in 1761. After the battle, on his way back to Cabul, he left it at Lahore, with his governor, Khwájá Ubed, as the carriage for it to Cabul was not ready. The other gun he took with him; but it was lost in his passage of the Chenab. In 1762, Hari Singh, Bhangi, made war on Khwájá Ubed and attacked the village of Khwájá Saíd, two miles from Lahore, where the Moghal Governor had his arsenal, and seized his artillery, arms and ammunition. Among the guns captured on this occasion was the Zamzama gun, which thence forward came to be called, after the captor's name, the *Bhangi Top.* It lay unmounted in the *Sháh Burj* at Lahore until 1764, when Lahna Singh and Gujar Singh, Bhangis, obtained possession of it, on capturing Lahore. Two days after, Charat Singh, Sukerchakia, came to congratulate the Bhangi Sardars on their possession of Lahore, and made a demand for their share of the spoil. The Bhangi Sardars, unwilling to part with any portion of the conquered territory, tried to outwit him by offering him the Zamzama gun, hoping that its unwieldy character would prevent him from carrying it away. But the Sukerchakia chief, calling his men together, carried it first to his camp and then to his fort at Gujranwala. It was subsequently captured by the Chattas, who carried it to Ahmad Nagar. Ahmad Khán and Pir Muhammad Khán, brothers, the rival Chatta chiefs, quarrelled for its possession, and, in a fight which ensued, two sons of the former and one of the latter were killed. Gujar Singh, Bhangi, coming to the aid of Pir Muhammad Khán,

* Literally "Hummer" or "Applauder" but the word also means a lion's roar.



ZAMZAMA GUN

put Ahmed Khan to great straits, keeping him without water for one day and night. At length the Chatta chief restored the gun to Gujar Singh, who, cheating his ally, kept it for himself and carried it to his head-quarters at Gujrát. It remained with the Bhangis for two years, until, in an engagement between them and the Sukerchakias, it was wrested by Charat Singh, Sukerchakia. The Chattas, who were always fighting with the Sukerchakias, recovered it in 1772, and removed it to Rasul Nagar, since known as Ram Nagar. Sardar Jhanda Singh, Bhangi, having captured it the following year, after his return from Multán, carried it to Amritsar, where it remained in the Bhangi fort, till 1802, when Ranjit Singh, expelling the Bhangis from Amritsar, took possession of it. It came to be regarded as a talisman of supremacy, and Ranjit Singh employed it in his campaigns of Daska, Kasur, Sujánpur, Wazirábad and Multán. It was seriously injured at the siege of the last mentioned place in 1818, when it was removed to Lahore, as unfit for further service, and placed at the Delhi Gate of the city until 1870, when, as previously noted, it was removed to the present locality. Many regard it is an incarnation of Mahadeo, one of the principal Hindu Divinities.

The following inscription in Persian is cut round the muzzle or mouth of the gun :—

بامر در دوران شه ولي خان وزير
ساخت توپ زمزمه نام قلعه گير
عمل شاه نظير

By order of the Emperor Durri Dowran Shah Wali Khán, the Wazir made this gun, named Zamzama, the capturer of strongholds. The work of Sháh Nazír.

On the back of the gun in the middle is the following inscription :—

در زمان شه فريدون فر   داور داد بخش عدل شعار
در دوران عصر احمد شاه   خسرو تخت گير جم مقدار
شد بدستور اشرف انورا   امر از سده سپهر مدار
كه بريزد باهتمام تمام   توپ شعبان شكوه كوه وقار
خانه زاد شه سپهر سرير   شه ولي خان وزير اكثر كار
بهر تقديم آن مهم مشترك   كرد استاد چند را احضار
تا بسعي تمام ريخته شد   زمزمه نام توپ نادركار
قلعه كوت حصار چرخ دوم   شد بااقبال شاه روبركار
سال تاريخش از خرد جستم   كرد باوحشت آن چنان اظهار
كه اگر نقد جان كني تسليم   راز پنهان بتوكنم تكرار
بعد تسليم او بگفتا توپ   پيكري اژدهائي آتشباز

In the reign of the king possessing dignity like Faredun,
Dispenser of justice robed in equity.
The pearl of the age, Ahmad Shah,
King, the conqueror of thrones, dignified as Jamshed.

An order was issued to the grand Wazir,
From the threshhold of his Majesty,
To have cast with every possible skill,
A gun terrible as a dragon and huge as a mountain.
His heaven-enthroned Majesty's servant,
Shah Wali Khán, the minister of affairs,
In order to acomplish that grand enterprise,
Called together a number of master workmen,
Till, with consummate toil,
Was cast, this wonderous gun Zamzama.
A destroyer even of the strongholds of heaven
Has at last appeared, under the auspices of His Majesty.
I enquired of reason for the date of this gun ;
Reason, struck with terror, replied :
"If thou wilt give thy life in payment,
I will disclose to thee the secret,"
I agreed, and he replied :
"What a gun ; a weapon like a fire-raining dragon."

The gun is 14 feet, 4½ inches, in length, exclusive of the casemate, the aperture of the bore being 9½ inches.

INSCRIPTIONS ON SIKH GUNS.

At the close of the first Sikh war, a subsidiary treaty was signed at Lahore, on 6th March 1846, between the British Government and the Sikh State, by which, at the earnest solicitation of the Sikh Darbar, His Excellency the Governor-General consented to leave a British force in garrison at Lahore until time should have been afforded for the re-organization of the Sikh army, the force on no account to remain in garrison for a longer period than the end of the year. Major, afterwards Sir Henry, Lawrence was left in charge of affairs. At this time 250 superb guns, which had been captured by the British troops in the late wars, were despatched to Calcutta. They were, during their march through British territories, saluted by the troops at every station where they halted, and, on arrival at their destination, they were publicy received with all honors. The victories had been gained in so incredibly short a time, and such was the popular belief in the strength of the Khalsa army, that, to convince the less informed people of the reality of the victories, it was considered advisable to make these demonstrations. Of the captured guns, 38 had on them inscriptions in Persian and Hindi. We copy some of these here from the *Tuhfat-ul-Ahbab*, or Persian Memoir of Mirza Abdul Karim.

One of the guns bore the following inscription :—

قوي طالع شاه رنجيت سنگهه   همه ملك را زير كرده چو خنگ
كهرك سنگهه شهزاده عالي مكان   كه داناي كوران بود مادران
فتح جنگ شد در زماني تيار   كه هجده صد و بود هشتاد و چار
جمعدار اين توپ شد راے سنگهه   كه در جان فشانيست اوايد رنگ
بموجب صلح لال جئے سنگهه يار   غلام نبي گفت تاريخ دار
دستخط گرو تارا گير بتاريخ   پنجم ماه ماگهه سمت ۱۸۸۴

Ranjit Singh, of great fortune,
Brought the whole country under his sway, as a horse is brought.
Kharak Singh, that prince, possessing a lofty house,
Whose mother is the wisest of the Princesses.
The gun 'Fatehjang' was made in the year (1884 Samwat).
The guardian of this gun is Rai Singh,
Who, in sacrificing life, makes no hesitation.
As advised by his friend Jey Singh,
Ghulam Nabi has recorded the date of the gun.
Signed Guru Táràgir, 5th Magh, 1884."

Another inscription was as follows :—

چو اژدرها بجان و دل بسے داغ کهن دارم
حذرکن اي رقيب از من که اتش در دهن دارم
قطعه
اي راست روے توپ زنواب نامدار
در راستي و پيروي خود يگانه
اژ در دمي و شير نژادي و جنگ جو
ماري و مهره داري و صاحب خزانه
سرکار نواب محمد شجاع خان بهادر صفدر جنگ سنه ۱۱۸۲ هجري النبوي اسمش کوه شکن بوزن يکصد و ده من گوله بمقدار دهن و باروت نصف از گوله در وزن

"Like unto a dragon, I have many an old spot on my mind and heart.
Keep at bay from me, O enemy, for I have fire in my mouth."

Quartrain.

"O gun, straight in :alings, owned by the celebrated Nawáb,
Thou hast no rival in straight-forwardness and magnitude,
Dragon in breath, lion in courage, fond of war,
Thou art like a serpent possessing the seal and treasure of State."

"The Government of Nawáb Muhammad Shujá Khán, Bahadur, *Safdarjang*, 1182 the Hijri year of the Prophet. The name of this gun is 'Koh Shikan' (the breaker of mountain); weight 110 maunds; ball in proportion to mouth; powder half the weight of the ball."

NOTE.—It appears that the gun was captured by the Sikhs in the Multán war with Nawáb Shujá Khán.

Inscription on another gun :—

سري اکال سهاي
هست اين توپ مصر بيلي رام هاتفش گفت فتح و نصرت نام
ضرب آتش فشان و برق شرار صبح اعداز دود او چون شام
سمت ۱۸۴۰

Sri Akal Sahi.

"This gun belongs to Missar Beli Ram.
A voice from heaven gave it the name, 'Victory and triumph,'
It showers forth fire and sparks of lightning,
From its smoke the mornings of enemies are changed into evenings."
"1840 Samwat."

Another gun bore the modest inscription :—

بفضل اکال سهاي از حکم بادشاه رنجیت سنگهه بهادر بلند اقبال
توپ جنگ بجلي باهتمام جواهر مل بکار خانه صوبه سنگهه ساخت
دارالسلطنة لاهور سمت ۱۸۹۸ در تحت سردار فتح سنگهه

"By the grace of the immortal, under orders of Ranjit Singh, the valiant king of high fortune, this gun, named *Jang Bijli*, was cast under the superintendence of Jawahar Mal, in the factory of Súba Singh, situated in the *Dar-ul-Saltanat* of Lahore, in 1898, Samwat, under the care of Sardar Fateh Singh."

Inscription on a gun cast in the fort of Lahore :—

بموجب حکم حضور فیض گنجور سنگهه صاحب سرتاج خالصه
بادشاه رنجیت سنگهه جیو دام اقباله باهتمام میان قادر بخش در
قلعه مبارك لاهور توپ دیوان لاله موتي رام و رام دیال تیار شد
سمت ۱۸۸۱ اسم توپ فتح جنگ عمل محمد حیات

"Under orders of His Gracious Majesty the Singh Sahib, the Crown Head of the Khalsa, the King Ranjit Singh *Jio* (may his dignity last for ever !), this gun, belonging to Diwán Lala Moti Rám and Rám Diál, was completed in the blessed fort of Lahore, under the superintendence of Mian Qadar Bakhsh,* in 1881. The name of the gun is 'Fateh Jang.' The work of Muhammad Hayát."

Several of the guns bore the name of Monsieur General Court.

The following inscription occurred on one of these :—

بفضل سري اکال پورکه جي مهاراجه رنجیت سنگهه بهادر دام
ملکه و سلطنته سري مهاراجه صاحب ادهیراج در سمت ۱۸۸۷ از
راجه بکرماجیت هذالضرب موسومه لیلان حسب الامر اشرف
اقدس اعلی حضور انور باهتمام صاحب ارسطو فطرت فلاطون
زمان مسیر شوالیر جنرل کورت صاحب بهادر در عید گاه بحسن
خدمت فضل علي کمیدان شاگرد صاحب ممدوح بهادر ریخته شد

"By the grace of the immortal, in the reign of the great sovereign, Mahárája Ranjit Singh *Bahadur* (may his State and monarchy last for ever !), this gun, named *Lelan*, was cast, in Samwat 1887, the year of the holy Bikarmajit, by the noble and sacred orders of His Majesty, under the superintendence of the *Sáhib* possessing wisdom like Aristotle, the Plato of the age, Monsieur Chevalier General Court, the valiant, in the manufactory of *Idgáh*, under the guidance of Fazl Ali, Commandant, the pupil of the said *Sáhib*, the valiant."

One of the guns had the following inscription on it :—

هست این توپ اژدهاي دهان   از دم خود شرار برق افشان
بیك آواز خود کند ناگاه   بخت دشمن چو دود خویش سیاه
پے تفتیح قلعه سخت چو خنگ زین سبب نام گشت نصرت جنگ
در عهد بادشاه رنجیت سنگهه بهادر توپ سردار جوالا سنگهه
بهراینه باهتمام منشي دلباغ رائے سمت ۱۸۷۰ عمل رائے سنگهه توپ
ساز در سال یکهزار و هشت صد و هشتاد و هفت اتمام یافت

* Mian Qadar Bakhsh was grandfather of Maulvi Zahur ud-dín and Mr. Muhammad Sháh Dín, Barrister-at-Law, members of the Mian family of Baghbanpur. He was sent by Mahárája Ranjit Singh to Ludhiana to learn the art of manufacturing guns, and on his return wrote a work on gunnery.

"This gun has a mouth like that of a dragon,
By its breath it can discharge sparks of lightning.
It can, by a single sound,
Render the fate of the enemy as dark as its own smoke,
Since it can reduce impregnable forts,
It received the name *Nasratjang* (or the gainer of victory.)

During the reign of the King Ranjit Singh Bahadur, this gun of Sardar Jwála Singh, Bharania, was constructed, in 1887, Samwat, under the superintendence of Munshi Dil Bagh Rái. The work of Rai Singh, gun-maker."

Some of the guns bore the name of Royal Princes. One of these had the following inscription on it—

از فضل گورو نانک و لطف گوبند سنگھ
وز حکم شہزادہ نونہال سنگھ
شد توپ نو تیار ظفر جنگ شہ پسند
منصوب توپ خانہ جرنیل تیج سنگھ
ضرب سورج مکھی ساخت لاہور سمت سنہ ۱۸۹۷

"By the grace of Guru Nanak and the favor of Govind Singh,
Under the orders of the Prince Kanwar Naunihal Singh,
This new gun, named *Zafarjang* and *Sháh Pasand*, has been cast,
It belongs to the Artillery of General Tej Singh."

Of *Surajmukhi* Series.—Manufactured at Lahore, in 1897 Samwat year."

THE ANCESTORS OF NAWAB ALI MARDAN KHAN.

Among the antiquities of Lahore, the genealogical table of the celebrated canal engineer, Nawab Ali Mardán Khán, and a number of ancient royal *sanads* in possession of Nawáb Amír Muhammad Khán, a *jagirdar* of Cabul and a descendant of Ali Mardan Khán, at present residing in Lahore, deserve mention, both on account of the interest which attaches to them as ancient documents, and for their value in tracing the history of a family once so conspicuous in the annals of this country, of which little is now known.

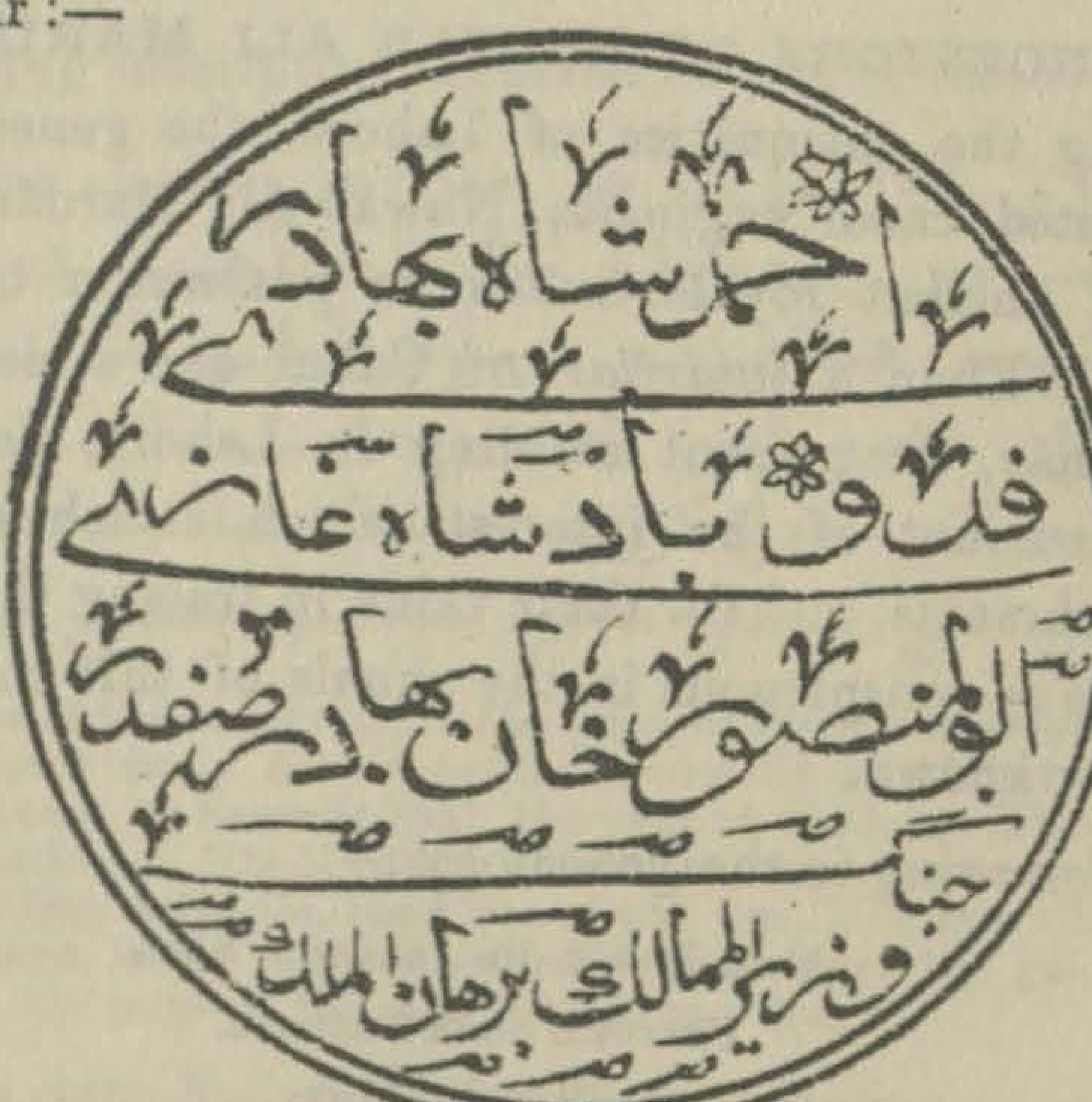
The following is the genealogy :—

Muzaffar-ud-din Jahándar Sháh.
|
Furrukh Sháh Bádsháh.
|
Sháh Rukh Mirza.
|
Sháhzada Ali Kuli Khán.
|
Sirdar Killaj Ali Khán.
|
Sirdar Ganj Ali Khán
|
Nawáb Ali Mardán Khán.
|
Sirdar Bahrám Ali Khán.
|
Sirdar Muhammad Husein Khán.
|
Sirdar Ali Khán.
|
Nawáb Sháh Badul Khán.
|
Nawáb Feredun Khán.
|
Nawáb Amír Muhammad Khán.
|
Sirdar Sháh Pasand Khán.

Muzaffar-ud-din Jahándar Sháh was Governor of Turán and Azr Baján in the time of Umar Sheikh Mirza, the father of Zahir-ud-dín Muhammad Bábar, the Moghal Emperor, who laid the foundation of the Moghal dynasty of kings in India. His great grandson, Sháhzada 'Ali Kuli Khán, was for thirty-three years governor of Sherwanah, and Ganj 'Ali Khán, the grandson of the latter for fifteen years governor of Gurjistán. Nawáb 'Ali Mardán Khán was governor of Herat and Candahár under Sháh Safi, the Persian King, and, having been driven to revolt by the tyrannical proceedings of his master, joined Sháh Jahán at Lahore, in 1637, A. D.* His son, Sirdar Bahram 'Ali Khán, was governor of Sherwanah, and his grandson, Sirdar 'Ali Khán, governor of Turkistán. Nawáb Sháh Badal Khán was ruler of Shikárpur (Sindh) for forty-seven years.

Ancient Seals.

A deed of grant of a *jagir*, valued at Rs. 1,61,000 in the *Suba* of Multán, in favor of Sirdar 'Ali Khán, grandson of Nawáb 'Ali Mardán Khán, dated 18th Shaban, the first year of the accession of the Emperor Ahmad Sháh, bears the following seal of Safdarjang, the Wazir :—



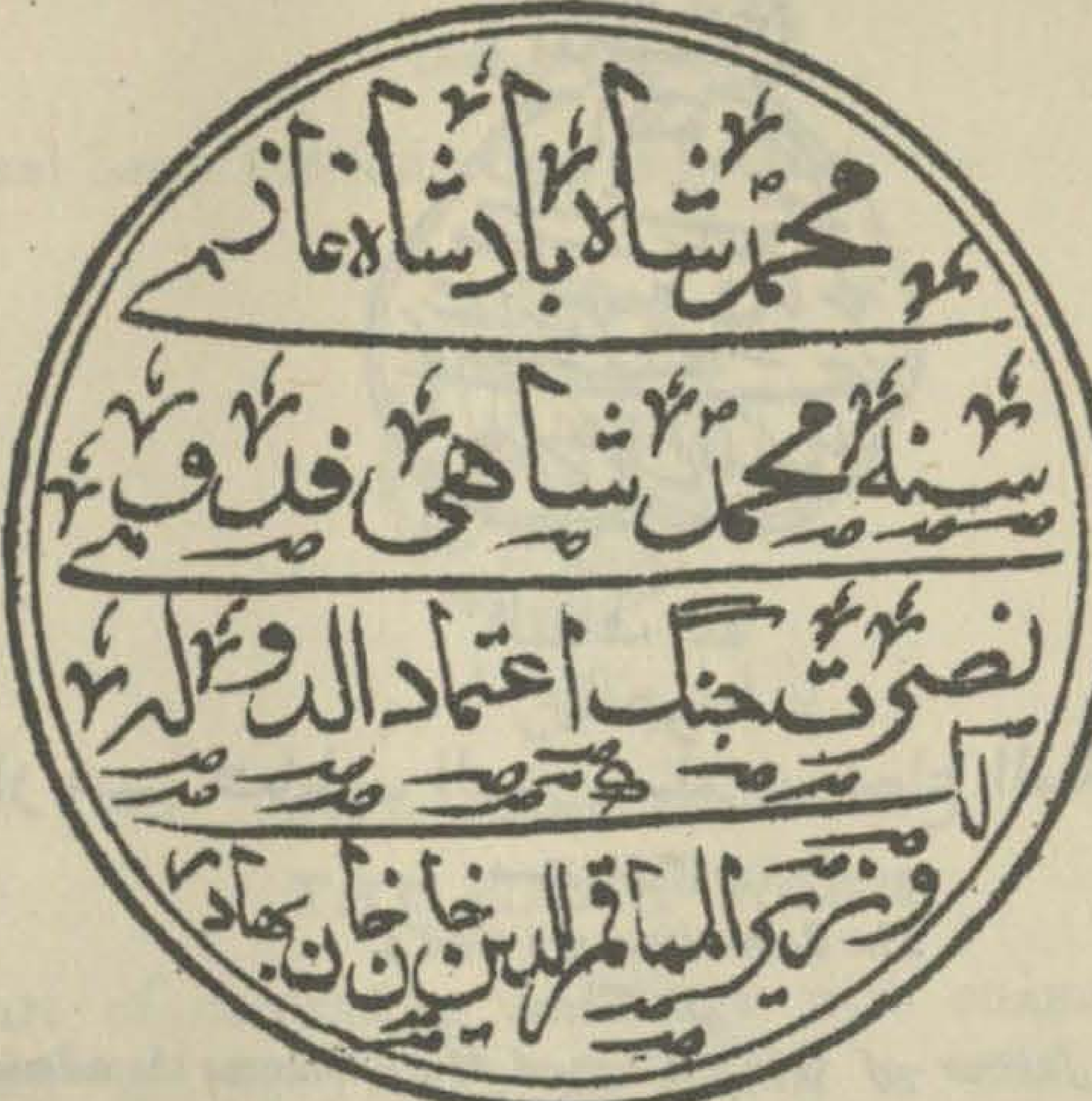
Wazir-ul-Mumalik Burhan ul-mulk Abúl, Mansúr Khán, Bahadur, Safdarjang, Fidvi Ahmad Sháh Badshah, Bahadur, Ghazi.†

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* *Vide* pages 53, 55, 58, and 152—53, *supra.*

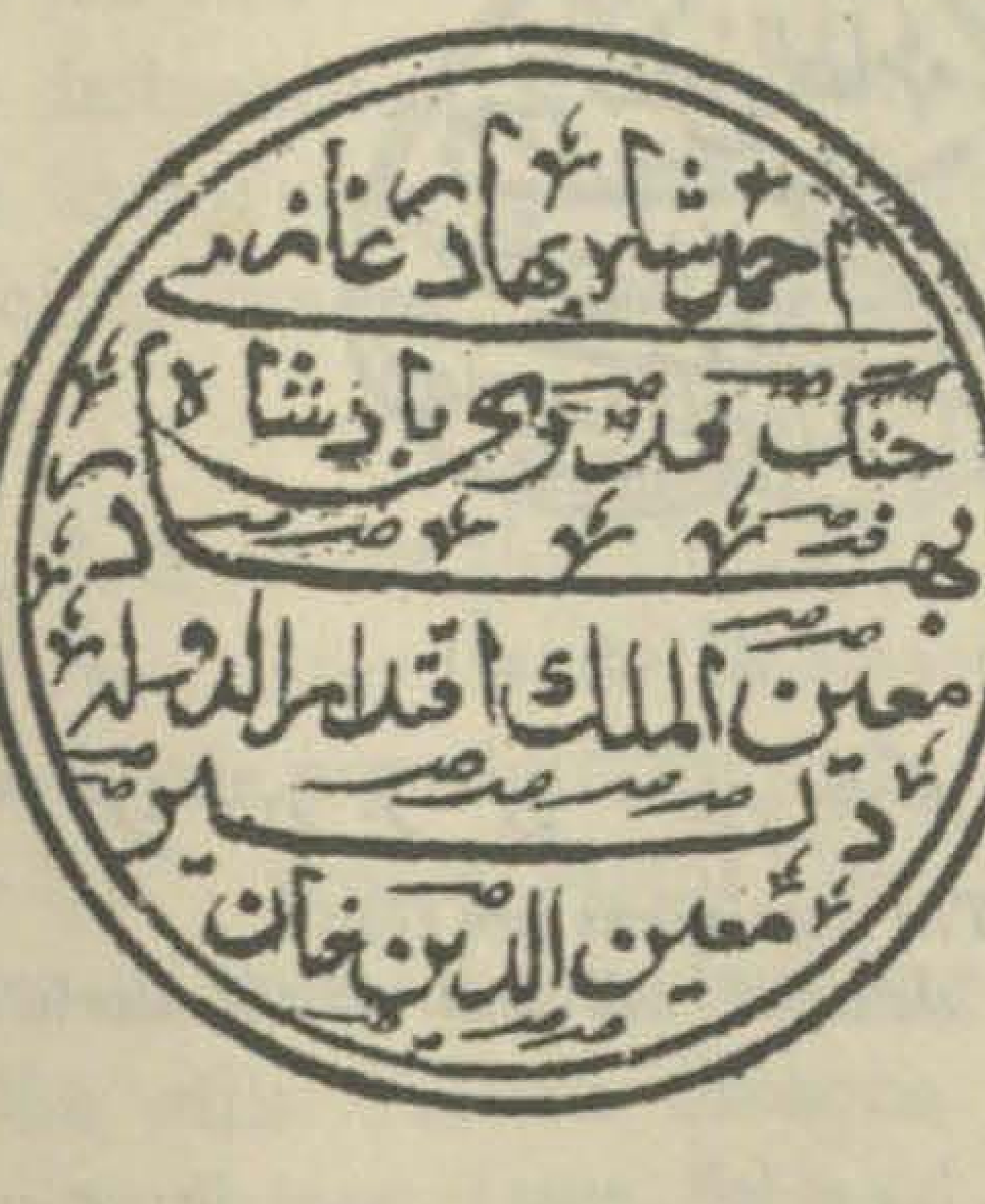
† Abul Munsúr, better known by his title of Safdarjang, was the nephew and successor of Sa'adat 'Ali Khán, Viceroy of Oudh, whose daughter he married. He was of Persian descent, and came to India at the invitation of his uncle. After the departure of Nadir Sháh, Munsúr Khán was raised to the dignity of Wazir with the title of Safdarjang. He died in 1753 A. D., and was buried in the mausoleum which stands on the road to the Kutab Minár, about five miles from Delhi. For further particulars regarding this Amir, see my *History of the Panjab*, page 225.

A deed of grant of the same *jágir*, in favor of Sirdar 'Ali Khán, dated 3rd Shaban, the third year of the reign of the Emperor Muhammad Sháh, bears the following seal of the Wazir Qamr-ud-dín Khán. It is of smaller size than the seal of Safdarjang :—



*Itimad-ud-daula Wazir-ul-Mumalik, Qamr-ud-dín Khán, Khán Bahadur, Nasrat Jang, Fidvi Muhammad Sháh, Badshah, Ghází, San Muhammad Shahi.**

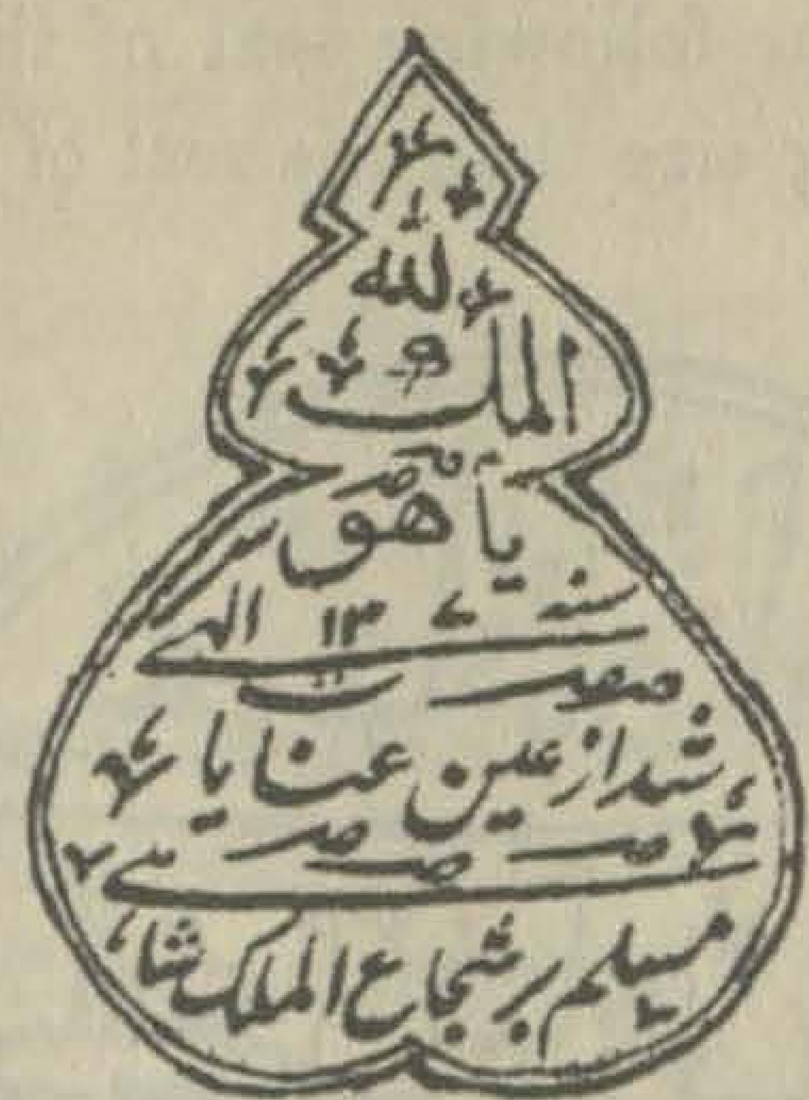
A Royal *sanad* of the Emperor Ahmad Sháh, assigning the *jágirs* held by Nawáb 'Ali Mardán Khán in India, Panjáb and Cabul to Sirdar 'Ali Khán, Jawan Sher, styled *Wáli*, or Ruler of Turkistán, and dated 12th Zilhij 1165 A. H., has the impression of the following seal of the Wazír Moi-ud-dín Khán :—



Moin-ul-Mulk Iktidar-ud-Daula, Moin-ud-din Khán, Diler Jang, Fidvi Ahmad Sháh Bahadur Badsháh, Ghází.

* For an account of this Amir, see my *History of the Panjab*, page 212.

Some of the documents bear the following seal of Sháh Shuja :—



الملك لله

يا هو

شد از عين عنايت الهي مسلم بر شجاع الملك شاهي

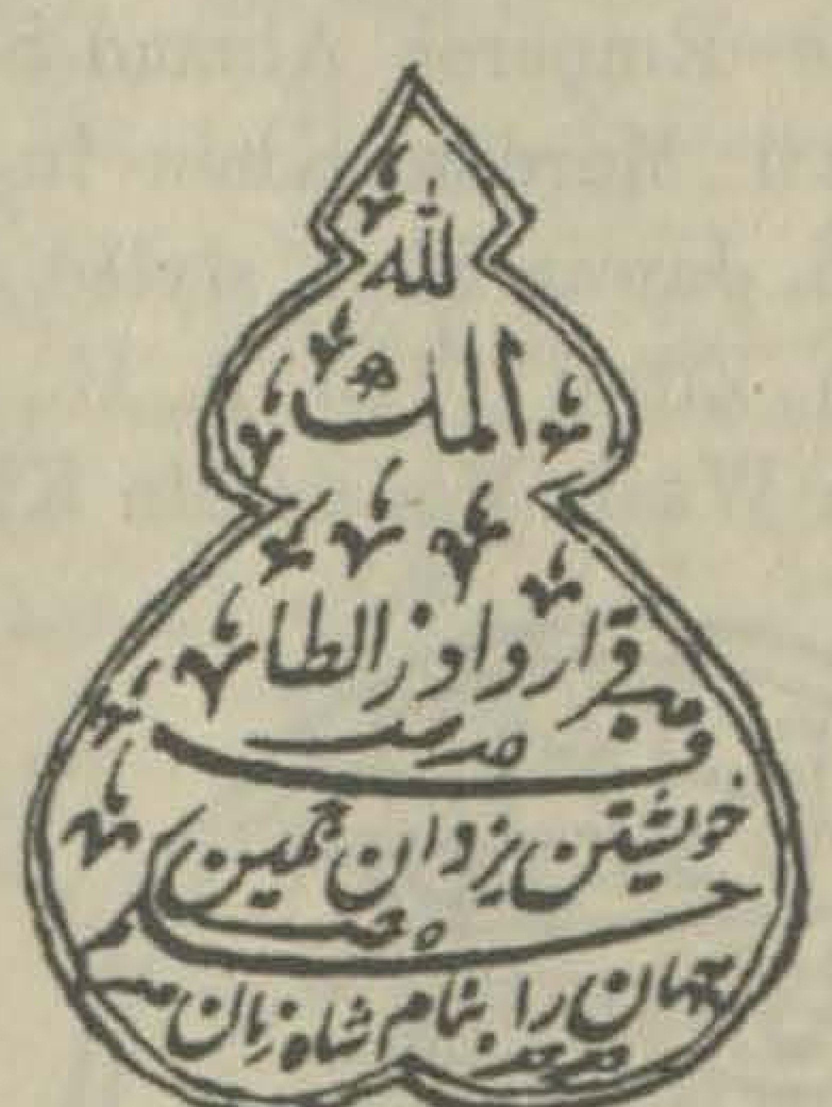
سنه ١٢٠٧

The dominions are God's.

Oh Thou!

By the special favour of God, Shuja-ul-Mulk became the admitted Ruler of the country, 1207 A. H.

The following impression of the seal of Sháh Zamán appears on several royal *sanads* in possession of Nawáb Amír Muhammad Khán and his son Sháh Pasand Khán :—



الملك لله

قرار داد زالطاف خويشتن يزدان نگين حكم جهان را بنام شاه زمان

The dominions are God's.

God through His grace, stamped the seal of the world's monarchy with the name of Sháh Zamán.

The *Firmans* bear the signature of Nizám-ud-daula Wafadár Khán, the Wazír of Sháh Zamán.

The Nawáb has in his possession several *Morasilahs,* or letters, from the late Amír Dost Muhammad Khán, so much celebrated in

Afghán History, signed by the Amír himself. The Amír signed his name in the following style :—



Dost Muhammad.

His seal bears the following impression :—



یا امیر لکل امیر

God is the Lord of all Lords.

THE KASHI WORK.

The art of decorating buildings with enamelled or glazed tiles, known in the Panjáb as *Kashi,* or *Chini* work, is of Arabic origin, having been imported into Europe by the Arabs at the end of the ninth century. It was adopted by the Italians under the name of *Majolica,* in the manufacture of earthen-ware in the fourteenth century. Having been thus introduced into Europe, it made rapid strides in improvement, and, in time, gave birth to the procelain wares of Limoges, Dresden, Sevres and Plaissy.

It was introduced into India from China, through Persia, by the Moghuls, at the end of the thirteenth century, and, according to tradition, the influence of Tamerlane's Chinese wife had much to do with its introduction into Eastern countries. It had existed in others forms among Semitic nations from the fourteenth century.

Major Cole, R. E., finds that the employment of glazed tiles for agricultural purposes, dates from Rhamses II (B. C. 1452). The Chinese used coloured porcelain in their buildings from an early period ; " but so far " writes Major Cole, " as I have been able to ascertain, the first Muhammadan building in which glazed tiles were used, is the villa Viciosa Mosque of Cordova, in Spain, which, according to Prisse, dates from A. D. 965, and, according to Fergusson, from A. D. 1200."

Fergusson gives the celebrated mosque of Tabrez, built about the end of the thirteenth century, as the earliest instance in Persia

of glazed tiles. That was built just after the conquest of Persia by the Moghals. The next is described as the tomb of Muhammad Khuda Bandah in Súltaniah, built by the successor of Ghazan Khán, the founder of the Mosque at Tabrez.*

The earliest instance of the employment of glazed tiles for external decoration at Lahore is the tomb of Sháh Musa, built in the time of Ibrahím Lodi, (1519 A. D.)† or a little time before India was invaded by Babar. But the art did not come into general use until the time of the Moghals, and in the time of Sháh Jahán it took a new form. The use of encaustic tiles was, at this time, to a great extent, discontinued, and the decorations were executed on a hard kind of cement. This process being probably cheaper, the *Kashi* designs were universally adopted in the period of Sháh Jahán, and we hardly meet with a mosque, a tomb, or a gateway of this period which is not decorated with Kashi work. Strangely, writes Mr. Thornton, the *Kashi* design, as an architectural ornament, became almost entirely disused after the time of Sháh Jahán, and the art was almost lost to the Panjáb.‡ But the art has almost died out in both India and Persia, which employed it so largely on architectural ornamentation; and, while it has thus disappeared from the countries of the East, its home and place of birth, those of the West, which applied it to articles of every day use, have made great progress in it.

With regard to the *Kashi* work at Lahore, it may be mentioned that there lived, in 1876, in that town, an artist in the work, named Muhammad Bakhsh. He was then 97 years of age, and with him the secret of *Kashi* work probably died, for he steadily refused to take pupils.

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* According to Major Cole, R. E., the following oriental buildings are good examples of the early employment of tiles:—

1.—Jami-i-Masjid, Badáon, 1223 A. D.
2.—Tomb of Bahawal Haq, Multán. 1250 A. D.
3.—Mosque of Tabrez, Persia, 1294 A. D.
4.—Mosque of Chey Koum, Cairo (the earliest use of glazed tiles in Cairo), 1354 A. D.
5.—Tomb of Tamerlane's father, Samarkand, tile Mosaic, 1404 A. D.
6.—Tomb of Tamerlane, Samarkand, 1404 A. D.
7.—Man Singh's Palace, Gwalior, tile Mosaic, 1507 A. D.
8.—Jamálí Kamálí Tomb, Delhi, do., 1528, A. D.
9.—Tomb of Muhammad Mumin, at Nakodar, near Jalandhar, 1612 A. D.
10.—Jahángír's tomb, Lahore, tile Mosaic, 1627 A. D.
11.—Wazír Khán's Mosque, Lahore, do., 1632 A. D.

† *Vide*, Article, No. 91, Chapter II, page 204.

‡ Thornton's Lahore, page 148.

Persian inscription on a slab of marble.

The following is a Persian inscription on a slab of marble in the Lahore Museum .—

بسم الله الرحمن الرحيم و به نستعين—در عهد سعادت
مهد حضرت اورنگ زيب بادشاه عالمگير سنه دوازده جلوس
والا مطابق سنه ۱۰۸۰ هجري بنده درگاه معين شمشير خان ترين
بعنايت الهي و اقبال شاهنشاهي ملك مندر را بتصرف
اولياي دولت قاهره در اورده اين قلعه و عمارت و چاه را
ساخت

"In the name of God, the merciful, whose aid I implore. During the auspicious reign of His Majesty Aurangzeb, Alamgír, the king, in the 12th year of his exalted accession, corresponding to 1080 Hijri, the slave of the Royal Court, Shamsher Khán, Tarín, having, by the grace of God and the good fortune of the Emperor, conquered the country of Maudar for the servants of the victorious State, built this citadel, edifice and well."

THE COINS IN THE LAHORE MUSEUM.

The most valuable treasure of antiquarian interest, possessed by the Lahore Museum, is the stock of ancient coins of various ages from the period of the Greek invasion to the present times.

The numismatic studies and researches of Wilson, Prinsep, Edward Thomas, General Cunningham, and other scholars, have done much towards filling up the gaps in the history of India between the period of the Greek settlements and that of the Muhammadan invasions; and to their labours we mainly owe our knowledge, however imperfect as yet, of the several dynasties of Greek, Indo-Scythian, Brahman and Hindu kings whose sway extended from Cabúl, Jalálabád and the defiles of the Khyber to the ancient Hesudra. Kingdoms and dynasties, rose, flourished, and fell during the interval of centuries that preceded the Muhammadan invasion of the country, of which not even the full names have been preserved. Towns and cities in turn flourished and decayed, of which nothing is on record, while their exact localities are even disputed. The evidence afforded by coins, furnishes a starting point for the history of kingdoms and dynasties long since forgotten. They enable the antiquary to recover many a landmark in ancient history that has faded away, or been lost in the gulf of tradition and myth. They are, indeed, like dissected maps of which the details may be filled in by subsequent patient and careful research.

The credit of collecting so valuable a treasure is due to the Panjáb Government, which has recently published a catalogue of these coins, compiled by Mr. C. J. Rodgers. The coins are of the greatest interest, and are calculated to afford invaluable help to

future historians in the composition of their works, although much remains to be done in the way of acquisition of specimens to connect the still-missing links of past history.

Silver coin of Alexander.

Among the Græco-Bactrian coins obtained by means of grant made by the Panjáb Government, the first to be mentioned is a silver coin of Alexander the Great. The obverse of this coin has a head to the right with a lion's head skin for a head-dress. The reverse bears the impression of Jupiter on a throne, with hawk in the right hand.

Coins of Greek Kings.

There are the Greek coins of Antiochus Sophytes, Diodotus, Euthydemus I, Demetrius, Euthydemus II, Antimachus Theos, Eukratides, Heliokles, Antialkidas, Lysias, Diomedes, Archebius, Apollodotus, Strato, Agathokleias, Menander, Epander, Zoilus, Antimachus Nikephoros, Philoxenus, Nikias, Hippostratus, Amynthus, Hermaeus, Kalliope.

Inscriptions on these coins mostly representations of Greek mythology.

The coins have for the most part the helmeted head of the king to the right, Hercules seated on a rock to the left, with club in right hand, or Jupiter seated on a throne. Some have the bust of the king to the right with an elephant's head for a head-dress. Others bear the impression of the head of Apollo, or of a lion, elephant, Indian bull, bullock, owl, &c. There are the figures of Athene standing front; Apollo standing, in the left hand a bow, and in the right an arrow; Pallas to right holding, a thunderbolt in the right hand and wearing a shield on the left arm; Victory to right, holding in the right hand a wreath.

Many of these coins were obtained in frontier Districts and Afghanistán. The impressions on the coins represent mostly scenes from Greek Mythology. All the Greek kings struck coins of various denominations, weights and sizes in both silver and gold, and in copper.

Coins of Indo-Scythian kings.

Of the Indo-Scythian kings of the Panjáb, there are the coins of Maues, Azes, Azilises, Vonones, Spalahores, Gondopharres, Sasan, Orthagnes, Abdagases, Pakores, Zeionises Hyrkodes, Kadphises I, Kadphises II, and Soter Megas.

Inscriptions on these coins.

The inscriptions represent the king on horseback, holding in his hand a wreath or a spear; Zeus with a spear over the left shoulder; Pallas with a thunderbolt in the right hand; a king seated cross-legged on a cushion, with the right arm extended, and the left hand holding a spear; female figure with a palm branch on the left shoulder; Hercules with a club on the left shoulder;

standing figure with spear in the right hand; bearded head of king; horse galloping; figures of lion; bull; harnessed horse. Some of the impressions are striking. Kadaphes, the king, is represented on a copper coin as seated on a garden chair, with right hand extended. Kadphises II is represented on a gold coin as seated on a throne facing to the right, holding in his right hand a flower, and with his left hand resting on the left knee. His coat covers his knee and part of the throne, and flames issue from his head and right shoulder.

Sassanian coins.

There are coins of Sassanian kings with inscriptions in Pahalwi and the bust of the king. The coins bear impressions of fire altars with flames.

Gupta coins.

The Gupta coins have the image of Chandra Gupta, Lakshmi and Samundra Gupta variously represented. Chandra Gupta is represented as dressed in a long-tailed coat, with a bow in his right hand and the bird standard behind the right arm.

Lakshmi is seated on a lotus flower, cross-legged, holding a wreath in her right hand and a lotus flower in the left.

Buddhist coins.

There are also Buddhist coins with inscriptions in Indian Pali and images of females, deer, snake, &c.

Coins of the Khalifats.

Of the Muhammadan Kings of Sindh.

There are silver coins of the Khalifas of Baghdad, Almansur (150 A. H), Harun-al-Rashid (173 A. H.), Elmamum (200 A. H.), and silver coins of the early Muhammadan kings of Sindh, Abdul Rahman, Muhammad Amir Abdullah, Amir Ahmad and Ali.

Muhammadan coins.

The Museum is rich in Muhammadan coins of all ages. In noticing the coins of different kings, some particulars of interest relating to the life of each have been added, which, it is hoped, will be found useful as affording facility of reference in larger works on Indian History.

THE GHAZNIVIDE DYNASTY.

Genealogy of the Kings of Ghazni.

SABUKTAGIN.

Ismail. — Mahmúd.

Mahmúd: Abdul Rashid. — Masúd I. — Muhammad.

Masúd I: Ibrahim. — Modud. — Farakhzad.

Ibrahim: Masúd III. — Modud: Masúd II.

Masúd III: Sultán Arsalan. — Bahram Sháh.

Bahram Sháh: Khusrow Sháh.

Khusrow Sháh: Khusrow Malik.

Amír Násir-ud-dín Sabuktagin, originally a private horseman in the service of Alaptagin, and a Tartar by birth. Died in Tarmuz, in Balkh, in August, 997 A. D. in the 56th year of his age. Burial place Ghizni. Flourished in the time of Almoatti, Khalif of Baghdad. 1.—Nasir-ud-din Subuktagin.

Coin :—

لا اله الا الله محمد الرسول الله وحده لاشريك له
نوح بن منصور سبكتگين الطائع لله

"There is no God but God, and Muhammad is the Prophet of God. God is one, with no compeer. Obedient to the command of God. Nuh *alias* Subuktagin, son of Mansúr."

On the death of Subuktagin, his eldest son Mahmúd being absent on an expedition, his second son Ismail was crowned king at Balkh. A silver coin of Ismail in the Museum has the following inscription on it :— 2.—Amir Ismail.

لا اله الا الله وحده لاشريك له الطائع لله
محمد الرسول الله منصور بن نوح اسمعيل

"There is no God but God, and Muhammad is the Prophet of God. God is one, with no compeer. Obedient to the command of God, Ismail son of Nuh, son of Mansúr."

Sultan Mahmúd, surnamed *Amin-ul-Millat Yamin-ud-daulah*, or the asylum of Faith, and the right hand of State, known also as Butshikan, or the Iconcolast, the eldest son of Subuktagin. Died of the stone on 29th April, 1030, in the 63rd year of his age and the 33rd of his reign. Was buried by torch-light in Kasr Ferozi, or the palace of triumph, at Ghizni. Flourished in the time of Alkadar Billah, the Abbasi, Khalif of Baghdad. 3.—Sultán Mahmúd.

Coin : after the Kalima :—

القادر بالله يمين الدوله
وامين الملك محمود

"Alkadar Billah, Yamin-ud-daulah Amin-ul-Mulk Mahmúd."

In 419 A. H. he struck the following coin at Lahore which he here calls Mahmúdpur* :—

بسم الله ضرب هذا الدرهم به محمودپور
سنه تسع عشره واربع مايه

"Begin in the name of God. This coin was struck at Mahmúdpur, in 419 A. H.

* *Vide* page 12 *ante*.

The coin bears the name of the Khalif and of Mahmúd with his usual titles. The reverse and the margin have inscriptions in Hindi characters.

4.—Muhammad. On the death of Mahmúd, Muhammúd, his son, was raised to the throne of Ghizni; but he had reigned only five months, when he was blinded and deposed by his twin brother, Masúd I.

There is a unique silver coin of Muhammad in the Museum, bearing the following inscription:—

لاالہ الاالله محمد الرسول الله وحده لا شريك له القادر بالله ظفر
جلال الدولہ جمال الملت محمد بن محمود اندراب

"There is no God but God, and Muhammad is the Prophet of God. God is one. He has no compeer. The splendour of State, the beauty of religion, Muhammad son of Mahmúd, struck at Indrab."

5.—Masúd I. *Masúd* I, son of Mahmúd, having deposed his brother, Muhammad, ascended the throne in 1031. Was deposed by the army, and put to death in the castle of Kiri in 1042. He was contemporary with Alkadar Billah, Khalif of Baghdad.

Coin:—after the Kalima:—

القائم بامرالله ناصرالدين الله مسعود

"Obedient to the command of God, victorious of the religion of God, Masúd."

6.—Maudúd. *Maudúd*, son of Masúd, was crowned king at Ghizni in 1042. Died, 24th December 1049. He reigned in the time of Alkaem, Khalif of Baghdad.

Coin:—

القائم با مرالله شهاب الدولہ
و قطب الملتہ مودود بن مسعود

"Obedient to the command of God, the star of State, the leader of religion, Maudúd, son of Masúd."

On the reverse is the impression of a bull, with the Hindi words *Sri Samanta Deva* over it. In some of the coins Maudúd styles himself *Abul Fateh* ابوالفتح, "Father of Victory." In his coins Lahore is spelt as لوهور Lohor.

7.—Abdul Rashid. Abdul Rashid, son of Mahmúd, ascended the throne in 1051, but had reigned only one year when he was deposed by Toghral, a usurper. His titles were:—

عزالدولہ وزين الملتہ

"The honor of State and ornament of religion,"

which he inscribed on his coin.

Farukhzad, the son of Masúd, died in 1058, after reigning six years. He reigned while Alkaem still sat on the throne of the *Khalifat*, supported in his spirtualities by Toghral Beg, the Emperor of Persia. He coined under the title of, 8—Farakh-zád.

جمال الدول و كمال الملة فرخ زاد

"The splendour of State, the excellent of religion, Farakhzód."

Some of his coins bear the inscription :—

جمال الدول ابو شجاع فرخ زاد

"The splendour of State, the father of bravery Farukhzad."

On the reverse is the impression of a bull, over which in Hindi is the incription *Sri Samanta Devi.*

Ibrahim, the brother of Farákhzád, and son of Masúd, ascended the throne on his brother's death, and died in 1098, after reigning forty-two years. 9.—Ibrahim.

Coin—The *Kalima* followed by—

وحده لا شريك له

"God is One, without compeer."

Then follow the name and title of the king :—

القائم بامر الله ظهير الدول ابوالمظفر ابراهيم بن مسعود

"Obedient to the command of God, the asylum of State, the father of victory, Ibrahim, son of Masúd."

Some of the coins bear the imscription :—

السلطان الاعظم قاهرالملوك سيدالسلاطين ابراهيم

"The great Sultan, the most powerful of kings, the most noble of sovereigns, Ihrahim."

Another coin has the following inscription :—

Obv :—

عدل السلطان الاعظم قاهر الملوك سيدالسلاطين ابوالمظفر ابراهيم

"The great and just Sultan, the mightiest of kings, the most noble of sovereigns, the father of victory, Ibrahim."

Rev :—

لااله الاالله محمد الرسول الله القائم بامرالله ملك الاسلام

"There is no God but God, and Muhammad, the Prophet of God. Obedient to the command of God, the king of Islam."

A silver coin of Lahore has on the obverse—

عدل السلطان المعظم ابوالمظفر ابراهیم الدرهم بہ لہور

"The great and just Sultán, the father of victory, Ibrahim. This Dirham was struck at Lohor."

On the reverse is the figure of a bull, with *Sri Samanta Deva* in Hindi characters.

10.—Masúd III. Masúd III, son of Ibrahim, ascended the throne on the death of his father. He reigned from 1898 to 1114.

Coin :—*Obv* :—

لله منا لله لااله الاالله محمد الرسول الله

المستظهر بالله الملك الاسلام ابوسعید

Rev :—

السلطان الاعظم علاء الدولہ و ثنا الملة ظهیر الامام مسعود

Obv :—

"Unto the Lord alone praise is due. There is no God but God, and Muhammad is the Prophet of God. Dependent entirely upon God, the king of Islam, the fountain of prosperity.

Rev :—

"The great Sulten, the dignified of State, the asylum of religion, the dignified, Imam Masúd."

The copper coins have on them the figure of a bull with the words *Sri Samanta Deva* in Hindi, the inscription being :—

عدل السلطان العادل ابوسعید مسعود

"The just Sultán, the source of prosperity, Masúd."

11.—Sultán Arsalan. Sultán Arsallan, son of Masúd III, who succeeded his father to the throne of Ghizni, had reigned three years when he was put to death, in the 27th year of his age.

Coin:—

السلطان الاعظم ملك ارسلان

"The great Sultán, Malik Arsallan."

12.—Bahrán Sháh. Bahrám Sháh, the son of Masúd III, succeeded Arsallan, and, having reigned peaceably for thirty-five years, died in 1152.

Coin :—After the confession of faith :—

Obv :—

المستر شد بالله عضدالدولہ سنجر

Rev:—

یمین الدولہ بہرام شاہ

Obv :—

"Guided by God, the strength of State, Sanjar."

Rev :—

"The right hand of State, Bahrám Sháh."

We here find the name of Sanjar, king of Persia, to whom the Sultán of Ghizni now owed allegiance, inscribed on the coin, instead of that of the Khalif of Baghdad, whose power was on the decline.

Khusrow Sháh, the son of the Emperor Bahrám, was saluted king of Ghizni on the death of his father. He died at Lahore in 1160, having reigned in peace for seven years. 12.—Khusrow Sháh.

Coin: after the Confession of Faith.

Obv :—

المتقي لا مر الہ عصدالدولہ سنجر

Rev :—

السلطان الاعظم معزالدولہ خسرو شاہ

Obv :—

"Abiding by the command of God, the strength of State, Sanjar."

Rev :—

"The great Sultán, the honour of State, Khusrow Sháh."

Khusrow Malik, the son of Khusrow Sháh, ascended the throne. He was destined to be the last of the line of Ghizni kings, who had reigned from 962 to 1186, or for 224 years. Lahore was reduced by Sultán Muhammad Ghori in 1186, and the empire passed from the house of Ghizni to that of Ghour.* 13.—Khusrow Malik.

Coin :—

السلطان الاعظم سراج الدولہ خسرو ملك

"The great Sultán, the lamp of State, Khusrow Malik."

On some of the coins the Sultán is styled تاج الدولہ, or Crown of State.

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* *Vide* page 12 *ante.*

THE GHORI AND TARTAR SLAVE DYNASTIES.

Genealogy of the Tartar Ghori dynasty of Kings.

SHAHAB-UD-DIN MUHAMMAD GHORI,
was succeeded by his Slave and General
Qutub-ud-dín Ebuk.

- Arám Sháh.
- Daughter, married Shams-ud-dín Altamash. the adopted son and son-in-law of Qutub-ud-dín.
  - Rukun-ud-dín Feroze Sháh.
    - Ala-ud-dín Masúd Sháh.
  - Sultáná Razia.
  - Moiz-ud-dín Bahrám Sháh.
  - Násir-ud-dín Mahmud Sháh.
  - Daughter, married Ghias-ud-dín Balban.
    - Moiz-ud-dín Kera Khán.
      - Kekubad.

1.—Sultan Sháh'ab-ud-dín Muhammad Ghori.

Sultán Sháhab-ud-dín, surnamed Muhammad Ghori bin Sám, who truly laid the foundations of the Muhammadan empire in Hindustán, was on his march to his western provinces when he was assassinated on the banks of the Indus by the Ghakkars, on March 14th, 1206. His body was conveyed, in mournful pomp, to Ghizni, where he was interred. He had reigned thirty-two years, from the commencement of his reign at Ghizni.

Coin :

Obv :—

السلطان الاعظم معزالدنيا والدين
ابوالمظفر محمد بن سام

"The great Sultán, the honour of the world and religion, the father of victory, Muhammad.

Rev :—

لاال الله محمد الرسول الله
الناصرالدين الله امير المومنين

"There is no God, but God, and Muhammad is the Prophet of God. The Conqueror of the religion of God, the Chief of the faithful."

Margin to Obv :—

ضرب هدالدنيا ر ببلدة غزنيته
في شهور سنه سته مايته

Margin to Rev :—

هوالذي ارسل رسوله بالهدي و دين الحق
ليظهره علي الدين كله *

"He is the Lord, who sent His Prophet for guidance with a true religion that he might cause that religion to triumph over all others."

---

* Alkoran *Sura Fatah.*

There are no coins in the Museum of Qutb-ud-dín, who succeeded Muhammad Ghori; but there are coins of Taj-ud-dín Yelduz, who was in temporary possession of the Panjáb soon after the accession of Qutb-ud-dín in 1206. 2.—Táj-ud-dín Yelduz.

The coins of Yelduz in the Museum have the following inscription on them :—

Obv :—

السلطان المعظم ابوالفتح يلدز سلطان

"The great Sultán, the father of victory, Yelduz, the king."

Rev :—

Horseman with star beneath and a Hindi passage.

One specimen has the following inscription :—

Obv :—

السلطان الاعظم معزالدنيا و الدين

Rev :—

عبد الملك المعظم تاج الدنيا و الدين يلدز

Obv :—

"The great Sultán honoured in the world and religion."

Rev :—

"The slave of the honoured king, the crown of the world and of religion, Yelduz."

Another specimen has the inscription :—

معزالدنيا و الدين عبده يلدز

"Honoured in this world and in religion, the slave of God, Yelduz."

There are also the coins of Pirthwi Rája, the Rája of Ajmer, who was taken prisoner by Muhammad Ghori in the celebrated battle of Narain.* They have on the obverse the figure of a horseman, with the inscription *Sri Prithwi Deva,* and on the reverse the figure of a bull with the words *Sri Asawari Samanta Deva,* in Hindi. The Coins of Pirthwi Rája.

On the death of his father, Qutb-ud-dín, in 1210, Arám Sháh, his only son, ascended the throne; but he was deposed the same year by Shams-ud-dín Altamash, who reigned until 1235, when he died. He was buried at Delhi.† 3.—Shams-ud-dín Altamash.

Coin: *Obv* :—

السلطان المعظم شمس الدنيا و الدين ابوالمظفر ايلتمش السلطان ناصر اميرالمومنين

Rev :—

لااله الا الله محمد الرسول الله المستنصر بالله امير المومنين

* *Vide* page 13 *ante.*

† The tomb of Shams-ud-dín Altamash is outside the north-western corner of the Masjid Quwwat-ul-Islam near the *Qutb Minar*, Delhi,—*Asar-us-Sanadid.*

Obv :—

"The great Sultán, the sun of the world and religion, the father of victory, Altamash, the king, the head of the faithful."

Rev :—

"There is no God, but God, and Muhammad is the Prophet of God. Almústansar Billah, the head of the faithful."

The following coin was struck by this king at Lahore :—

Obv :— *Rev* :—in circle.

عدل
السلطان المعظم
ایلتمش السلطان

ضرب بلاهور

Obv :— "The just and great king Sultán Altamash."

Rev :— "Struck at Lahore."

4.—Rukn-ud-dín Feroz. Rukn-ud-dín Feroz was crowned king on the death of his father at Delhi. He was defeated and deposed by his sister, Sultána Razia Begam, during the year of his accession (November 1236.)*

Coin :

السلطان الاعظم رکن الدنیا و الدین فیروز شاه

"The great Sultán, the pillar of State and religion, Feroz Sháh."

Another coin has the impression of a bull, with the Hindi words :—

"Suritan Sri Rukn-ud-dín."

And the impression of a horseman.

5.—Sultána Razia. Sultána Razia, who succeeded her brother, Rukn-ud-dín Feroz, occupied the the throne until 1239, when she was put to death. She was buried at Delhi.†

Coin : —

السلطان المعظم رضیة الدنیا و الدین السلطان

"The great Sultán, contented in this world and the next, the Sultán."

Some of the coins have only the word رضیہ Razia.

6.—Moiz-ud-dín Bahrám Sháh. Moiz-ud-dín Bahrám Sháh, son of Altamash, who succeeded Razia Sultána, was deposed and put to death in 1241.‡

Coin—*Obv* :—

"Bull over which, in Hindi, is the inscription Sri Moij."

Rev :—

Horseman.

7.—Ala-ud-dín Masúd. Ala-ud-dín Masúd, who succeeded Moiz-ud-dín Bahrám Sháh, was the son of Rukn-ud-dín Feroz. He was deposed by his uncle, Násir-ud-dín Mahmúd, and placed in confinement in 1246.

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* His tomb is situated in Malikpur, near Delhi.

† Razia Sultána is buried in new Delhi, near the Turkman Gate,—*Carr Stephen.*

‡ His tomb is situated in Malikpur, near Delhi.

Coin:—

السلطان الاعظم علاء الدنيا و الدين ابوالمظفر
مسعود شاه السلطان
في عهد الامام المستعصم امير المومنين

"The great Sultán, elevated in State and religion, the father of victory, Masúd Sháh, the king. Struck during the reign of Imám Mustasam, the Chief of the faithful."

Násir-ud-dín Mahmúd, son of Shams-ud-dín Altamash, who succeeded Ala-ud-dín Masúd, reigned for more than 20 years, when he died in 1266. 8.—Násir-dín Mahmúd.

Coin:—

السلطان الاعظم ناصرالدنيا و الدين ابوالمظفر محمود بن السلطان
في عهد الامام المستعصم امير المومنين

"The great Sultán, the victorious of State and religion, the father of victory, Mahmúd, the son of Sultán. Struck during the reign of Imam Mustasam, the Chief of the faithful."

Ghias-ud-dín Balban, the son-in-law of Altamash, occupied the throne until 1286, when he died.* 9.—Ghias-ud-dín Balban.

Coin: *Obv*:—

السلطان الاعظم غياث الدنيا والدين
ابوالمظفر بلبن السلطان

Rev:—

الامام المستعصم امير المومنين

Obv:—

"The great Sultán, the asylum of State and religion, the father of victory, Sultán Balban."

Rev:—

"The Imám, defender of the faithful, Mustasam.

Margin:—

ضرب هذاالفضة بحضرة دهلي

"This coin has been struck in the metropolis of Delhi."

Moíz-ud-dín Kekubád, grandson of Ghías-ud-dín Balban, who succeeded, reigned until 1288, when he was murdered by Jalal-ud-dín Feroz, Khiljai. 10.—Moiz-ud-dín Kekubád.

Coin: *Obv*:—

السلطان الاعظم معزالدنيا و الدين
ابوالمظفر كيقباد السلطان
الامام المستعصم اميرالمومنين

Rev:—

"The great Sultán, the honour of State and religion, the father of victory, the King Kekubád. The head of the faithful, Imám Mustasam."

* He is buried in Dar-ul-Aman in the precincts of Qutb Minar, Delhi.—*Carr Stephen*, p. 79.

From the accession of Qutb-ud-dín to the death of Kekubád, the Tartar slave Ghori kings had reigned for a period of eighty-three years, 1205 to 1288.

THE HOUSE OF KHILJAI.

Genealogy of Tartar Khiljai Dynasty of Kings.

Jalal-ud-dín, Khiljai.	Gugrish Khán.

Sons of Gugrish Khán:

Ala-ud-dín, Khiljai.	Almas Beg *alias* Alaf Khán.
Shaháb-ud-dín Umar, Khiljai.	Qutb-ud-dín Mubarak Sháh, Khiljai.

1.—Jalal-ud-dín Feroz Sháh. Jalal-ud-dín Feroz Sháh, the chief of the Khiljai tribe, succeeded Kekubád on the throne of India, at the age of seventy. He had reigned for a period of seven years, when he was murdered by his nephew, Ala-ud-dín, in 1295.

Coin :—

السلطان الاعظم جلال الدنيا والدين ابوالمظفر

فيروز شاه السلطان الامام المستعصم اميرالمومنين

"The great Sultán, the glory of State and religion, the father of victory, Feroz Sháh, the Sultán. The Amir of the faithful, Imám Mustasam."

2.—Ala-ud-dín, Khiljai. Ala-ud-dín, Khiljai, was crowned king in the latter end of 1296, and died* in 1316, after a reign of 20 years.

Coin: Obv:—

السلطان الاعظم علاء الدنيا والدين ابوالمظفر محمد شاه السلطان

Rev: inside—

سكندر الثاني يمين الخلافت ناصر اميرالمومنين

Margin :—

ضرب هذة السكت بحضرة دهلي في سنه احدي و سبع مايته

Obv :—

"The great Sultán, the exalted of State and religion, the father of victory, Muhammad Sháh, the king."

Rev :—

"The second Alexander, the right hand of State, the victorious, the Amir of the faithful.

Margin :—

"This coin was struck at the capital of Delhi in 701."

3.—Qutb-ud-dín Mubarak Sháh. Qutb-ud-dín Mubarak Sháh ascended the throne in 1317 and was murdered in 1329.

Coin: Obv:—

الامام الاعظم خليفته رب العلمين قطب الدنيا و الدين

ابوالمظفر

* He was buried in the precincts of the Kutb, Delhi.—*Asar-us-Sanadid.*

Rev:—

مبارك شاه السلطان ابن السلطان
الواثق بالله امير المومنين

Margin:—

ضرب هذا السكه بدار الاسلام في سنه سبع عشره سبع مايه

Rev:—

"The great Imám, the Khalif of God, the cherisher of the world, the star of State and religion, the father of victory."

Rev:—

"Mubarak Sháh, the king, son of the king, strengthened by the grace of God, the Amir of the faithful."

Margin:—

"This coin was struck in the Dar-ul-Islám, in the year 717.

The Khiljai dynasty lasted from 1288 to 1321.

THE TOGHLAK DYNASTY.

Genealogy of the Tartar Slave Dynasty of Toghlaks.

Sister married Salar Rajab. — Ghias-ud-dín Toghlak I.
Feroz Sháh. — Muhammad Toghlak I.
Fateh Khán. — Nasir-ud-dín Muhammad Toghlak II. — Zafar Khán.
Ghias-ud-dín II. — Abubakr.
Hamayún, surnamed Sikandar Sháh. — Mahmúd Toghlak.

Ghias-ud-dín Toghlak, the son of a Turki slave of Ghias-ud-dín Balban, by an Indian mother, was, by the unanimous voice of the people, elected emperor. He was killed by the fall of a pavilion in 1325.* 1.—Ghias-ud-dín Toghlak.

Coin:—

السلطان الغازي غياث الدنيا والدين تغلق شاه
السلطان ناصر امير المومنين—ضرب هذا السكه بحضرت دهلي
في سنه اثني و عشرين و سبع مايه

"The valiant Sultán, the asylum of State and religion, Toghlak Shah, the conquering king, the Amir of the faithful. This coin was struck at Delhi, the capital, in 722."

Some of his coins have the inscription in Hindi, *Sri Sultán Ghias-ud-dín.*

Muhammad Toghlak, the eldest son of Ghias-ud-dín Toghlak, who succeeded his father, reigned for a period of 27 years, when he died in 1351. 2.—Muhammad Toghlak.

Coin:—

المجاهد في سبيل الله محمد بن تغلق شاه
ابوبكر عمر عثمان علي

"The warrior in the path of God, Muhammad, son of Toghlak Sháh."

* His tomb is situated in the environs of Delhi.

"Abu Bakr, Umar, Usman, Ali."

Some of his coins have the inscription :—

ضرب في زمن العبد الراجي رحمة الله محمد تغلق

"Struck in the time of Muhammad Toghlak, the slave of God, and dependent on His mercy."

Another coin has the inscription :—

ضرب في زمن العبد الراجي رحمة الله محمد بن السلطان
السعيد الشهيد تغلق شاه سنہ سبع واربعين سبع مايتہ

"Struck in the time of the slave of God, dependent on His mercy, Muhammad, son of the noble martyred king, Toghlak Sháh, in 747."

The following inscription occurs on a coin :—

مهر شد سکہ رایج در روزگار بندہ امیدوار محمد تغلق
من اطاع السلطان فقد اطاع الرحمن
در تخت گاہ دهلي سال بہ هفتصد سي و يك

"This coin became current in the time of the slave of God, dependent on His mercy, Muhamamd Toghlak.

Verily, he who obeys the king, obeys God.

Struck at Delhi, the capital, in 731."

Another specimen has the inscription :—

اطيعوالله واطيعوالرسول و اولي الامرمنكم محمد ۷۳۵
لا يو لا السلطان كل الناس بعضهم بعضا تغلق

"Obey God, obey the Prophet, and him who may be in authority among you. Muhammad, 735."

"The king never denies justice to all, or any, of his subjects."

One specimen has the inscription :—

عبدالراجي محمد تغلق ۷۳۸ الملك والعظمة لله

"The slave of God, dependent on His mercy, Muhammad Toghlak, 731."

"Country and State belong unto the Lord."

3.—Feroz Sháh Toghlak.

Feroz Sháh Toghlak, cousin of Muhammad Toghlak, who succeeded the late king, reigned for 38 years, when he died* in 1388.

Coin :—

السلطان الاعظم سيف امير المومنين ابوالمظفر
فيروز شاه السلطان خلدة ملكہ
ضرب هذ السكة في زمن الامام اميرالمومنين ابي الفتح
المستعصد بالله خلد خلافتہ

"The great Sultán, the sword of religion, the Amir of the faithful, the father of victory, the king Feroz Sháh ; may his kingdom last for ever."

"This coin was struck in the time of the Imám, the Amir of the faithful, the father of victory, Almustasad Billah, may he reign for ever !"

There is a coin of Fateh Khán,† son of Feroz Sháh, with the following inscription :—

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* The tomb of Feroz Sháh is situated in the village Houz Khas, Delhi.—*Carr Stephen*, 157.

† Fateh Khán died in 1374 during the life-time of his father, and was buried in Qadam Sharif, about a mile-and-a-half to the south of the Lahori gate of modern Delhi. The sacred foot-print believed to be the impression of the foot of the Prophet Muhammad, on a small slab of marble was placed over the grave. The place has been since known as *Qadam Sharif*.

فتح خان فيروز شاه جل الله جل جلاله

في زمن الامام امير المومنين ابوالفتح المستعصد خلد خلافته

"Fateh Khán, son of Feroz Sháh, may his dignity, by the grace of God, last for ever."

"Struck in the time of Imám, the Amir of the faithful, the father of victory Almustasad; may his Khalifat last for ever!"

Abubakr Sháh, the grandson of Feroz Sháh Toghlak, who succeeded Ghias-ud-din II, and had reigned one year and six months (1389 A. D.), is represented by the following coin:— 5.—Abu bakar Sháh.

Obv:—

ابوبكر شاه ظفر بن فيروز شاه سلطان

Rev:—

الخليفه ابو عبداله خلدة خلافته ٧٩٢

"Abubakr Sháh, son of Zaffar, son of Feroz Sháh, the Sultán, struck in the time of Khalifa Abu Abdullah; may his Khalifat last for ever! 792."

Nasir-ud-dín Muhammad Toghlak II, succeeded Abubakr in 1390, and occupied the throne for six years.* He is represented by coins bearing the following inscription:— 6.—Nasir-ud-dín Muhammad Toghlak II.

سلطاني ضربت بحضرت دهلي

محمد شاه نائب اميرالمومنين ٧٩٣

"Muhammad Sháh Sultán, the deputy† of the Amir of the faithful; struck in the capital of Delhi, 793."

Some of his coins bear the inscription:—

سلطاني فيروز شاه محمد شاه

الخليفه امير المومنين خلدة خلافته

"Muhammad Sháh, the son of Feroz Sháh Sultán, (in the time of the Khalifa), the head of the faithful, may his Khalifat last for ever!"

Nasir-ud-dín Muhammad Toghlak II was succeeded by his eldest son, Humayún, surnamed Sikandar Sháh; but he died after a reign of 45 days. He was succeeded by Mahmúd Toghlak, during whose reign India was invaded by Tamerlane (1398 A. D.) Mahmúd died in 1412, after an inglorious reign of twenty years. He is represented by a gold coin bearing the following inscription:— 7.—Humayún. Mahmúd Toghlak.

السلطان الاعظم ابوالمظفر محمود شاه محمد شاه فيروز شاه سلطان

في زمن الامام امير المومنين خلدة خلافته

"The great Sultán, the father of victory, Mahmúd Sháh, son of Muhammad Sháh, son of Feroz Sháh Sultán. Struck in the time of the Imám, the head of the faithful, may his khalifat last for ever!"

* His tomb is situated close to that of his father, Feroz Sháh, in Delhi.

† The Muhammadan kings took a pride in calling themselves the deputy of the Khalif of Baghdad. The expression Amir of the faithful signifies the Khalif of the time.

The Toghlak dynasty lasted from 1321 to 1398, or, including the period involved in Tymúr's invasion, to 1412.

THE SYAD DYNASTY.

Syad Khizar Khán.
|
Syad Mubarak Sháh.
|
Syad Muhammad Sháh.
|
Syad Ala-ud-dín.

1.—Syad Khizar Khán.

Khizar Khán, the founder of the Syad dynasty of kings, and originally viceroy of Lahore, on assuming the sovereign authority, struck no coin in his own name, but ruled India in the name of Tymúr, to whom he remitted tribute, and whose name he caused to be read in the *Khutba*.

2.—Syad Mubarak Sháh.

Mubarak Sháh, who succeeded his father, Khizar Khán, in 1421, was murdered by conspirators in 1435, while at worship in a mosque at Delhi.* The following is the inscription on his coin :—

مبارك شاه سلطان نائب امير المومنين
ضربت بحضرة دهلي ۸۳۵

" Mubarak Sháh Sultán, the deputy of the Amir of the faithful. Struck in the capital of Delhi in 835."

3.—Syad Muhammad Sháh.

Syad Muhammad Sháh, who succeeded his father, occupied the throne for twelve years, when he died, in 1445.† His coin has the following inscription :—

سلطان محمد شاه بن فريد شاه
الخليفة امير المومنين خلد خلافته بحضرت دهلي ۸۴۷

" Sultán Muhammad Sháh, son of Farid Sháh, (struck in the time of) the Khalif, the Amir of the faithful, may his Khalifat last for ever ! 847."

A copper coin of this king has the following inscription :—

سلطان محمد شاه فريد شاه خضر شاه
خليفة اميرالمومنين خلد خلافته بحضرت دهلي ۸۴۶

Sultán Muhamad Sháh, son of Farid Sháh, son of Khizr Sháh (struck in the time of) the Khalif, the Amir of the faithful, may his Khalifat last for ever! 846."

THE LODI DYNASTY.

Bahlol Lodi.
|
Ala-ud-dín.
|
Sikandar.
|
Ibrahim.

---

* His tomb is situated in village Mubarakpur near the mausoleum of Safdar Jang, about five miles to the south of modern Delhi.—*Carr Stephen, p.* 160.

† The tomb of Syad Muhammad Sháh is in the village of Khyrpur (near Delhi) close to the tomb of his predecessor Mubarak Shah."—*Ibid.*

Bahlol reigned for thirty-eight years and died* in 1488. His coins bear the following inscription :— 1.—Bahlol Lodi.

المتوكل علي الرحمن بهلول شاه سلطان

في زمن اميرالمومنين خلدة خلافته بحضرت دهلي ٨٥٨

"Dependent on God, Bahlol Sháh, the Sultán. Struck in the time of the Amir of the faithful,—may his Khalifat last for ever !—in the capital of Delhi, in 858."

Sikandar, who succeeded his father, Bahlol, had reigned for a period of twenty-eight years and five months, when he died, in 1517.† His coin has the inscription :— 2.—Sikandar Lodi.

المتوكل علي الرحمن سكندر شاه بهلول شاه سلطان

في زمن اميرالمومنين خلدت خلافته بحضرت دهلي ٨٩٨

"Dependent on God, Sikandar Sháh, son of Bahlol Sháh, Sultán. Struck in the time of the Amir of faithful, may his Khalifat last for ever, in the capital of Delhi, in 898."

Ibrahim Lodi, who succeeded his father in 1517, was slain in 1526, in the great battle fought between the Indians and the Moghals at Panipat, in which the supremacy of the latter, under their great leader Babar, was established. 3.—Ibrahim Lodi.

Coin :—

المتوكل علي الرحمن ابراهيم شاه سكندر شاه سلطان

في زمن اميرالمومنين خلدت خلافته

"Dependent on God, Ibrahim Sháh, son of Sikandar Sháh Sultán. Struck in the time of the Amir of the faithful, may his Khalifat last for ever !"

THE SUR DYNASTY.

HASSAN KHAN SUR.

- Sher Sháh Sur.
  - Adil Sháh Sur.
    - Sikandar Sháh Sur.
  - Salem Sháh Sur.
    - Feroz Sháh Sur.
- Nizam Khán.
  - Daughter married Muhammad Sháh Sur, Adili.

Sher Sháh was crowned king of Bengal in 1539, and, on the flight of Humayún to Cabul, assumed the sceptre of royalty at Agra the following year. He was killed by the bursting of a shell, in Kalinjar, in 1545. His coin bears the following inscription :— 1.—Sher Shah Sur.

Obv :—

شير شاه السلطان خلد الله ملكه و سلطانه

Margin

فريد الدين و الدنيا ابوالمظفر السلطان العادل

* The tomb of Bahlol-i-Lodi is situated outside the western wall of the enclosure of the shrine of Nasir-ud-dín, Cheragh-i-Delhi, in a garden known as Jodh Bagh.—*Asar-us-Sanadid.*

† His tomb is situated in Qutb, Delhi.

Rev :—

لا الہ الا للہ محمد الرسول اللہ—ابوبکر—عمر—عثمان—علي

" Sher Sháh, the Sultán ; may God perpetuate his kingdom and State ! The friend of religion and the world, the father of victory, the just Sultán. There is no God, but God, and Muhammad is the Prophet of God. Abubakr, Umar, Usman and Ali."

2.—Salem Sháh Sur. Jalal Kháu was crowned Emperor of Hindustán in the fortress of Kalinjar, in 1545, by the title of Islam Sháh, though he was familiarly known as Salem Sháh. He reigned for about five years, and died at Gwalior in 1553. He struck coin bearing the following inscription :—

ابو المظفر اسلام شاہ ابن شیر شاہ سلطان خلد اللہ ملکہ
في عہد الامیر العامي جلال الدنیا والدین

" The father of victory, Islám Sháh, the son of Sher Sháh, the Sultán, may God perpetuate his kingdom ! Struck in the time of the Amir, the defender of the faith, the splendour of the religion and of the world."

3.—Muhammad Sháh Sur. Muhammad Sháh Súr, Adili, the son of Nizam Khán, assumed the Imperial diadem in 1553. His coins bear the inscription :—

المجاهد بتائید الرحمن محمد شاہ السلطان خلد الہ ملکہ

" The warrior by the grace of God, in the cause of religion, Muhammad Sháh the Sultán ; may God perpetuate his kingdom !"

4.—Ibrahim Sháh Sur. Ibrahim Sháh Súr, the brother-in-law of Muhammad Sháh, usurped the throne. A copper coin of his bears the inscription :—

ابو المظفر السلطان ابراهیم شاہ خلد ملکہ
في عہد الامیر العامي ۹۶۲

" Struck in the time of the Amir, the defender (of religion), the father of victory, the Sultán Ibrahim Sháh ; may God perpetuate his reign ! 962."

5.—Sikandar Sháh Sur. Sikandar Sháh Súr, having expelled Ibrahim Sháh, assumed the regalia of royalty, but died in Bengal after a brief reign. His coins bears the inscription :—

المتوکل علي الرحمن سکندر شاہ السلطان في عہد الامیر العامي
۹۶۲

" Struck in the time of Amir, the defender (of religion), dependent on God, Sikandar Sháh, the Sultán. 962."

GENEALOGY OF THE MOGHAL DYNASTY.

(1) KUTB-UD-DIN AMIR TYMUR GURGAN.

(2) Jalál-ud-dín Miran Sháh.

(3) Sultán Muhammad Mirza.

(4) Sultán Abu Saíd Mirza.

(5) Umar Sheikh Mirza.

(6) Zahír-ud-dín Muhammad Babar.

(7) Nasír-ud-dín Muhammad Hamayún. Kamran Mirza. Askeri Mirza. Hindal Mirza.

(8) Abdul Fateh Jalal-ud-dín Akbar. Mirza Muhammad Hakím.

(9) Nur-ud-dín Muhammad Jahángir. Sultán Murad. Sultán Danial.

Sultán Khusrow. Sultán Parwez. (10) Shahab-ud-dín Muhammad Sháh Jahán. Jahandar. Shahr Yar.

Darah Shekoh. Sultán Shuja. (11) Muhammad Mohy-ud-dín Aurangzeb Alamgír. Umed Bakhsh. Murad Bakhsh.

Muhammad Sultán. (12) Muhammad Muazzam Sháh Alam Bahadar Sháh. Muhammad 'Azim Sháh. Muhammad Akbar. Muhammad Kam Bakhsh.

(13) Moiz-ud-dín Jahandar Sháh. 'Az-ud-dín. Md. Azimushán. Daulat Afza. Rafiushán. Md. Khajista Akhtar Jahan Sháh. Md. Humayún.

'Az-ud-din. (19) Aziz-ud-dín Alamgir II. — (14) Md. Farukhsere. — (16) Rafi-ud-daula. (15) Rafi-ud-darja. — (17) Roshan Akhtar Md. Sháh.

(20) Ali Gauhar Sháh Alam. — (18) Ahmad Sháh.

Mirza Jawan Bakht. (21) Moin-ud-dín Akber Sháh II.

Mirza Jahangír. (22) Siraj-ud-dín Muhammad Bahadar Sháh.

1.—Amir Tymúr. Qutb-ud-dín Amir Tymúr, Gurgan, surnamed Sahib-i-Qiran-i-'Azim, called also Tymúr Beg and Tymúr Lang, from his lameness. Born near Kesh (Shahr Sabz) April 6th, 1336. He was fifth in descent from Karatchar Miyan, the relative and counsellor of Changez Khán. Died February 8th, 1405, at Atrar, 74 farsangs from Samarkand, at the age of 70; buried at Samarkand, in a tomb which he had himself caused to be erected for the purpose. He is represented in the Museum by a silver coin, bearing the following inscription :—

Obv :—

سلطان محمود يرلغي امير تيمور گورگان

Rev :—

لا اله الاالله محمد الرسول الله ٧٨١

" Sultán Mahmúd Yarlaghi Amir Tymúr, Gurgan.

There is no God, but God, and Muhammad is the Prophet of God, 781."

2.—Babar. Zahir-ud-dín Muhammad Babar. Born 1483. His mother was Kutluk Nigar Khánam, the daugther of Yuni Khán, the grand Khán of the horde of Moghals. Died in his palace at Charbagh, near Agra, on 26th December, 1530, at the age of 47. His body was, at his own desire, carried to Cabul and buried in a beautiful spot marked out by himself on a hill near the city. Title after death, *Geti Sitani, Firdaus Makani.* His coin bears the inscription of *Kalima*, the names of the four Khalifs of Islám and the King's name :—

ظهير الدين محمد بابر بادشاه غازي

" Zahir ud-dín Muhammad Babar Badshah-i-Ghází."

3.—Humayún. Nasir-ud-dín Muhammad Humayún. He was born in the citadel of Cabul on March 6th, 1508, and ascended the throne at Agra on 29th December, 1530. His mother was Máham Begam, a relative of Sultán Husain Mirza, of Khorasan. Died in his palace, in the Din Panah fort of Delhi, through a fall from the marble steps of his library, on the evening of 24th January, 1556, in the 48th year of his age, after a reign of rather more than 25 years. He was buried at Delhi. Title after death *Jannat Ashiani.*

His coin after the *Kalima* bears the following inscription :—

السلطان الاعظم و الخاقان المكرم محمد همايون غازي

خلد الله تعالي ملكه و سلطانه ضرب قندهار ٩٥

" The great Sultán, the revered sovereign, Muhammad Humayún, the valiant ; may God, the Most High, perpetuate his kingdom and State ! Struck at Candahar, 95."

There is a silver coin of Kámrán Mirza, brother of Humayún who had been governor of the Panjáb for some time,* with the following inscription :— 4.—Kamrán Mirza.

Obv :—

السلطان المعظم و الخاقان المکرم محمد کامران بادشاه غازي
خلد الله تعالي ملکه و سلطانه ضرب قندهار ۹۵۱

"The great Sultán, the revered sovereign, Muhammad Kamrán, the valiant King, may God, the Most High, perpetuate his kingdom and State! Struck at Candahar in 951."

Reverse —Kalima.

Margin :—

ابوبکر الصدیق—عمرالفاروق—عثمان الغفار—علي المرتضی

"Abubakr the Just, Umr-ul-Faraq, Usman-ul-Gaffar, Ali-ul-Murtaza."

Abul Fateh Jalál-ud-dín Muhammad Akbar. Son of Hamida Bano Begam, born in the castle of Amarkot, in lower Sindh, on Sunday, the 15th of October, 1542. Crowned at Kalanaur, in the Gurdáspur District, on February 15th, 1556. Died at Agra, October 13th, 1605, at the age of sixty-three, after reigning fifty-one years and some months. He was buried at Sikandra, near Agra. Title after death, *Arsh Ashiani.* 5.—Akbar.

There are several specimens in the Museum of the coins of Akbar, struck in the Mint of Lahore. They bear the inscription :—

اکبر الله جل جلاله

"God is (Akbar) great. Eminent is His glory."

This has, of course, reference to his claims to divine powers for the sentence may also mean, "Akbar is God, and eminent is his glory."

A gold coin of Akbar, struck at Agra, has the following inscription :—

السلطان الاعظم جلال الدین محمد اکبر بادشاه غازي
خلد الله تعالي ملکه و سلطانه ضرب اگره ۹۷۱

"The great Sultán Jalál-ud-dín Muhammad Akbar, Badshah-i-Ghazi, may God perpetuate his reign and State! Struck at Agra in 971."

A gold coin struck in the Lahore Mint has the inscription :—

جلال الدین محمد اکبر بادشاه غازي خلد الله تعالي ملکه
ضرب دارالخلافه لاهور ۹۷۶

* *Vide* pages 22 and 23 *supra.*

"Jalál-ud-dín Muhammad Akbar, Badshah-i-Ghazi, may God perpetuate his kingdom and State! Struck at the capital of Lahore in 976."

In some other coins Lahore is called دارالسلطنت *Dar-ul-Sultanat*, or the capital. Many coins of Akbar have the *Kalima* in square, and the names of the four companions of the Prophet. Some have on them the inscription :—

الله اکبر جل جلاله

"God is great, and eminent is His glory."

6.—Jahángír. Nur-ud-dín Muhammad Jahángír. Born at Fatehpur Sikri on September 2nd, 1569. His mother was Jodh Bai, Princess of Jodhpur, called Maryam-Zamani.* He died at Bhimbar, on the Kashmir frontier, on the morning of October 28th, 1628, in the fifty-ninth year of his age and the twenty-second of his reign. His corpse was, according to his own will, interred in the garden of Núr Jahán, in Lahore, across the Rávi. Title after death, *Jannat Makani.*

The coins of Jahángír and Núr Jahán, fully represented in the Museum, are highly interesting. Some have on them inscriptions of Persian couplets which are of real beauty and excellence.

A gold coin of Jahángír, struck at Lahore, has the following couplet, composed by Amir-ul-Umera Asif Jah, whose mausoleum stands close by.†

روی زر راساخت نورانی برنگ مهر و ماه
شاه نورالدین جهانگیر ابن اکبر بادشاه ضرب لاهور ۱۰۱۵

"The king Núr-ud-dín Jahángír, son of the King Akbar,
Has made the face of gold to shine like the sun and moon."
Struck at Lahore, 1015.

Silver coins struck at Lahore have the following inscription :—

زر لاهور شد در ماه بهمن چون مه انور
بدور شاه نورالدین جهانگیر ابن شاه اکبر ۱۰۱۹

"In the month of Bahman, the gold of Lahore became luminous like the moon.
In the reign of the King Núr-ud-dín, son of the King Akbar. 1019."

Another silver coin struck at the Lahore mint has the inscription :—

زنام شاه جهانگیر شاه اکبر نور همیشه بادابرروی سکه لاهور
سنه ۱۰۳۴

* Akbar's mother bore the title Maryam Makani.

† *Vide* page 108.

"Through the name of the King Jahángír, son of the King Akbar,
May the coin of Lahore ever remain bright!" 1026.

A rupee, also struck at Lahore, has the following couplet inscribed on it :—

بدهر بادروان تا فلك بود در دور
بنام شاه جهانگير سكه لاهور ١٠١٧

"So long as the sky continues to revolve,
May the coin of Lahore be current in the world in the name of the king Jahángír!" 1017.*

The following silver coin of the Agra mint, in the Museum, is interesting :—

سكه زد در شهر اگره خسرو گيتي پناه
شاه نورالدين جهانگير ابن اكبر بادشاه

"The king, the asylum of the world, Núr-ud-dín Jahángír, son of the King Akbar,
Stamped this coin in the city of Agra."

Another coin of the Agra mint has the following inscription :—

سكه اگره داد زيست زر ١۴ از جهانگير شاه شاه اكبر ١٠٢٨

"The coin of Agra was endowed with beauty of gold. 14.
Through King Jahángír, son of the King Akbar, 1028."

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* Mr. Rodgers, in the Journal of the Bengal Asiatic Society, mentions the following silver coins of Jahángír, struck in the Lahore mint; but they are not in the Museum :—

در اسفندارمز ابن سكه در لاهور زدبر زر
شهنشاه امم شاه جهانگير ابن شاه اكبر

"In the month of Isfandarmuz, this coin was struck on gold at Lahore,
By the monarch of the people, Jahángír, son of the King Akbar."

بماه تير در لاهور زد ابن سكه را برزر
پناه دين ملك شاه جهانگير ابن شه اكبر

"In the month of Tir, stamped this coin on gold at Lahore,
The asylum of faith, King Jahángír, son of the King Akbar."

مه اردي بهشت ابن سكه در لاهور زد بر زر
شهنشاه امم شاه جهانگير ابن شه اكبر

"In the month of Urdi Bahisht, stamped this coin on gold at Lahore.
The monarch of the age, King Jahángír, son of the King Akbar."

بفر ور دين زر لاهور شد رشك مه انور
ز نور سكه شاه جهانگير ابن شه اكبر

"In the month of Farwardin the gold of Lahore became an object of jealousy to the luminous moon,
Through the light of the coin of King Jahángír, son of the King Akbar."

The following silver coin of the Lahore mint was struck in the name of Núr Jahán, the king's favourite consort:—

بحکم شاه جهانگیر یافت صد زیور بنام نور جهان بادشاه بیگم زر
سنه جلوس ۲۰ ضرب لاهور ۱۰۳۵

" By order of the King Jahángír, gold received a hundred-fold additional value,
Through the name of Núr Jahán, the Chief Consort.
Year of accession 20 : struck at Lahore, 1035."

A rupee of the Candahár mint has the following inscription :

سکه قندهار شد دلخواه   از جهانگیر شاه اکبر شاه ۱۰۲۶

" The coin of Candahár became delightful
Through King Jahángir, son of the King Akbar," 1026.

6.—Sháh Jahán. Shaháb-ud-dín Muhammad Sháh Jahán, surnamed Sahib Qiran-i-Sáni. Born at Lahore on 30th Rabi-ul-awal 1000 A. H.—(5th January 1592 A. D.), by the daughter of Ude Singh, son of Raja Maldeo, Rana of Marwár, commonly known as Jagat Gosáin. Died in the palace of Agra on 21st January, 1666, and was buried close to his favourite consort, Mumtáz Mahal, niece of the celebrated Núr Jahán, and daughter of Asif Jah, in the mausoleum now known as the Taj of Agra. He died aged seventy-four years, and had reigned thirty years. Title after death, *Firdaus Ashiani Ala Hazrat.*

There are in the Museum several silver coins of Sháh Jahán struck in the Lahore Mint. Some of these bear the inscription :—

صاحب قران ثاني شهاب الدين محمد شاه جهان بادشاه غازي
ضرب دار السلطنت لاهور

" The second lord of Constellation Shaháb-ud-dín Muhammad Sháh Jahán, Badshah-i-Ghazi. Struck in Lahore, the *Dar-ul-Saltanat.*"

On the reverse is the *Kalima,* and in the margin are the names of the four Khalifs.

بصدق ابي بكر و عدل عمر باشرم عثمان و علم علي

" By the truth of Abi Bakr, the justice of Umar, the modesty of Usman, and the learning of Ali."*

There are several coins of Sháh Jahán in the Lahore Museum, struck in the mints of Delhi, Agra, Patna, Burhánpur, Ahmadabad and Multán. There are also some Nisar نثار coins of Sháh Jahán struck in 1066 A. H.

7.—Aurangzeb Alamgir. *Muhammad Muhy-ud-dín Aurangzeb Alamgír.*—Born 22nd October, 1618, near Gujrát, (Deccan) son of Mumtáz Mahal. Died

* The attribute of each of the four successors of Muhammad is described.

on Friday, the 21st February, 1707, in his camp at Ahmadnagar, near Daulatabad, aged ninety lunar years and fourteen days, having reigned fifty years, and was, in pursuance of his own will,* buried in the precincts of the mausoleum of Sháh Zen-ud-dín, three *kos* from Daulatabad. Title after death, *Ala Khakani Khuld Makani.*

The following couplet, composed by Mir Abul Baki, known by the poetical name of *Sahbai*, was struck on Aurangzeb's gold coin, of which there are specimens in the Museum :—

سکہ زد در جہان چو بدر منیر شاہ اورنگ زیب عالمگیر

"The King Aurangzeb Alamgír
Struck gold coin in the world like the luminous sun."

For silver coin, the word *Badr* بدر, "Sun" was changed to *Mehr* مہر, "Moon," the remaining part of the inscription being allowed to stand.

There are silver coins of Aurangzeb in the Museum struck at Lahore in the fourth year of accession.

Some of the coins struck in Multán bear the following inscription :—

ابوالمظفر محي الدين محمد اورنگ زيب بهادر عالمگير بادشاه غازي

۱۰۶۹

ضرب دارالامان ملتان جلوس ميمنت مانوس احد

"Abul Muzaffar Muhy-ud-din Muhammad Aurangzeb Bahadur Alamgir, Badshah-i-Ghazi—1069.
Struck in Multan, the capital, in the first year of the auspicious reign."

Qutab-ud-dín Muhammad Muazzam Sháh Alam Bahadur Sháh. 8.—Sháh Alam.
Born 1643, in the Deccan; died at Lahore, on 19th February, 1712, in the seventy first lunar year of his age and the fifth of his reign. His body was conveyed to Delhi, where it was buried within the precincts of the mausoleum of the saint Qutab-ud-din. Title after death, *Khuld Manzil.*

His coin, struck at Lahore, bears the following inscription :

سکہ شاہ عالم بادشاہ غازي—۱۱۱۹

ضرب دارالسلطنت لاهور سنہ احد جلوس ميمنت مانوس

"The coin of Shah Alam Badshah-i-Ghazi, 1119.
Struck in Lahore, the Dar-ul-Saltanat, in the first year of the auspicious reign."

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* Ma-Asiri Alamgiri, page 522.

There are coins of Delhi, Multán, Lucknow, Sirhand, Azimabad, Peshawar and Surat.

9.—Jahándár Sháh. Muhammad Moz-ud-din Jahándár Sháh. Born, 1660, in the Deccan; died, 1713, and was buried in the precincts of the mausoleum of Humayún. Title after death, *Khuld Arámgáh.*

The following coins of this Emperor are in the Museum :—

(1) در افاق زد سکہ بر مہر و ماہ ابوالفتح غازي جہاندار شاہ

۱۱۲۴

ضرب دارالخلافت شاهجهان اباد سنہ احد جلوس میمنت مانوس

"The victorious Emperor Jahándár Sháh, the valiant,
Put his stamp on the sun and moon throughout the world, 1124.
Struck in Sháh Jahánabad, the capital, in the first year of the auspicious reign."

(2) در افاق زد سکہ چون مہر و ماہ ابوالفتح غازي جہاندارشاہ

۱۱۲۴

ضرب دارالسلطنت لاهور سنہ احد جلوس میمنت مانوس

"The victorious Emperor Jahándár Sháh, the valiant,
Struck coin in the world like the sun and moon, 1124.
Struck in the Dar-ul-Sultanat of Lahore, in the first year of the auspicious reign."

(3) بزد سکہ برزر چو صاحب قران جہاندار شاہ بادشاہ جہان

۱۱۲۴

ضرب دارالخلافت شاهجهان اباد سنہ احد جلوس مبارك

"The emperor of the world, Jahándár Sháh,
Struck coin on gold like the Sahib Qiran, 1124.
Struck at Sháh Jahánabad, the capital, in the first year of the auspicious reign."

10.—Farukh Siyar. Muhammad Farukh Siyar. Born 1686; died 1719 after a reign of six years and four months. Buried in the sepulchre of Humayún. Title after death, *Shahidi Mahrum.*

His coins, struck at Lahore, bear the following inscription :—

سکہ زد از فضل حق بر سیم و زر بادشاہ بحر و بر فرخ سیر

۱۱۲۵

ضرب دارالسلطنت لاهور سنہ ۲ جلوس میمنت مانوس

"Farrukh Siyar, the monarch of the land and sea,
Put his stamp on silver and gold, through the grace of God, 1125.
Struck in Lahore, the Dar ul-Sultanat, in the second year of the auspicious reign."

There are coins, struck in Kashmír, Murshadabad, called *Khujista Bunyad;* خجستہ بنیاد (of auspices origin); Sháhja-

nabad called the *Dar-ul-Khiláfat* دارالخلافت ; Akbarabad, called *Mustakir-ul-Mulk* مستقرالملك or *Mustakir-ul-Khiláfat* مستقر الخلافت (the seat of the Empire) ; Burhanpur, called *Dar-ul-Sarur* دارالسرور (the place of joy) ; Azímabad; Bareilly ; and Multán, called *Darul-Aman* (or the house of peace), Arcot and Etawa.

Shams-ud-dín Abul Barakát Rafi-ul-Darajját. Died 1718. Buried in the mausoleum of Humayún. 11.—Rafi-ul-Darját.

The following coin, struck by this Emperor at Lahore, is in the Museum :—

زد سکہ بہند با هزاران برکات شاهنشہ بحر و بر رفیع الدرجات

۱۱۳۱

ضرب دارالسلطنت لاهور سنہ احد جلوس

"Rafi-ul-Darját, the monarch of land and sea,
Struck coin in India with thousands of blessings, 1131.
Struck at Lahore, the Dar-ul-Sultanat, in the first year of the reign."

There are also coins of Multan and Sháh Jaháuabad struck by this Emperor.

Rafi-ud-Daula Sháh Jahán II. Died 1718. Buried in the mausoleum of Humayún. Struck coin in Lahore with the following inscription :— 12.—Rafi-ud-Daula.

سکہ مبارك شاهجہان بادشاه غازی—۱۱۳۱

ضرب دارالسلطنت لاهور احد جلوس

"The auspicious coin of the valiant king, Sháh Jahán, 1131 (1718 A. D.)
Struck at Lahore, the Dar ul-Sultanat, in the first year of the auspicious reign."

Abul Fatah, Roushan Akhtar, Násir-ud-dín Muhammad Sháh. Born 5th August 1702 A.D., in the neighbourhood of Ghazni, son of Maryam Makani. Died at Delhi, on the morning of the 14th April, 1748, in the thirty-first year of his reign and forty-sixth year of his age. Buried in the precincts of the mausoleum of Nizám-ud-dín, Delhi. Title after death, *Firdaus Arámgáh.* The coins struck by this Emperor in the Lahore mint, bear the following inscription :— 13.—Muhammad Sháh.

سکہ مبارك محمد شاه بادشاه غازی—۱۱۳۲

ضرب دارالسلطنت لاهور سنہ احد جلوس میمنت مانوس

"The fortunate coin of Muhammad Sháh, the valiant king,— 1132.
Struck at Lahore, the Dar-ul-Sultanat, in the first year of the auspicious reign."

There are numerous coins of this Emperor struck in the mints of Multán, Akbarabad, Sháhjahánabad, Peshawar, Surat, Akhtar

Nagar, (Oudh), Arcot, Murshedabad, Bareilly, Farukhabad, Benares called Muhammadabad, Etawa and Burhanpur, styled the *Dar-ul-Sarúr* (or the house of joy).

14.—Ahmad Sháh. Mojahid-ud-díu Abul Násir Ahmad Sháh. Born 1727. Died 1775; buried at Qadam Rasul in the environs of Delhi. His coins struck at Lahore, bear the following inscription :—

سکہ مبارك احمد شاه بهادر بادشاه غازي ۱۱۶۲
ضرب دارالسلطنت لاهور سنہ احد جلوس میمنت مانوس

"The fortunate coin of Ahmad Shah, Bahadur, the valiant king. A. H. 1162.
Struck at Lahore, the capital, in the first year of the auspicious reign."

15.—Alamgír II. Abul 'Adl 'Az-ud-dīn Muhammad Alamgír II. Born 1687; died 11th November, 1759, at the age of seventy-three; buried in the sepulchre of Húmayún. He struck coins bearing the following inscription :—

سکہ زد بر هفت کشور همچو تابان مہر و ماه
شہ عزیزالدین عالمگیر غازي بادشاه ۱۱۷۰

"The king 'Aziz-ud-din 'Alamgir,
Struck coin in the seven climes, like the luminous sun and moon, 1170."

The following square gold coin was struck at Delhi :—

Obv.—

سکہ مبارك ابوالعدل عزیزالدین محمد عالمگیر بادشاه غازي
ضرب دارالخلافت شاهجهان اباد سنہ ۲

Rev.—

لا الہ اللہ محمدالرسول اللہ

Margin—

بصدق ابوبکر و عدل عمر با شرم عثمان و علم علي

Obv.—"The fortunate coin of Abul 'Adl 'Aziz-ud-din Muhammad Alamgir, Badsháh-i-Ghazi,
Struck at Shah Jahanabad, the capital in the year 2."
Rev.—"There is no God, but God, and Muhammad is the Prophet of God."
Margin—"By the truth of Abu Bakr, the justice of Umar, the modesty of Usman, and the learning of Ali."

The following coin was struck at Lahore :—

سکہ مبارك عالمگیر بادشاه غازي—۱۱۰۰
ضرب دارالسلطنت لاهور سنہ احد جلوس میمنت مانوس

"The fortunate coin of Alamgir Badshah-i-Ghazi—1100.
Struck at Lahore, the Dar-ul-Sultanat, in the first year of the auspicious reign."

16.—Sháh Alam II. Ali Gauhar Sháh Alam II. Born 1727 at Allahabad; died 1807, at the age of eighty-one; buried at Qutab, Delhi. Title

after death, *Firdaus Manzil.* He struck coin bearing the following inscription :—

سکہ زد بر هفت کشور سایہ فضل الہ
حامي دين محمد شاه عالم بادشاه

"The shadow of God's mercy, the Defender of the religion of Muhammad, Shah Alam, the king, put his stamp on the seven climes."

Another coin has the following inscription :—

سکہ صاحب قراني زد ز تائید الہ
حامي دين محمد شاه عالم بادشاه

"Sháh Alam, the king, Defender of the religion of Muhammad, Through the grace of God struck coin like that of Sahib Qiran."

Abul Nasr Muin-ud-din Akbar Sháh II. Born 1759. Died 1821, at the age of sixty-two, buried in the precincts of the mausoleum of Qutb-ud-din. Title after death, *Arsh Arámgáh.* He struck coin bearing the following inscription :— 17.—Akbar Sháh.

سکہ مبارک صاحب قران ثاني محمد اکبر بادشاه غازي
ضرب دارالخلافہ شاهجہان اباد سنہ احد جلوس میمنت مانوس

"The fortunate coin of the lord of second constellation, Muhammad Akbar, Badsháh-i-Ghazi.

Struck at Sháh Jahánabad, the Darulkhiláfat, in the first year of the auspicious reign."

THE COINS OF NADIR SHAH AND HIS SUCCESSORS.

The Museum possesses some very interesting coins of the Afghan Kings. Notable among these are the coins of Nadir Sháh and his successors.

The gold coins of Nadir Sháh have the following inscription. He struck this coin after the battle of Karnal. 1.—Nadir Sháh.

هست سلطان بر سلاطین جہان شاه شاهان نادر صاحب قران
خلد الله ملکہ ضرب بہکر ١١٥٨

"The king of kings, the lord of constellation,
Is Nadir, the head of the kings of the world.
May God prolong his reign! Struck at Bhakkar, 1158."

Another coin has the following inscription :—

سکہ بر زر کرد نام سلطنت اندر جہان
نادر ایران زمین و خسرو گیتي ستان
الخیر في ماوقع

"The coins of Nadir of Persia, the asylum of the world.
Have proclaimed his empire throughout the world,
What is past is best!"

There are coins struck by this king in Delhi, Pesháwar, Isphihan and Tabrez.*

2.—Ahmad Sháh Durráni. Ahmad Sháh Durrani struck coins at Lahore, bearing the following inscription :—

حکم شد از قادر بیچون باحمد بادشاه
سکه زن برسیم و زر از اوج ماهي تابماه
ضرب دارالسلطنت لاهورسنه احد میمنت مانوس
در دوران احمد شاه بادشاه

"By the command of God, the inscrutable, Ahmed, the king,
Struck coin on silver and gold from the bottom of the sea to the height of the moon.
Struck at Lahore, the Dar-ul-Sultanat, in the first year of the auspicious reign.
The pearl of the age, Ahmed Sháh, the king."

There are coins struck by this king in Multán, Delhi, Sirhind, Kashmír, Bhakkar, Bareilly and Dera.

3.—Tymúr Sháh. The following coins of Tymúr Sháh, son and successor of Ahmad Sháh Durrani, are in the Museum :—

بحکم خدا و رسول انام بعالم یافت سکه تیمورشاه نظام—۱۱۱۷
ضرب دارالسلطنت لاهورسنه احد میمنت مانوس

"By the command of God and the Prophet of the people,
The coin of Tymúr Sháh became current in the world, 1171.
Struck at Lahore, the Dar-ul-Sultanat, in the first year of the auspicious reign."

Another coin has the following inscription :—

چرخ مي ارد طلا و نقره از خورشيد و ماه
تا زند بر چهره نقش سکه تيمور شاه ۱۲۰۵

"Heaven has borrowed gold and silver from the sun and moon,
That the coin of Tymúr Sháh be struck on its face, 1205."†

In the coins of Tymúr Sháh, Candahar is styled *Ashraf-ul-Bilad-i-Ahmad Sháhi* اشرف البلاد احمد شاهي meaning 'the noblest of the towns of Ahmad Sháh.'

4.—Sháhzamán. Sháhzamán, the son and successor of Tymúr Sháh, struck coins at Peshawar bearing the following inscription :—

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* For further accounts of the coins of Nadir Sháh, see my *History of the Panjáb*, pages 196 and 202.

† The following was the inscription of Tymúr Sháh's seal :—

علم شد از عنایات الهي بعالم دولت تیمور شاهي

"Through the grace of God the kingdom of Tymúr Sháh
Became conspicuous in the world."
Vide my *History of the Panjáb*, page 289.

قرار یافت بحکم خداے هر دو جهان
رواج سکہ دولت بنام شاه زمان
ضرب پشاور جلوس میمنت مانوس ۸

"Through the grace of God, the Lord of both worlds,
Coin became current in State in the name of Sháh Zamán.
Struck at Peshawar in the eighth year of the auspicious reign." 8.

A coin struck at Herat bears the following inscription :—

بزد سکہ بر زر بحکم الهي زمان شاه شاهان یمین ولیساري
ضرب دارالسلطنت هرات ۱۲۱۴

"By the command of God, Zamán Sháh, the king of kings,
Struck coin on gold in all directions.
Struck at Herat, the Dar-ul-Sultanat, 1214."

Mahmúd Sháh, the elder brother of Sháh Zamán, on ascending the throne of Cabúl, stamped coin of which the following, struck at Herat, is in the Museum :— 5.—Mahmúd Sháh.

سکہ زد بر زر بتوفیق الہ خسرو گیتي ستان محمود شاه
ضرب دارالسلطنت هرات ۱۲۱۷

"Mahmúd Sháh, the king, conqueror of the world,
Struck coin on gold by the command of God.
Struck at Herat, the Dar-ul-Sultanat, in 1217."

Shuja-ul-Mulk, the own brother of Sháh Zamán (their mother was a Eusufzai lady), on ascending the throne, struck coin bearing the followng inscription :— 6.—Shuja-ul-Mulk.

سکہ زد بر سیم و زر همچو تابان مهر و ماه
شاه دین پرورده شجاع الملك شاه
ضرب سنہ ۳ جلوس پشاور

"The king the disciple of the Faith, Shah Shuja-ul-Mulk,
Struck coin on silver and gold like the luminous sun and moon.
Struck at Peshawar in the third year of accession."

A coin struck by Sháh Shuja in Kashmír has the following inscription :—

سکہ زد از فضل حق بر سیم و زر
شاه شجاع الملك شاه بحر و بر ۱۲۱۹
ضرب خطہ کشمیر سنہ ۲

"By the grace of God Shah Shuja-ul-Mulk, the king of the land and sea,
Struck coin on silver and gold.
Struck at Kashmir in the year, 1219 A. H. and the second year of accession."

7.—Ayúb Shah. Ayúb Sháh, a younger brother of Shuja-ul-Mulk, who was installed on the throne of Cábul by the Barakzai Sardar, Muhammad Azim Khán,* stamped coin of which the following specimen, struck in Pesháwar, is in the Museum :—

در جهان روشن از خورشید و ماه   شد از شعاع سکہ ایوب شاہ
ضرب جلوس پشاور سنہ ۷

"The sun and moon gained their splendour in the world,
Through the brilliancy of the rays of the coin of Ayub Shah.
Struck at Pesháwar in the seventh year of accession."

Other coins. The Museum possesses a treasure of other coins, such as coins of the Sikh time; Persian coins; Central Asian coins; Russian coins; coins of Native States, namely, Nepal, Patiala, Nabha, Alwar, Baháwalpur, Chamba, Jhind, Maler Kotla, Jaipur; also coins of the Lucknow Kings; English coins; Italian coins; French coins; European coins; American coins; Parthian coins; Burmese coins and Chinese coins.

* *Vide* my *History of the Panjáb*, pages 460 and 484.

The End.

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